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Episcopal

HANDBOOK

OF THE
GENERAL CONFERENCE
OF THE
Methodist Episcopal Church



1936

GUIDE TO DOWNTOWN COLUMBUS



KEY TO CONDENSED MAP OF COLUMBUS

- | | | |
|--------------------------------------|----------------------------------|---|
| 1. American Insurance Union Citadel. | 21. Memorial Hall. | 56. St. Francis Hospital. |
| 2. Deshler-Wallick Hotel. | 22. Columbus Hotel. | 60. Southern Hotel. |
| 5. City Hall. | 23. Normandie Hotel. | 61. Columbus Auto Club. |
| 6. Central Y. M. C. A. | 24. Columbus Art Gallery. | |
| 7. Fort Hays Hotel. | 25. Athletic Club. | Committee Meeting Places |
| 8. Chittenden Hotel. | 32. Neil House. | A. First Congregational Church. |
| 10. Rol-Eddy Hotel. | 43. Y. W. C. A. | B. Broad Street Methodist Episcopal Church. |
| 11. Jefferson Hotel. | 44. Columbus Dispatch. | C. Central Presbyterian Church. |
| 12. Chamber of Commerce. | 45. Trinity Episcopal Church. | D. Columbus Auditorium. |
| 13. Ohio State Journal. | 46. Columbus Club. | E. Independent Protestant Church. |
| 14. First Congregational Church. | 47. Norwich Hotel. | F. St. John's Evangelical Church. |
| 15. Virginia Hotel. | 48. Board of Edu. Offices. | G. Livingston Church. |
| 16. Columbus Citizen. | 50. Hotel Charminel. | |
| 17. Masonic Temple. | 51. Hotel Seneca. | |
| 18. Central M. E. Church. | 52. Columbus Post Office. | |
| 19. St. Joseph Cathedral. | 53. Central Presbyterian Church. | |
| 20. Elks' Home. | 54. Winton Hotel. | |
| | 55. Grant Hospital. | |

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2 September 1894 ^{£ 10}

cannot turn a Pin for vice or virtue

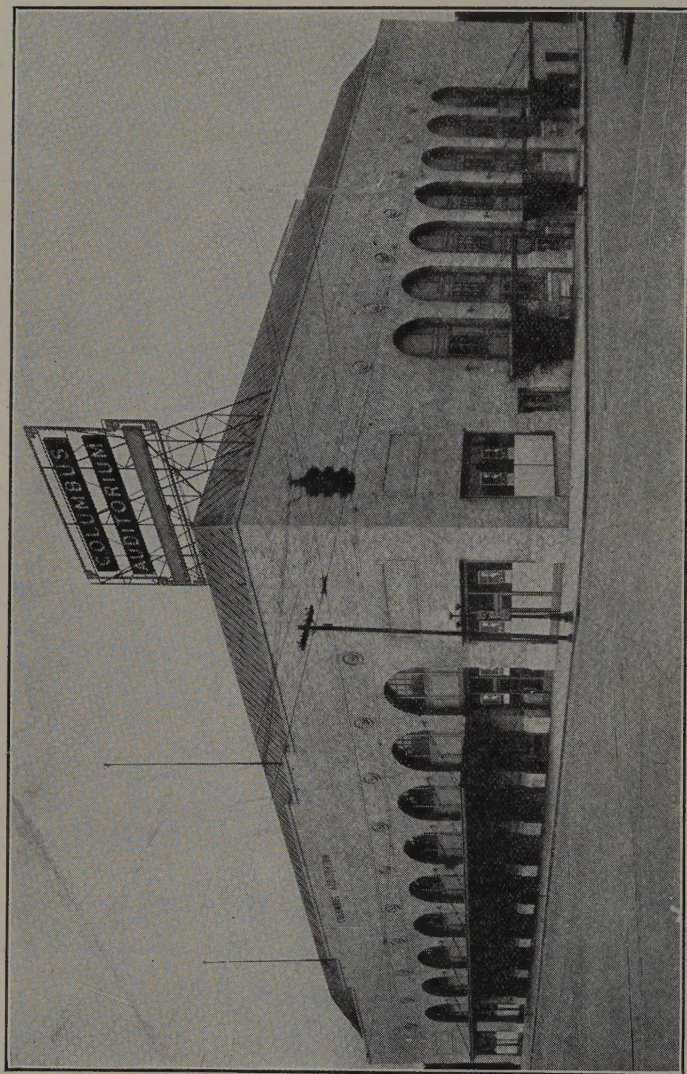
showing the world off the clouds that lay

the golden egg they will jump & die

God is improving isn't he?

Bobby

7 Ratina Bishop on the shore
with Peace & Joy at Book End

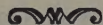


WHERE THE GENERAL CONFERENCE WILL BE HELD

Quadrennial Handbook

OF THE
GENERAL CONFERENCE

OF THE
METHODIST EPISCOPAL CHURCH



THE AUDITORIUM
Columbus, Ohio

Beginning May 1, 1936



THE METHODIST BOOK CONCERN

NEW YORK

CINCINNATI

CHICAGO

Theology Library
SCHOOL OF THEOLOGY
AT CLAREMONT
California

FOR the convenience of the delegates to the General Conference, THE METHODIST BOOK CONCERN prepares and binds together in this pamphlet the reports of the Book Committee, The Methodist Book Concern, the Bishops, and the several Boards and Societies of the Church, together with sundry other reports of Committees and Commissions. In order that these reports may be formally in the hands of the standing committees of the General Conference, the Commission on Entertainment has directed that this preparation be made and that the General Conference be asked to make this an official publication.

THE COMMISSION ON ENTERTAINMENT
OF THE GENERAL CONFERENCE

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THE ENTERTAINMENT OF THE GENERAL CONFERENCE

THE COMMISSION ON ENTERTAINMENT

Rev. Claude C. Hall, Chairman, Mount Vernon, Ill.
Rev. John Hillman, Vice-Chairman, Simpson College, Indianola, Iowa.
Rev. Fred D. Stone, Secretary, 3809 North Keeler Ave., Chicago, Ill.
Charles E. Allinger, 149 Larned St., E., Detroit, Mich.
Matthew S. Davage, Clark University, Atlanta, Ga.

General Conference Expense Fund:

O. Grant Markham, Treasurer, 740 Rush St., Chicago, Ill.

Transportation Bureau:

Rev. E. K. Copper, 740 Rush St., Chicago, Ill.

Director of Publicity:

Rev. Oscar T. Olson, 1919 E. 107th St., Cleveland, Ohio.

The Daily Christian Advocate:

Rev. Paul M. Hillman, Editor, Kearney, Neb.
Rev. G. Christie Swain, Assistant Editor, Sheldahl, Iowa.
Arthur F. Stevens, Business Manager, 150 Fifth Ave., New York, N. Y.

COLUMBUS LOCAL COMMITTEE ON ENTERTAINMENT

Executive Committee

Bishop H. Lester Smith,
Bishop Matthew W. Clair, Honorary Chairmen.
Rev. Isaac E. Miller, General Chairman, 20 S. Third St.
C. A. Jones, Vice-Chairman.
Dwight A. Swisher, Secretary-Treasurer.
Rev. D. L. Browning.
Dr. E. H. Cherrington.
Fred D. Connolley.
Rev. T. T. Crawford.
J. E. Cross.
Rev. E. E. Fowler.
Rev. F. G. Fowler.
Rev. P. T. Gorham
H. P. Jeffers.
Ralph C. Kempton.
L. L. Montei.
Rev. C. C. Peale.
Rev. J. B. Rosemurgy.
Rev. O. L. Seward.
Rev. James Thomas.
Rev. D. H. Tippet.
Rev. W. H. Williams.

CHAIRMEN LOCAL COMMITTEES

Auditorium: L. L. Montei.
Committee Room Assignments: Rev. E. E. Fowler.
Communion Service: Rev. C. W. Graham.
Co-operating Agencies: H. P. Jeffers.
Finance: Charles A. Jones.
Hotels and Housing: Rev. C. C. Peale, Rev. W. H. Williams.
Hospitals: Rev. Frank G. Fowler.
Lectures and Entertainments: Rev. Donald H. Tippet.
Music: Mrs. Edward E. Fisher.
Postal Service: Rev. O. L. Seward.
Printing: Rev. J. B. Rosemurgy.
Publicity: Rev. James Thomas.
Pulpit Assignments: Rev. Thomas T. Crawford.
Reception: Mrs. Ruth Mougey Worrell.
Reserved Seats: H. E. Barnes.
Transportation: Rev. D. L. Browning.

REPORT OF THE BOOK COMMITTEE TO THE GENERAL CONFERENCE OF 1936

The quadrennium just closing covers surely the most difficult period in the history of The Methodist Book Concern. The full effect of the depression did not register in our affairs until the fiscal year ended December 31, 1931, when the deficit in net produce was \$261,638.27. This was the result of a decrease in sales of \$1,260,049.41 from a high of \$5,001,608.32 in 1929, to \$3,741,558.91 in 1931.

The Committee reduced the annual distribution to the Annual Conferences of \$200,000 per year which had prevailed from 1927 to 1930 inclusive, to \$50,000 in 1931. This was paid from surplus in the hope of better times and as a signal to the church of greatly reduced sales. This was the situation which confronted the Book Committee at the Atlantic City General Conference. During the present four years the sales dropped to a low of \$2,647,743 in 1933, being a decrease of over 50% from the high point reached in 1923 (of \$5,394,668) and a further decrease of over a million dollars during this quadrennium. We are glad to report that the sales have taken an upward turn and register \$3,039,640 for 1935, an increase of \$391,897 over 1933, the low point.

The accumulated deficits from 1931 to 1934, inclusive, amount to \$1,071,880.20, but the largest deficit of \$401,337.14 in 1932 had been cut to \$146,874.52 in 1934. In 1935 we show net produce of \$70,818.22, an increase of \$217,692 in net earnings.

In these trying years we have faced certain disbursements ordered by the General Conference and have absorbed the subsidies we are required to make to certain publications.

It is only because of the financial strength of the institution and the careful and watchful management that we have been able thus far to weather the storm. It is therefore not surprising that during this quadrennium no distribution has been made to the Annual Conferences. It should be emphatically affirmed, however, in view of the upward turn, that The Methodist Book Concern has yet a long way to go to regain its former assured solvency and strong liquid position. Our bank loans must be reduced, our mortgages amortized, and reserves for contingencies and for the conduct of the business established before distribution to the Annual Conferences can be resumed.

It will be illuminating to present some other facts in a fiscal survey to indicate the problems of administration and continued liquid solvency of The Book Concern during the immediate past years:

On December 31, 1931 our bank loans were \$500,000, and on March 1, 1936 they were \$353,000, a decrease of \$147,000. The

Report of Book Committee

last borrowing of the Book Concern was in February, 1933, so that for three years no bank loans have been negotiated, an unprecedented accomplishment these trying times. This means most careful and close supervision to meet cash obligations promptly and regularly. During the quadrennium we reduced our mortgage obligation by \$50,000.

Real Estate and Equipment.

On December 31, 1931, this item was \$5,268,586.25.

On December 31, 1935, this item was \$3,906,808.54, a decrease of \$1,361,777.71.

This reduction of values was due to the appraisal of land and buildings made by the Executive Committee in 1932 according to the Disciplinary provision and by reason of annual allowances for depreciation on equipment, furniture and fixtures.

The chief financial difficulty is the frozen nature of our assets and the depletion of our current net resources. This is illustrated by the following:

December 31, 1931—Excess of Current Assets.....	\$1,475,771
December 31, 1935—Excess of Current Assets.....	674,987
Decrease	\$800,784

With accounts receivable and inventories included in this figure it is obvious that the available cash working capital has been dangerously limited. The foregoing financial facts are presented to establish the extremely difficult and trying conditions which have existed and still remain in our business. Further details and statements will appear in the reports of the Publishing Agents and in the reports of the Treasurers of the Episcopal Fund and the General Conference Expense Fund.

Economies.

The chief aims of the Book Committee and the Executive Committee during the four years under review have been economies and increased sales. At the first annual meeting during this quadrennium held May 9-10, 1933, the Executive Committee reported that in addition to savings previously made, further economies amounting to \$323,389 per annum had been inaugurated for the year 1933. This item included a voluntary relinquishment of one month's salary on the part of the staff and salaried employees of the Book Concern.

At the annual meeting of the Book Committee held April 25-26, 1934, the Executive Committee reported that the Publishing Agents had instituted additional savings in the expenses of the Book Concern at the rate of \$92,000 per annum for 1934.

The Annual meeting of the Book Committee held April 29-30, 1935, again confronted an accruing deficit. The Publishing Agents recommended that further economies be considered and suggested the advisability of:

Report of Book Committee

- A. One Manufacturing Plant.
- B. One Accounting Headquarters.
- C. An Advocate for the Whole Church.
- D. Re-adjustment at Depositories.

The Executive Committee appointed a sub-committee of three members to co-operate with the Publishing Agents in the study of these items and other possible economies. This committee consisted of Stanley O. MacMullen, Troy W. Appleby and Fred D. Stone. On October 24, 1934, this committee reported substantially as follows:

1. That the manufacturing departments be continued as at present, but that work be transferred where it can be done most economically and suggested other adjustments. The Publishing Agents estimated this plan would save \$70,000 annually.

2. It recommended changes in the make-up and printing of the editions of *The Christian Advocate* at an approximate saving of \$21,000 per year.

3. It proposed to continue economies in the depositories until such time as each depository can be operated entirely within its gross produce or be discontinued within six months. The plan of handling orders at central points rather than use duplicate stocks at the depositories. It reported these policies would result in additional saving over 1933 of \$40,000 per annum.

4. The Committee recommended that one accounting headquarters be established at New York at a saving of \$40,000 additional per annum.

The aggregate economies proposed amounted to \$171,000, but it later appeared that certain modifications became necessary in the actual conduct of the business which somewhat changed the original proposals.

The Committee on Insurance accomplished savings in premiums of \$2,429.32 for the year 1935 as compared with 1934.

It is therefore apparent that the Book Committee, the Executive Committee and the Publishing Agents have been diligent and active in making every possible saving and at the same time conducting the affairs of the Book Concern in an efficient manner.

Certain figures are presented from our books comparing the expenses under certain categories of 1935 with 1932, the year of our greatest loss in recent years.

Our selling expenses for 1932 were.....	\$790,385
In 1935 they were.....	601,965

A reduction of.....	\$188,420
---------------------	-----------

General expenses not otherwise allocated were.	\$528,543 in 1932
General expenses not otherwise allocated were	436,744 in 1935

A reduction of.....	\$91,798
---------------------	----------

Editorial costs in 1932 were.....	\$322,968
Editorial costs in 1935 were.....	230,423

A reduction of.....	\$92,545
---------------------	----------

Report of Book Committee

Reduced volume of business, as well as economies effected, was responsible for the above savings.

A better index of the policies of administrative economy put into effect is shown by the following percentage ratio of manufacturing and purchase costs to total sales:

1932	62.6%
1933	58.1%
1934	56.5%
1935	54.4%

Increased sales and the decreased ratio of expense have brought us out of the red into the black for 1935. The publication and sales of the new *Hymnal* have greatly augmented our recovery program.

It must be apparent that further action must be taken by the General Conference or by its authorization in order to increase the solvency of the Book Concern and perpetuate its services to the church. It is obvious that the greatest need is increased sales, but in order to strengthen the financial condition of the enterprise, every subsidy should be examined and every further economy established. The General Conference is urged to consider a further consolidation of our Advocates as recommended to the Executive Committee by the Publishing Agents, so that the experiment of an Advocate for the church may be tried and the number of editions and editors reduced under the compulsory economy of our present distress.

Relations with Labor Unions.

The Methodist Book Concern now has working agreements with the trade unions affiliated with the American Federation of Labor at all of its publishing plants where union labor is employed. At the beginning of the quadrennium, the plants at Cincinnati and Chicago followed the New York manufacturing plant in completing their unionization, initiated largely by Dr. George C. Douglass, Publishing Agent, Cincinnati, and approved by the Book Committee.

The policy of the Book Concern with respect to labor relations in other respects, such as consideration in the time of sickness and emergency, group insurance and in granting such retiring allowances as could be afforded is on a formula adopted by the Executive Committee. Our labor policy therefore made it impossible to make saving in the cost of labor per man, but economies were of course effected in the efficiency of our workmen and in the reduction of the volume of work available under competitive depression conditions.

A Co-operative Enterprise.

The Methodist Book Concern is really a Christian Co-operative in the best sense. Its plant equipment and investment is the accumulation of its years of service to the church. Its product

Report of Book Committee

has been reasonably priced according to costs. Its management has been without high salaries or bonuses, its labor has been paid at the prevailing scale and its net produce has been distributed to the Conference Claimants of our denomination. The future depends largely upon the patronage and support of the constituency of the church and upon the continued careful management of the Book Committee and the Publishing Agents.

Supervision.

The work of the Book Concern is under the critical direction of the Book Committee (meeting annually) and of the Executive Committee (in session usually bi-monthly). The financial operations are checked and audited by Lybrand, Ross Bros. & Montgomery, well-known accountants, and their reports and the analyses provided by our staff are most complete and exhaustive. These reports are all available to the General Conference and to the Standing Committee on "Book Concern," and will answer questions not specifically referred to in this report.

Commission on Entertainment, of the General Conference of 1936.

At the annual meeting of the Book Committee held April 25-26, 1934, the following were elected to serve on the Commission: Claude C. Hall, John L. Hillman, Matthew S. Davage, Charles E. Allinger, Fred D. Stone. The Commission reported substantially as follows to the Book Committee at New York, April 30, 1935:

1. That the per diem be fixed at \$3.00, and that the remainder of the General Conference Expense Fund available be paid to the delegates for or as a part of their traveling expenses on a percentage basis.
2. That the Commission be given authority to act in matters of emergency which may arise.
3. That the Book Committee suggest to the Committee on Rules that arrangements be made so that the General Conference shall adjourn not later than May 20th at noon.

These recommendations were duly approved by the Book Committee.

At the same meeting the Book Committee heard representations from Columbus, Ohio, and Sioux City, Iowa. The ballot taken for the seat of the General Conference of 1936 resulted in the choice of Columbus, Ohio.

General Conference Expense Fund.

The report of the Treasurer of the General Conference Expense Fund will be found in full in the Handbook. At the annual meetings of the Book Committee held in 1934 and 1935, action was taken with regard to the serious failure of the

Report of Book Committee

churches to pay their apportionments to this fund. It was called "an alarming lack of attention to this important item on the part of the Church at large." In April, 1935, it appeared that only 21.4 per cent of the apportionments had been paid for this quadrennium. The matter was called to the attention of the Bishops and District Superintendents, and the Commission on Entertainment was compelled to take the action referred to previously.

The Book Committee recommends that the General Conference of 1936 refrain from setting up Commissions whose expenses are to be paid from this fund, without providing ways and means of securing the necessary funds for such purposes.

Attention is called to the misnomer of charging to this fund so large a proportion of the miscellaneous expenses of the church, some of the items having little or no reference to the expenses of the General Conference itself. According to the report of the Treasurer of the General Conference Expense Fund, to the Book Committee in 1935, during the quadrennium 1928 to 1932, 60% of the receipts from the Annual Conferences on apportionments were spent on Commissions only very indirectly related to the General Conference and on the appropriation to the Federal Council of Churches of Christ in America. Only because of the former surplus was the Church able to pay the actual expenses of the Atlantic City Conference. In view of proposed legislation in regard to Central and Jurisdictional Conferences and representation in future General Conferences of the Church, it should be pointed out that the expenses of delegates outside of the United States for the General Conference of 1932 amounted to over \$63,000 more than receipts from these Conferences to the fund. This is a grant-in-aid quite generally overlooked and must be taken into account, as is the case with the Episcopal Fund, in any reorganization and the financing of the same.

The Book Committee respectfully recommends that the General Conference give consideration to some other means of defraying the General expenses of the church and the share of our denomination to the Federal Council than to load down this particular fund which is primarily concerned with General Conference expenses.

Episcopal Fund.

The Book Committee in its report to the General Conference of 1932 called the attention of the General Conference to the matter of relieving the Book Concern "of the responsibility of lending its financial credit to obtain funds in order that prompt payment may be made of the Bishops' salaries."

As of June 1, 1932, the Episcopal Fund was indebted to the bank in the sum of \$227,500. This was the aggregate of sundry

Report of Book Committee

notes for which The Methodist Book Concern was accommodation co-maker and endorser. Through the Standing Committees on Episcopacy and Book Concern, careful consideration was given to this important matter with the result that the salary of each General Superintendent, effective and retired, was reduced by 16 2/3% as of June 1, 1932. Bishops were no longer authorized to draw drafts on the Treasurer of the Episcopal Fund and, by order of the General Conference, bank borrowings on account of the Fund were stopped. Furthermore, the Bishops of the respective areas and the District Superintendents were instructed to co-operate in the collection of the apportionment.

Immediately upon the adjournment of the General Conference, plans were mutually agreed upon by and between the Board of Bishops and the Administrative Committee of the Episcopal Fund, to secure through co-operative efforts, quarterly payments from the Churches to the Fund, and to apply 20% of the receipts to the liquidation of the bank borrowings. It was also mutually understood that no payment on the borrowings would be made to the bank in any month in which the Bishops were not receiving the authorized salaries and allowances in full.

The bank indebtedness was finally paid in full on October 1, 1935. With the limitations upon the Episcopal Fund by action of the General Conference, the treasury was unable to meet the demands upon it for authorized salaries and allowances by the sum of \$98,513, as follows:

1932, \$25,535.83; 1933, \$49,490.32; 1934, \$23,486.85. In 1935 the authorized salaries and allowances were paid in full.

The inability of the Fund to meet these authorized salaries and allowances in full was due primarily to the fact that the Church is not adequately meeting the apportionment for the Episcopal Fund, as the following table shows:

Conference Year	Apportionment by Annual Conferences	Amount of Apportionment raised	Deficit	Percentage Apportionment raised
1931-1932	\$536,869	\$354,513	\$182,356	66.03
1932-1933	499,659	340,048	159,611	68.05
1933-1934	443,461	357,939	85,522	80.71
1934-1935	428,365	362,001	66,364	84.50

There is still a liability upon the Episcopal Fund of \$98,513 for unpaid salaries and allowances for the quadrennium. It remains for the General Conference to determine whether this deficiency shall be carried as an obligation of the Episcopal Fund into the next quadrennium, and the Book Committee recommends that the General Conference take action authorizing the Book Committee to discharge this obligation during the next quadrennium if and when the Church makes it possible in its support of the Episcopal Fund.

Attention is called to the fact that the contingent liability of The Methodist Book Concern for the bank borrowings for the Episcopal Fund is now fully discharged.

Report of Book Committee

Personnel.

In accordance with the Disciplinary provisions, the Book Committee as constituted by the General Conference of 1932, met at Atlantic City, N. J., on May 25, 1932.

The Committee was organized by the election of Frank A. Horne as Chairman and Ezra S. Tipple as Secretary. The Book Committee assigned the Publishing Agents to their places of residence as follows: John H. Race, New York; George C. Douglass, Cincinnati; O. Grant Markham, Chicago.

The following changes in the membership of the Book Committee as constituted by the General Conference of 1932, have occurred during the quadrennium: *May 25, 1932*—J. Luther Taylor was succeeded by T. O. Cunningham, Kansas City Area. *May 9, 1933*—W. T. Rich was succeeded by Stanley O. MacMullen, member of Executive Committee. James E. Holmes was succeeded by Wallace H. Finch, member of Executive Committee. Wallace H. Finch was succeeded by Fred P. Corson, New York Area. *April 25, 1934*—Lewis N. Gatch was succeeded by Troy W. Appleby, member of Executive Committee. *April 26, 1934*—Stanley E. Grannum was succeeded by Rev. John B. Redmond, Covington Area. *April 30, 1935*—Louis M. Potter having passed to his reward, the Committee voted: "Without wishing to raise here any legal question with reference to the membership on this Committee vacated by the death of Louis M. Potter, but solely because no name has been proposed for the place from the locality of Buffalo and the time between now and the next General Conference is so short, we recommend that no election in this case be now held." By reason of removal from the Area, Wilbert Dowson was succeeded by Jabez C. Harrison, Portland Area. On August 27, 1935, Professor William A. Elliott, Area representative from the Pittsburgh Area, died triumphantly. In view of the proximity of the meeting of the General Conference, this vacancy was not filled by the Book Committee.

At the meeting of the Book Committee held in Chicago, March 18, 1936, Dr. John H. Race, Senior Publishing Agent, announced his retirement at the session of the General Conference of 1936. Dr. Race was elected by the Book Committee in 1913 and was re-elected by the General Conferences of 1916 to 1932, inclusive. The Book Committee recommends that the General Conference elect him Publishing Agent Emeritus.

At the same meeting of the Book Committee, Dr. James R. Joy announced his retirement from the Editorship of *The Christian Advocate*, New York, to take effect at the close of the General Conference of 1936. Dr. Joy has spent his entire professional career in the employ of The Methodist Book Concern and was elected Editor of the *New York Christian Advocate* in 1915 by the Book Committee, and subsequently re-elected by the General Conference for five consecutive quadrenniums.

Report of Book Committee

For further information and details concerning the activities of the Book Committee during the period 1932-1936, reference is made to the reports of the Publishing Agents and to the financial statements of the Treasurers of the Episcopal Fund and the Treasurers of the General Conference Expense Fund.

For the Book Committee,

FRANK A. HORNE, *Chairman,*

EZRA S. TIPPLe, *Secretary.*

REPORT OF THE PUBLISHING AGENTS FOR THE QUADRENNIUM, 1932-1935

To the General Conference.

Dear Brothers and Sisters:

The Publishing Agents submit the following quadrennial report of the financial and business condition of The Methodist Book Concern and Depositories for the fiscal years ending December 31, 1932, 1933, 1934, and 1935:

INCOME ACCOUNT OF 1935

Sales and Earnings.....	\$3,950,432.51
Deduct—	
Cost of Goods Sold, Selling, Administrative, Oper- ating Expenses.....	3,924,920.64
Produce From the Business.....	\$25,511.87
Add—	
Produce From Real Estate.....	93,333.42
Income From Investments.....	3,185.05
	<hr/> \$122,030.34
Deduct—	
Interest Paid and Accrued, Mortgages and Notes for conduct of the business.....	51,212.12
	<hr/> \$70,818.22

The business of The Methodist Book Concern in 1935 showed continued improvement. The total sales for 1935 were \$3,039,-640.01, which is 10.2 per cent more than they were in 1934, but 39.2 per cent less than they were in 1929.

The 1935 sales were divided as follows:

Merchandise	\$769,077.57
Church School Periodicals.....	534,855.36
Story Papers.....	545,901.56
Graded Lessons.....	263,997.19
Manufacturing	593,659.37
Advocates and Other Budget Publications.....	225,637.65
Advertising	53,407.42
Miscellaneous	53,103.89

The larger volume of business reported in 1935 resulted from the sale of the Hymnals and the increase in outside work. The net produce for 1935 was \$70,818.22. This was the first year since 1930 that net earnings have been sufficient to show a produce.

Report of the Publishing Agents

THE METHODIST BOOK CONCERN

CONSOLIDATED BALANCE SHEET

December 31, 1935

ASSETS

CURRENT ASSETS:

Cash in banks and on hand		\$83,908.85
Notes receivable		4,566.41
Accounts receivable	\$932,371.97	
Less, Allowance for doubtful accounts	100,661.24	
		831,710.73
Inventories, at cost or less:		
Manufacturing (raw materials and work in process)....	\$276,689.93	
Merchandise, finished stock, plates, etc.	251,251.35	
Graded Lessons	44,952.14	
Periodicals	2,499.81	
Manuscripts, illustrations, etc.	42,196.96	
Supplies	11,285.85	
		628,876.04
Accrued interest receivable		595.21
Total Current Assets		\$1,549,657.24

INVESTMENTS AT QUOTED MARKET OR BID PRICES:

United States Government securities	\$21,600.00	
Bonds	34,521.25	
Stocks	20,773.50	
		76,894.75

LAND, BUILDINGS AND EQUIPMENT:

Land and buildings, as appraised by Executive Committee for 1932 quadrennium (no allowance made for depreciation of buildings)	\$3,597,023.78	
Less Amount Received for Easement Granted	7,250.00	
		\$3,589,773.78
Electric light and power plant, Cincinnati (at cost)	\$111,101.22	
Less, Allowance for depreciation	106,365.27	
		4,735.95
Manufacturing equipment, motor trucks, etc. (at cost or less)	\$1,267,161.35	
Less, Allowance for depreciation	993,089.08	
		274,072.27
Furniture and fixtures (at cost)	\$361,780.78	
Less, Allowance for depreciation	323,554.24	
		38,226.54
		3,906,808.54
Deferred charges, prepaid interest, unexpired insurance premiums, etc.		28,420.72
		\$5,561,781.25

LIABILITIES

CURRENT LIABILITIES:

Notes payable due banks		\$375,000.00
Accounts payable:		
Trade	\$193,484.48	
Other	32,878.28	
		226,362.76
Accrued salaries, wages, taxes, interest, royalties, etc.		36,381.16
Unfilled subscriptions		236,925.66
Total Current Liabilities, exclusive of open mortgage and mortgage installment shown below		\$874,669.58

MORTGAGES PAYABLE:

Due November 1, 1935 (open mortgage)	\$480,000.00	
Due February 12, 1936 (renewed during January, 1936, and subject to installments of \$12,500 due February 12, 1936, and annually thereafter to February 12, 1947)	137,500.00	
		617,500.00

CAPITAL AND RESERVES:

Fixed Capital	\$3,000,000.00	
Reserve appropriated for distribution to Annual Conferences representing tax exemptions on property at Cincinnati, Ohio	30,506.00	
Reserve for restricted endowment	1,000.00	
Reserve for working capital	1,038,105.67	
		4,069,611.67
		\$5,561,781.25

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CONSOLIDATED RESERVE FOR WORKING CAPITAL

FOR THE YEAR ENDED DECEMBER 31, 1935

Balance, January 1, 1935	\$975,658.00
Adjustments ascertained to be applicable to prior years	
Inventory Write-Down	15,000.00
	<u>\$960,658.00</u>

INCREASE:

Profit on sale of capital assets	\$220.80
Increase in quoted market or bid prices of investments	6,408.65
Net profit for the year ended December 31, 1935 (no allowance made for depreciation of buildings)	70,818.22
	<u>77,447.67</u>

Balance, December 31, 1935

\$1,038,105.67

NOTE: Subsequent to December 31, 1935, the inventories at the Pittsburgh depository were damaged by flood. No provision has been made in the above balance sheet for the loss, as the amount has not yet been ascertained.

COMMITTEE ON AUDITS AND ACCOUNTS, THE METHODIST BOOK CONCERN:

We have made an examination of the balance sheet of The Methodist Book Concern as at December 31, 1935, and of the statement of Consolidated Reserve for Working Capital for the year 1935. In connection therewith we examined or tested accounting records of the company and other supporting evidence, and obtained information and explanations from officers and employees of the company; we also made a general review of the accounting methods and of the operating and income accounts for the year, but we did not make a detailed audit of the transactions.

In our opinion, based upon such examination, the above balance sheet and related statement of Consolidated Reserve for Working Capital fairly present the position of The Methodist Book Concern at December 31, 1935.

LYBRAND, ROSS BROS. & MONTGOMERY.

New York, April 8, 1936.

NET WORKING CAPITAL

CURRENT ASSETS:

Cash	\$83,908.85
Accounts and notes receivable	
Less allowance for doubtful accounts	836,277.14
Inventories, at cost or less	628,876.04
Accrued interest receivable	595.21
	<u> </u>
Total Current Assets	<u>\$1,549,657.24</u>

CURRENT LIABILITIES:

*Notes payable	\$375,000.00
Accounts payable	226,362.76
Accrued salaries, wages, taxes, interest, royalty, etc.	36,381.16
Unfilled subscriptions	236,925.66
	<u> </u>
Total Current Liabilities	<u>874,669.58</u>
Net Working Capital	<u>\$674,987.66</u>

OTHER ASSETS—LESS LIABILITIES:

Land, buildings, and equipment	\$3,906,808.54
Less mortgages on land and buildings	617,500.00
	<u> </u>
Investments at market (restricted)	76,894.75
Deferred charges	28,420.72
	<u> </u>
	\$3,394,624.01
Less capital and reserves	3,031,506.00
	<u> </u>
Net reserve for working capital	<u>\$1,038,105.67</u>

This table indicates that if we converted our liquid assets into cash, we could pay our debts and have a balance of \$674,987.66 in cash. In addition to this cash balance we would own the real estate of The Methodist Book Concern, subject to existing mortgages and our investments.

It will be seen from the above table that the total current

* For information: Notes payable May 1, 1932, \$635,000.
Notes payable May 1, 1936, \$328,000.

Report of the Publishing Agents

assets are \$1,549,657.24, as against total current liabilities of \$874,669.58, or \$1.77 for each dollar of current liabilities owed.

RESERVES

Reserve for Restricted Endowment.....	\$1,000.00
Reserve for distribution to Annual Conferences..	30,506.00
Reserve for unfilled subscriptions.....	236,925.66
Reserve for depreciation.....	1,318,187.87
Reserve for Power Plant.....	106,365.27
Total Reserves, December 31, 1935.....	\$1,692,984.80

LOSSES ON RECEIVABLES—1935

Balance, December, 1934.....	\$73,701.60
Increase Allowance for bad debts.....	33,087.85
Balance	\$106,789.45
Less Accounts removed 1935.....	6,128.21
Reserve for Doubtful Accounts.....	\$100,661.24

The Methodist Book Concern has followed its established practice in charging off against its "doubtful accounts" determined during the year to be worthless, and adding to the reserve an amount deemed adequate to provide for future losses.

Amount set up, December 31, 1935, for doubtful accounts	\$100,661.24
Reserve for doubtful accounts, December 31, 1931	41,618.82

We have added during the quadrennium..... \$59,042.42

The increase in the reserve for doubtful accounts is due to the effect of economic disturbances on the collections of receivables of the current and prior years.

REDUCTION OF EXPENSES

During the quadrennium we have made a saving in selling costs and general expenses of \$296,132.42, as will be shown by the following table.

The following table shows the decrease in expenses for the quadrennium:

SELLING COSTS

1932	\$1,049,056.07
1933	918,879.48
1934	843,217.92
1935	844,722.57

Total Decrease, 1935, as compared with 1932 \$204,333.50

GENERAL EXPENSES

1932	\$528,543.72
1933	458,989.87
1934	454,480.55
1935	436,744.80

Total Decrease, 1935, as compared with 1932 \$91,798.92

Report of the Publishing Agents

REAL ESTATE

Real Estate Valuations, December 31, 1931..... \$4,742,838.78

Appraised as follows:

New York, 150 Fifth Avenue.....	\$1,325,000.00
New York, Dobbs Ferry.....	1,225,000.00
Cincinnati, Fourth Street.....	164,300.00
Cincinnati, Plum Street.....	661,240.00
Chicago, 740 Rush Street.....	1,093,900.00
Kansas City.....	146,500.00
San Francisco.....	215,000.00
New Orleans.....	23,000.00

\$4,853,940.00

Deduction for Power Plants..... 111,101.22

Total\$4,742,838.78

Appraisement for quadrennium ending December 31, 1935:

New York, 150 Fifth Avenue.....	\$915,000.00
New York, Dobbs Ferry.....	900,000.00
Cincinnati, Fourth Street.....	122,793.00
Cincinnati, Plum Street.....	534,904.00
Chicago, 740 Rush Street.....	958,428.00
Kansas City.....	104,000.00
San Francisco.....	160,000.00
New Orleans.....	13,000.00

\$3,708,125.00

Deduct:

Power Plant, Cincinnati.\$111,101.22

Easement, Westchester

Sewer, Dobbs Ferry.. 7,250.00

118,351.22

\$3,589,773.78

Appraised value of real estate, December 31, 1935 \$3,589,773.78

Decrease in appraised value of Real Estate..... \$1,153,065.00

(See *Discipline*, Paragraph 396, Section 2.)

New York—The building at Fifth Avenue and Twentieth Street is in good repair and well occupied, being 80 per cent rented, and 2 and 4 West Twentieth Street is 100 per cent rented.

Dobbs Ferry—Our own manufacturing and shipping requirements occupy this building. All necessary repairs are promptly made. The Westchester Sanitary Sewer is being constructed diagonally through our property.

Cincinnati—The Plum Street Building is occupied solely by our own activities, or by other Boards of the Church. It is in first-class condition. The Fourth Street Building is rented to commercial concerns and will be sold by authority of the Book Committee at the first favorable opportunity. The property is in good condition.

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Chicago—The location at 740 Rush Street maintains a strong position in its real-estate value. The property is in excellent condition and the rental return is reasonable.

Kansas City—No space is rented in this building, as it was so constructed that it can only be used for our own business, unless very expensive alterations are made. The condition is good.

San Francisco—This valuable property is strategically located. The ground floor is entirely occupied. It is 52 per cent occupied above the ground floor. Necessary repairs are made so that condition is good.

New Orleans—Our property at 631 Baronne Street is a three-story building. The first floor is rented to a commercial concern, and the balance of the building is occupied by the Advocate office and Bishop's headquarters.

Our building indebtedness at New York and Dobbs Ferry has been reduced \$120,000, and our mortgage indebtedness at Chicago has been reduced \$50,000 during the quadrennium.

READJUSTMENTS

Since 1932 our efforts have been directed to a readjustment and realignment of our activities, looking toward (1) one manufacturing plant, (2) one accounting headquarters, (3) an Advocate for the whole Church, (4) readjustments at depositories.

Manufacturing—After careful study and advice, we came to the conclusion regarding the one factory proposal to continue manufacturing activities in the places where now established under the direction and supervision of one authority; transferring work from one location to another, either on a temporary or permanent basis, where such work can be more economically performed, and the elimination of departments where and when the amount of available work does not justify the maintenance of duplicate departments.

We have now had one full year of operation of the combined factory. It has worked out satisfactorily.

Rising Costs—As we come to the close of the quadrennium we face an increase in the price of paper, other materials and of labor, but we shall endeavor, by adjustments, to avoid increased hour costs. In the interest of social justice and to maintain our efficiency, the rise in union labor costs makes it imperative that we give due attention to the compensation of our other workers.

Equipment—We call attention to the fact that our equipment has depreciated each year until now it stands at one fifth its original cost. In order to keep abreast of present-day methods, new equipment will be needed.

Social Security—At the close of the year 1935, it became

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necessary to make plans regarding the unemployment compensation and old-age acts of the Federal Government. In summing up the situation we may say at the present time it seems definite that before December 31, 1936, every employee will be required to register with the Federal Government, give his full name, age, and date of birth. The government will then assign him a registry number (as they do in the army); this number to assure proper identification and credit, also tax contributions made by him and for him through his employer.

Under the plan the employer will be required to show the registry number as well as the name of each of his employees, when reporting wages paid in the Old-Age Annuity tax return.

Further, every employer will, starting January, 1937, be required to make deductions from wages as paid to employees at regular intervals (to be determined later). He will be required to give his local collector of internal revenue a list of his employees, showing names, registration numbers, and the amount of wages paid to each individual employee.

We believe that we are exempt from this tax, since our employees are connected with a nonprofit organization. Inquiry at authoritative sources expresses a like conviction; no assurance has yet been given that we are exempt. Each case will have to be decided on its merits. Realizing the uncertainty of this situation, we have taken steps to comply with the law directed to "every employer."

In case we are finally exempt our employees will be placed during their period of employment by us in an isolated, unprotected group, so far as the Federal Security Act is concerned.

When final decision is made in this matter, we believe we should take advantage of the present federal and state psychology to set up for ourselves a fund for unemployment insurance and old age, based upon the principle announced by the Federal Government.

Budgets—*The Christian Advocate*—*A National Weekly*, *The Epworth Herald*, the *Apologete*, Church School Periodicals, and Epworth League Publications have all been supervised throughout the quadrennium by the means of an executive budget. The above named periodicals and publications in each year of the quadrennium were produced at considerably less than the estimated cost. Savings in actual cost below estimated cost have only been made possible through economies and cooperation of each of our departmental activities.

DEPOSITORIES

During the quadrennium much attention has been given to readjustments respecting the several depositories at Boston, Pittsburgh, Detroit, Kansas City, San Francisco, and Portland. Expenses of operation have been materially reduced. The prin-

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ciple of restricting expenses to income has been constantly in our thought.

Depository Readjustments

The Publishing Agents suggested many far-reaching changes in our depository organizations which were approved by the Executive Committee of the Book Committee.

All accounts, as far as practicable, were transferred to the central counting room at New York. This adjustment leaves the depository managers more time to promote the sale of all of our publications in their territory. Thus, instead of confining themselves to desk work, the managers visit Conferences, institutes, colleges, churches, pastors, etc., where our product is used and where our publications are not used an endeavor is made to secure such use.

The result of this work has contributed largely to our maintaining the circulation of our church-school periodicals, story papers, graded lessons, and merchandise generally, securing new customers and in introducing rapidly the use of the new Methodist Hymnal in our churches.

One Accounting Headquarters

After a very careful investigation, and report by our auditors, Lybrand, Ross Bros. & Montgomery, the Executive Committee approved one accounting headquarters, to be organized and maintained at New York. This has now been accomplished and is in operation.

The most striking result is the saving in expense and the increased and more rapid collection of accounts receivable.

Each depository has a duplicate of the accounts due in its territory, and any customer choosing to do so may settle his account at the local depository.

This method of centralizing the accounting is in line with the practice of all large business organizations.

An Advocate for the Whole Church—After conferences, it was discovered that this objective could be furthered by the centralization of the composition and plate work of all the Advocates at Cincinnati. The Editorial Board suggested a plan for the Advocate, so that twelve pages would be common material and twelve pages would be devoted to local interests.

The editors selected a representative at Cincinnati.

Reports reaching us from the field have indicated that the subscribers appreciate the improvement in the content and make-up of the Advocate.

Increased economy resulting from this method and increased sales in some fields have reduced the deficits on the Advocates. The limited deficits authorized by the General Conference of 1932 for The Christian Advocate—A National Weekly were not

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to exceed \$50,000 annually. The following table shows the deficit for The Christian Advocate—A National Weekly:

	1932	1933	1934	1935
New York.....	\$7,807	\$15,237	\$2,287	\$914
Cincinnati.....	3,161	3,131	2,560	148
Kansas City and Chicago.....	19,483	6,480	7,471	401
San Francisco and Portland.....	18,588	9,698	7,830	9,044
	<u>\$49,039</u>	<u>\$34,547</u>	<u>\$20,150</u>	<u>\$7,581</u>
Deficits on other budgeted publications:				
Epworth Herald.....	\$18,841	\$13,018	\$8,752	\$11,492
Southwestern.....	15,946	11,668	8,268	9,371
Apologete.....	9,856	5,071	3,545	3,510

BOOK PUBLISHING

The Methodist Book Concern issues many outstanding publications in book form for the use of our denomination over the imprint of The Methodist Book Concern. The Methodist Hymnal is the leading publication for the quadrennium for our Church. It has been received with enthusiasm and wide acclaim from all sections of the country. Two other Methodist denominations have their editions of this book with the necessary changes for the use of their churches.

The books published for general circulation and use are issued under the imprint of The Abingdon Press. The name, The Abingdon Press, is of the highest standing in publishing circles the world round, and we are constantly being congratulated on the splendid books that we issue.

Abingdon, the town where the name originated, lies only six miles south of Oxford, England, and the standards of the famous Oxford University are well known. The Abingdon Press has its own high standards of excellence, and these standards consistently are maintained. The Abingdon Press publications cover a large field of subjects that touch closely the life and thought of our population.

The list of publications bearing our imprint is included at the close of this report and will give some idea of the wide scope and the scholarly presentations which are available to the reading world.

Our imprint appears on over 75 per cent of the books in the Preachers' Course of Study. Many of our publications are widely used in study courses of other denominations. In the Leadership Training Courses of the International Council of Religious Education, used in some 40 Protestant denominations, 28 per cent of the titles bear our imprint.

In addition to the books issued under imprints as indicated, a full line of church and church-school requisites is published for the use of our schools and churches.

CLOSELY GRADED LESSONS

The Closely Graded Lessons are indispensable in modern church-school curricula. The main objective of all religious education is to help children and youth in the formation of Christian attitudes and the development of Christian character.

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This is the aim of all the Closely Graded Courses, whatever the subject of the lesson or the nature of the lesson material.

If the principle of grading pupils according to age and capacity is valuable in the public school, it must have equal value in the church school. It is no more reasonable for a normal boy of twelve years to be placed with ten-year-old boys in the church school than in the day school. Why? Because the needs and interests of twelve-year-olds are not those of six- or eight- or ten-year-olds. If any teaching is to be of the utmost value, it must use the language and deal with the interests of the age group for whom it is intended.

This is primarily true of religious teaching because it concerns what is most intimate and personal in the pupil's life. The Closely Graded Lessons are prepared to fit this standard. From the Nursery on through the Senior Departments, they meet the need of each successive age with a distinctive appeal to that period of life.

Seven years have elapsed since the last general rewriting of these courses. So many changes have occurred in the world's life and in educational ideas that it became necessary to make some revision if these courses were to be kept vital and usable. These new teacher's texts are based upon certain well-defined principles of revision, as follows:

First, new authors were chosen that they might bring to the task a new approach, embodying up-to-date pedagogical methods and a fresh point of view.

Second, the texts were to be simplified and abbreviated.

Third, the biblical material was to be made more prominent and detailed suggestions of how to use this material were included in the teaching plans. New methods in Bible teaching which have evolved in the period since 1928 have been incorporated.

Fourth, the religious values of the material were always to be kept uppermost.

Fifth, simple and detailed teaching plans were to be incorporated, so that untrained workers might more readily use the lessons.

Sixth, the organization into teaching units or blocks of material centering in certain religious needs, interests, and problems is made more apparent by the inclusion of detailed synopses. These will be especially valuable to departmental superintendents.

With these principles in mind, it was decided to undertake first a revision of the three junior courses. These are now completed.

The beginners courses are already in process of revision. Following this we hope to undertake the primary, intermediate, and senior courses.

ELECTIVE COURSES

The principle which has given us the Graded Lessons for

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the use of children and youth has been an influential factor leading to the preparation of special elective courses adapted to the interests and needs of widely differing groups of young people and adults. There has been a growing demand among such classes in the church school for special courses of study in the Bible, and for topical courses on various phases of Christian living which will prepare men and women for intelligent and efficient participation in all the varied activities of Christian life and service. It is entirely proper to say that these special courses provide the basis for a graded program of study for adults. As this tendency to specialize increases, it is inevitable that the output of any one type of standard lesson material will be reduced, and undoubtedly this is one of the explanations of the decreased circulation of our standardized publications. It is, however, a tendency that must be recognized and met by improved facilities for elective study.

EPWORTH LEAGUE UNITS

now comprise over eighty titles used in the joint program of the Epworth League, and the Church School, Junior, Intermediate and Senior grades. Many of the titles are also used by other denominations.

CHURCH SCHOOL PERIODICALS AND STORY PAPERS

The Church School Periodicals and Story Papers are our most widely circulated product and continue to be among our most serviceable and helpful publications.

One new paper has been brought out during this quadrennium, namely, the Junior Weekly, which started favorably with an initial paid circulation of 50,000.

The process of cost reduction has been continued throughout the years of the depression, and now that adjustments of activities have been made, sales will be pushed in the field as a major service task, in order to show to our schools, large and small, rural and city, the superiority of the publications of The Methodist Book Concern.

RELIGION IN LIFE

During the quadrennium "Religion in Life" has grown in strength and influence. The Methodists upon its Editorial Board are assisted by leaders from three other communions and on its Advisory Council from four different communions. The writers are representative of the front line of Christian thinking in all parts of the world.

"Religion in Life" is distinguished by the excellence of its articles and especially by the spiritual emphasis which it maintains. Competent reviewers encourage and guide its readers in the selection of the best of the new books. It is frankly edited for the ministers and laymen who want to be thoughtful, and

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we are gratified to receive acknowledgments of helpfulness from all parts of our membership. It is making a distinct contribution to the enrichment of our church and is extending our publishing ministry to many appreciative persons who had not been reached by our other publications.

RETIREMENT OF DR. JAMES R. JOY

It is known to the members of the General Conference that Dr. Joy has announced his intention to retire as Editor of *The Christian Advocate*, a National Weekly, published at New York.

James R. Joy became associated with the Book Concern in 1888 and was related to the editorial department of Sunday School literature. In 1904 he became assistant editor of *The Christian Advocate* under Dr. James M. Buckley and continued in this office with Dr. George P. Eckman. In 1915, on the resignation of Dr. Eckman, he was elected by the Book Committee as Editor of *The Christian Advocate*, and subsequently was elected by five General Conferences.

His facile and pleasing literary style; his wide knowledge of the movements within the Christian Church, particularly in the Methodist Church throughout its history; his keenness for accuracy in editing news; and his courage in espousing causes which have seemed to him to be vital to the Kingdom of God, have enabled him to render distinguished service to the Church of Jesus Christ.

The Publishing Agents record their deep appreciation of Dr. Joy as one who at all times has co-operated with them.

THE ADVOCATE

The value and importance of a religious periodical for the home, coming each week with its message of instruction, information and comfort, is an accepted ideal. Our own church has given unstinted attention to this truth, throughout the years. *The Christian Advocate* and *The Epworth Herald* are planned to provide for this situation. During the quadrennium the plans for religious periodicals, including increased circulation and decreased deficits, have resulted in certain gratifying results, as shown in the circulation and financial reports. The creation of an Editorial Board for *The Advocate* was constructive and helpful. From the co-ordinating work of this group there have been increasingly desirable results, as reflected in the selection of common material, in the varying content of the papers, and in the lowering of production costs. The possibility in these advantages suggests the continuation of this feature. The weekly contributions from the National Methodist Press are widely read and appreciated.

The circulation of the several ADVOCATES, including other weekly papers, as of December 31, of each year, has been as follows:

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	1932	1933	1934	1935
The Christian Advocate—New York.	41,626	35,323	33,500	32,173
The Christian Advocate—Pacific....	10,726	9,491	10,100	10,917
The Christian Advocate—Central— Northwestern.....	30,246	29,003	53,122	78,431
The Christian Advocate—Cincinnati.	23,921	21,111	23,872	25,848
	<hr/> 106,519	<hr/> 94,928	<hr/> 120,594	<hr/> 147,369
The Christian Advocate—South- western.....	7,065	7,589	8,968	8,707
The Epworth Herald.....	29,438	25,243	25,298	23,693
Christian Apologist.....	6,297	5,339	4,686	4,169
Sandebudet.....	2,190	1,827	1,482	....
Evangelisk Tidende.....	1,394	1,081	855	....

The quadrennial average circulation of these papers, as of December 31 of each year, has been as follows:

	1924-1927	1928-1931	1932-1935
The Christian Advocate—New York.....	52,385	41,416	35,655
The Christian Advocate—California.....	8,183	7,625	....
The Christian Advocate—Pacific.....	6,487	6,787	10,308
The Christian Advocate—Central.....	23,508	20,059	....
The Christian Advocate—Northwestern....	28,392	22,965	....
The Christian Advocate—Central—North- western.....	....	....	47,700
The Christian Advocate—Cincinnati.....	33,817	29,031	23,688
The Christian Advocate—Southern.....	4,164	1,788	....
The Christian Advocate—Southwestern....	13,102	7,745	8,015
The Epworth Herald.....	63,885	52,155	25,918
Christian Apologist.....	9,602	7,798	5,123

SUMMARY DATA CONCERNING ADVOCATE CIRCULATION METHODIST EPISCOPAL CHURCH

JULY 1, 1935

Showing for each Advocate, in its territory, the total number of subscribers, the number of church members, and the ratio of subscribers to church members; also, the number of subscribers resident outside of the territory of the paper in the United States and in foreign countries; and the total circulation.

The Christian Advocate	Subscribers in Its Territory	Number Church Members (not including Inactive)	Ratio Subscribers to Members	Number Outside In U.S.	Subscribers Territory Foreign	Total Circulation
New York.....	26,522	1,060,259	1 to 39.9	3,275	352	30,149
Cincinnati.....	23,095	748,599	1 to 32.4	666	67	23,828
Kansas City—Chicago						
Central.....	31,286*	437,403	1 to 13.9	880	89	32,255
Northwestern.....	38,761*	663,654	1 to 17.1	1,208	72	40,041
San Francisco.....	9,723	218,094	1 to 22.4	353	78	10,152
Southwestern.....	7,683	263,502	1 to 34.2	256	10	7,949
	<hr/> 137,070	<hr/> 3,391,511	<hr/> 1 to 24.7	<hr/> 6,638	<hr/> 666	<hr/> 144,374

* Subscribers on Dollar Club Plan:

Central.....	27,541
Northwestern.....	34,245

“ADVOCATE SUNDAY” AND CIRCULATION

In brief, the circulation of The Christian Advocate and The Epworth Herald is successful or not as may be determined by the activity and fruitfulness of our pastoral leadership in the local church, the district, and the area. There must be the conviction that the church cannot do its work without the extensive use of periodical publications.

The observance of “Advocate Sunday” in the first week of November and “Herald Sunday” in the first week of December makes a practical use of these dates as the beginning of the

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circulation campaign, so that January may be entry date for subscriptions.

In the territory of the Central-Northwestern Edition, in the fall months of 1933, a preliminary experiment was tried to advance the circulation of that paper. A special subscription rate, \$1.00 for the year, was made for those particular Pastoral Charges, in this limited experiment, where the total minimum subscription list would be one tenth of the membership of that Charge. The pastors who took up this proposal, voluntarily, later reported their Charges were pleased with the plan, and desired to continue it. For the circulation campaign of 1934, this experiment was extended to the entire territory of this paper, and each Annual Conference formally commended its introduction and trial. The participation in it was quite general throughout all the Conferences, and the results were favorable, both in circulation and finance. Therefore, a further extension of this effort was made in the circulation campaign of 1935. This procedure is still in process. These comments seem appropriate: to meet the financial expense likely to be incurred, this special subscription rate must be conditioned on very large church membership, a minimum subscription list of one tenth of the membership, and a pastoral leadership voluntarily committed to securing these subscriptions. The Book Committee has made provision to approve the plan of quantity circulation for each of the other editions for such units as may elect to use it.

The financial responsibility of Sandebudet and Evangelisk Tidende, beginning with October, 1934, was taken over by the Annual Conferences contributory to those publications. These papers have been continued with a strong circulation, compared to the membership of those Annual Conferences.

EXHIBIT AT CENTURY OF PROGRESS EXPOSITION

The Methodist Book Concern was an active agency among the denominational publishing houses in having an exhibit in the Hall of Religion at the Century of Progress Exposition, Chicago, in 1933 and 1934. Five denominational boards participated co-operatively—Congregational Publishing Society, Christian Board of Publication, Board of Christian Education of the Presbyterian Church, The American Baptist Publication Society, and The Methodist Book Concern. It was believed that an appropriate exhibit would be helpful and instructive in behalf of the publishing interests of the Church. The millions who visited these exhibits expressed their interest, which clearly fulfilled that belief.

CLAUDIUS B. SPENCER

October 20, 1856—July 14, 1934

Whatever Doctor Spencer touched with his pen became rich, interesting, and instructive. Few men possessed such insight

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into the genius of Methodism. His frequent journeyings furnished material for a fascinating travel literature to his readers. He was clear and frank in expressions of convictions. He was characterized by a breadth of vision, a penetrating outlook, and a constant alertness to current demands upon the church.

DAVID G. DOWNEY

September 21, 1858—March 7, 1935

Very early in his ministry, Doctor Downey attracted the attention of church leaders. He became a member of the Board of Foreign Missions, a manager of the Methodist Episcopal Hospital in Brooklyn, a Trustee of Drew University. He was a member of the Commission on Unification, a member of two Ecumenical Methodist Conferences, and a member of six successive General Conferences, in the last four of which he headed his delegation. There he became a commanding power as a courteous Christian gentleman, a resourceful debater, a forceful administrator, and always a devoted and loyal servant of the church. Under his manifold responsibilities, he grew unceasingly, and acquired multitudes of staunch admiring friends. By many he is regarded as the most influential American Methodist of his generation. He was a lover of literature and beauty. Dr. Downey served as Book Editor from 1912 to 1928.

CONCLUDING STATEMENT

Foremost of all the problems confronting us during the past quadrennium has been that of keeping our avenues of distribution open. In all readjustments proposed and carried out, looking toward economy, all our employees have shown enthusiasm, efficiency, and alertness. There has been on the part of the executives, editors, and managers everywhere a desire to advance the position of The Methodist Book Concern in all of its services to the Church by improving the product, increasing production, decreasing costs, and increasing sales. The endeavors of the individuals connected with our institution are praiseworthy and are hereby jointly and gratefully recognized by us.

The Publishing Agents desire to express their appreciation to the Book Committee, Executive Committee, and their Committee on Economies, for their co-operation and assistance in carrying out the proposals which the Publishing Agents have made throughout the quadrennium.

We are sincerely grateful for the protection Providence has afforded. We have had the experience of the doughty warrior of long ago, who declared to his associates, "as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff."

Respectfully submitted,

JOHN H. RACE,
GEORGE C. DOUGLASS,
O. GRANT MARKHAM.

Report of the Publishing Agents

THE METHODIST BOOK CONCERN—COMBINED NET SALES AND ADVERTISING REVENUE

	1932	1933	1934	1935	Totals 1932-1935	Totals 1928-1931	1932-1935 Compared With 1928-1931
							Decrease
New York—							
Periodicals	\$281,908.69	\$230,849.16	\$224,989.28	\$220,419.19	\$958,166.22	\$1,229,205.76	\$271,129.44
Books and Graded Lessons	283,561.38	250,779.92	253,867.14	338,993.36	1,127,201.80	1,573,487.63	741,255.83
Job Work	334,001.80	262,807.50	354,872.37	400,087.12	1,353,768.79	2,538,756.19	1,186,987.40
Advertising	15,654.64	9,748.54	8,123.81	9,386.66	42,913.65	97,167.42	54,253.77
Total	\$915,126.51	\$754,185.12	\$841,852.60	\$968,886.33	\$3,480,050.56	\$5,739,707.00	\$2,259,656.44
Boston—							
Periodicals	\$30,168.18	\$26,619.62	\$25,338.82	\$23,146.78	\$105,273.40	\$141,115.98	\$35,842.58
Books and Graded Lessons	50,181.16	42,802.81	43,196.06	52,970.70	189,150.73	281,506.84	92,356.11
Total	\$80,349.34	\$69,422.43	\$68,534.88	\$76,117.48	\$294,424.13	\$422,622.82	\$128,198.69
Pittsburgh—							
Periodicals	\$127,536.24	\$112,751.07	\$110,081.18	\$108,131.49	\$458,499.98	\$577,001.07	\$118,501.09
Books and Graded Lessons	65,279.08	57,000.58	54,649.32	63,846.75	240,775.73	417,112.79	176,337.06
Total	\$192,815.32	\$169,751.65	\$164,730.50	\$171,978.24	\$699,275.71	\$994,113.86	\$294,838.15
Detroit—							
Periodicals	\$66,394.32	\$57,678.18	\$56,338.20	\$55,209.65	\$235,620.35	\$295,902.68	\$60,282.33
Books and Graded Lessons	60,041.11	47,825.75	52,690.98	65,896.23	226,454.07	353,323.56	126,869.49
Total	\$126,435.43	\$105,503.93	\$109,029.18	\$121,105.88	\$462,074.42	\$649,226.24	\$187,151.82
Cincinnati—							
Periodicals	\$355,744.70	\$320,286.61	\$314,732.81	\$316,470.67	\$1,307,234.79	\$1,622,639.64	\$315,404.85
Books and Graded Lessons	130,463.43	111,159.26	118,234.20	150,950.16	510,807.05	792,127.80	281,320.75
Job Work	214,481.92	117,577.14	122,335.68	137,447.57	591,842.31	1,154,613.54	562,771.23
Advertising	25,847.74	23,097.99	30,719.12	32,965.37	112,630.22	131,681.41	19,051.19
Miscellaneous							
Total	\$726,537.79	\$572,121.00	\$586,021.81	\$637,833.77	\$2,522,514.37	\$3,701,062.39	\$1,178,548.02

Report of the Publishing Agents

THE METHODIST BOOK CONCERN—COMBINED NET SALES AND ADVERTISING REVENUE—Continued

	1932	1933	1934	1935	Totals 1932-1935	Totals 1928-1931	1932-1935 Compared With 1928-1931
							<i>Decrease</i>
Chicago—							
Periodicals	\$318,206.42	\$273,289.82	\$270,297.02	\$262,842.47	\$1,124,635.73	\$1,543,062.41	\$418,426.68
Books and Graded Lessons	176,839.46	148,565.13	155,927.81	169,930.79	651,363.19	1,168,315.94	516,952.75
Job Work	91,084.49	45,374.72	52,566.54	56,124.68	245,150.43	763,286.96	518,136.53
Advertising	7,024.56	2,187.60	1,881.38	1,794.04	12,887.58	67,609.73	54,722.15
Miscellaneous				†17,385.14	17,385.14		*17,385.14
Total	\$593,254.93	\$469,417.27	\$480,672.75	\$508,077.12	\$2,051,422.07	\$3,542,275.04	\$1,490,852.97
Kansas City—							
Periodicals	\$237,436.52	\$217,781.56	\$218,631.43	\$247,721.34	\$921,570.85	\$1,051,570.09	\$129,999.24
Books and Graded Lessons	112,608.32	94,052.89	93,408.27	102,634.89	402,704.37	724,173.02	321,468.65
Advertising	5,249.92	6,564.62	5,293.44	7,488.98	24,596.96	23,294.11	*1,302.85
Total	\$355,294.76	\$318,399.07	\$317,333.14	\$357,845.21	\$1,348,872.18	\$1,799,037.22	\$450,165.04
San Francisco—							
Periodicals	\$75,964.26	\$67,580.58	\$67,678.67	\$66,156.32	\$276,679.83	\$387,300.58	\$110,620.75
Books and Graded Lessons	51,831.00	43,631.58	41,282.80	49,390.47	186,235.95	417,107.18	230,871.23
Advertising	2,694.38	2,732.50	2,087.29	1,772.37	9,296.54	18,675.95	9,379.41
Total	\$129,889.74	\$113,944.66	\$111,058.76	\$117,319.16	\$472,212.32	\$823,083.71	\$350,871.39
Portland—							
Periodicals	\$51,971.82	\$43,288.63	\$43,169.15	\$42,015.41	\$180,445.01	\$197,445.37	\$17,000.36
Books and Graded Lessons	35,364.43	31,709.95	33,542.79	38,461.41	139,078.58	173,115.92	34,037.34
Advertising	1,445.29				1,445.29	13,110.57	11,665.28
Total	\$88,781.54	\$74,998.58	\$76,711.94	\$80,476.82	\$320,968.88	\$383,671.86	\$62,702.98
TOTALS—							
Periodicals	\$1,544,631.15	\$1,350,125.23	\$1,331,256.56	\$1,342,113.32	\$5,568,126.26	\$7,045,333.58	\$1,477,207.32
Books and Graded Lessons	966,369.47	827,527.87	846,799.37	1,033,074.76	3,673,771.47	6,201,270.68	2,527,499.21
Job Work	639,568.21	425,759.36	529,774.59	593,659.37	2,188,761.53	4,456,656.69	2,267,895.16
Advertising	57,916.53	44,331.25	48,115.04	53,407.42	203,770.24	351,539.19	147,768.95
Miscellaneous				17,385.14	17,385.14		*17,385.14
GRAND TOTALS	\$3,208,485.36	\$2,647,743.71	\$2,755,945.56	\$3,039,640.01	\$11,651,814.64	\$18,054,800.14	\$6,402,985.50

* Increase. † Ch. Coll. Envs.

Report of the Publishing Agents

BALANCE SHEET—THE METHODIST BOOK CONCERN

	Dec. 31, 1931	Dec. 31, 1932	Dec. 31, 1933	Dec. 31, 1934	Dec. 31, 1935	1935 COMPARED WITH 1931	
						INCREASE	DECREASE
ASSETS—							
Real Estate and Buildings.....	\$4,742,838.78	\$3,597,023.78	\$3,597,023.78	\$3,597,023.78	\$3,589,773.78	\$.....	\$1,153,065.00
Electric Light and Power Plant.....	111,101.22	111,101.22	111,101.22	111,101.22	111,101.22	.....	.....
Manufacturing Equipment.....	1,271,305.65	1,290,328.85	1,291,864.81	1,289,343.01	1,267,161.35	.....	4,144.30
Furniture and Fixtures.....	358,043.87	360,952.39	361,445.69	360,171.78	361,780.78	3,736.91	.....
Less Allowance for Depreciation.....	\$6,483,289.52	\$5,359,406.24	\$5,361,435.50	\$5,357,639.79	\$5,329,817.13	\$.....	\$1,153,472.39
	1,214,703.27	1,276,396.92	1,342,063.70	1,397,812.40	1,423,008.59	208,305.32	.....
Net Valuation.....	\$5,268,586.25	\$4,083,009.32	\$4,019,371.80	\$3,959,827.39	\$3,906,808.54	\$.....	\$1,361,777.71
Cash.....	140,947.00	171,96.20	108,985.13	97,547.18	83,908.85	.....	57,038.15
Accounts and Notes Receivable.....	1,067,324.64	920,538.88	869,335.16	771,798.27	836,277.14	.....	231,047.50
Invested Surplus.....	126,149.75	125,647.75	118,653.00	79,786.10	76,896.75	.....	49,255.00
Stock.....	923,023.25	750,032.01	648,005.26	599,238.87	628,876.04	.....	294,147.21
Accrued Interest Receivable.....	1,498.92	1,291.06	1,250.95	1,028.55	595.21	.....	903.71
*Prepaid Insurance and Other Deferred Charges	\$6,414.17	\$0,518.13	\$0,379.01	20,313.80	28,420.72	.....	57,993.45
Total Assets.....	\$7,613,943.98	\$6,132,233.35	\$5,825,980.31	\$5,529,540.16	\$5,561,781.25	\$.....	\$2,052,162.73
LIABILITIES—							
Notes Payable.....	\$500,000.00	\$650,000.00	\$590,000.00	\$485,000.00	\$375,000.00	\$.....	\$125,000.00
Accounts Payable.....	95,074.35	99,037.71	141,814.47	138,370.21	226,382.76	131,288.41	.....
Accrued Salaries, Wages, Taxes, and Interest.....	40,805.40	15,384.20	29,877.70	35,959.47	36,381.16	.....	4,674.24
Unpaid Distribution to Annual Conferences.....	16,078.21	.....	.....	.....	.....	.....	16,078.21
Reserved for Unfiled Subscriptions.....	91,478.75	232,545.30	236,581.19	254,646.48	236,925.66	145,446.91	.....
Total Current Liabilities.....	\$743,436.71	\$996,987.21	\$989,773.36	\$893,376.16	\$874,669.58	\$131,232.87	\$.....
Mortgages Payable.....	687,500.00	655,000.00	642,500.00	630,000.00	617,500.00	.....	50,000.00
Capital.....	3,000,000.00	3,000,000.00	3,000,000.00	3,000,000.00	3,000,000.00	.....	.....
Reserve for Working Capital.....	3,203,007.27	1,480,246.14	7,173,650.59	975,658.00	1,038,105.67	.....	2,164,901.60
Reserve Appropriated for Distribution to Annual Conferences representing tax exemption on property at Cincinnati, Ohio.....	.....	.....	22,056.36	30,506.00	30,506.00	30,506.00	.....
Restricted Endowment.....	.....	.....	.....	.....	1,000.00	1,000.00	.....
	\$7,613,943.98	\$6,132,233.35	\$5,825,980.31	\$5,529,540.16	\$5,561,781.25	\$.....	\$2,052,162.73

* In the years 1931, 1932, and 1933 Manuscripts and Illustrations were included in "Prepaid Insurance and Other Deferred Charges"; in 1934 and 1935 these items were included in stock.

NET PRODUCE—THE METHODIST BOOK CONCERN

	1932	1933	1934	1935	TOTALS 1932-1935	TOTALS 1928-1931	TOTALS 1932-1935 COMPARED WITH 1928-1931	
							Increase	Decrease
Produce from the Business.....	\$510,412.56	\$332,982.94	\$173,899.69	\$59,299.30	\$957,995.89	\$298,452.02	Dr.\$659,543.87	\$.....
Less: Disbursements Authorized by General Conference.....	†45,545.49	†39,976.99	†33,658.90	33,787.43	†152,968.81	†200,843.40	.....	47,874.59
Net Produce from the Business.....	\$555,958.05	\$372,959.93	\$207,558.59	\$25,511.87	\$1,110,964.70	\$499,295.42	Dr.\$611,669.28	\$.....
Net Produce from Real Estate.....	211,597.09	171,246.57	115,159.24	93,333.42	591,336.32	908,510.19	.....	317,173.87
Net Produce from Sale of Real Estate.....	6,059.76	6,055.68	4,848.76	3,185.05	20,149.25	32,269.58	.....	12,120.33
Net Produce from Invested Surplus.....	†63,035.94	†66,372.59	†59,323.83	51,212.12	†239,944.58	245,486.37	.....	5,541.79
Deduct Interest Paid and Accrued.....							.....
Total Net Produce.....	\$401,337.14	\$262,030.27	\$146,874.52	\$70,818.22	\$739,423.71	\$195,997.98	\$.....	\$935,421.69
Appropriation for Distribution to An- nual Conferences.....	\$.....	\$.....	\$.....	\$.....	\$.....	\$650,000.00	\$.....	\$650,000.00
Book Committee Expenses.....	8,776.45	6,517.83	8,137.57	6,876.32	30,308.17	38,979.45	.....	8,671.28

* Deficit. † Add.

Report of the Publishing Agents

REPORT ON IMPROVED UNIFORM LESSONS PERIODICALS PUBLISHED AT CINCINNATI, 1932-1935 INCLUSIVE

PUBLICATIONS	NUMBER COPIES PRINTED	NUMBER PAGES PER COPY	TOTAL NUMBER PAGES IN ALL COPIES	COMPARING 1935 QUAD- RENNIUM WITH 1931 QUADRENNIUM	
				Number Copies Decrease	Number of Pages Decrease
CLASSMATE.....	80,084,000	8 for 210 Issues	640,672,000	26,256,000	210,048,000
TARGET.....	54,174,000	8 for 210 "	433,392,000	10,634,000	85,072,000
PORTAL.....	58,900,000	8 for 210 "	471,200,000	13,223,500	105,788,000
PICTURE STORY PAPER.....	8,929,000	16 for 32 "	166,674,668	1,644,000	17,381,332
		20 for 16 "			
		48 for 18 "			
CHURCH SCHOOL JOURNAL.....	3,606,400	64 for 18 "	221,192,544	520,600	27,175,456
		56 for 4 "			
		88 for 8 "			
ELEMENTARY.....	1,845,900	56 for 48 "	103,370,400	73,600	3,149,600
A. B. C.....	3,595,000	32 for 37 "	128,221,664	1,287,768	48,823,200
		48 for 11 "			
HOME QUARTERLY.....	1,957,000	96 for 16 "	187,872,000	729,000	69,984,000
HOME VISITOR.....	96,000	104 for 16 "	9,984,000	34,700	3,608,800
FIRST STEPS.....	111,500	24 for 13 "	2,843,248	59,000	2,612,752
		32 for 3 "			
WORLD NEIGHBORS.....				39,500	2,008,000
SERVICE AND LESSON LEAF.....	4,533,000	26 for 16 "	117,858,000	†57,000	†1,482,000
PRIMARY.....	1,557,000	52 for 16 "	80,964,000	105,000	†14,120,000
BOYS AND GIRLS.....	2,385,000	32 for 16 "	76,320,000	159,000	5,088,000
INTERMEDIATE PUPILS' EDITION.....	863,500	48 for 4 "	51,810,000	†148,900	†6,075,600
		64 for 12 "			
INTERMEDIATE TEACHERS' EDITION.....	89,800	64 for 4 "	6,800,848	†89,800	†6,800,848
		80 for 11 "			
ILLUSTRATED.....	3,852,000	48 for 4 "	231,120,000	578,000	52,400,000
		64 for 12 "			
STUDIES FOR YOUTH—PUPILS' EDITION...	264,400	48 for 4 "	15,863,200	16,600	2,120,800
		64 for 12 "			
STUDIES FOR YOUTH—TEACHERS' EDITION	35,700	64 for 4 "	2,703,680	†35,700	†2,703,680
		80 for 11 "			
SENIOR.....	11,870,000	64 for 16 "	759,680,000	1,680,000	107,520,000
BIBELFORSCHER.....	104,850	32 for 16 "	3,355,200	45,200	1,446,400
TOTAL.....	238,854,050		3,711,897,452		
NET DECREASE.....				56,754,068	713,044,212

† Increase.

Report of the Publishing Agents

OFFICIAL PUBLICATIONS	1932	1933	1934	1935	Total Deficit 1932-1935	Total Deficit 1928-1931	1932-1935 Deficit Compared With 1928-1931	1932-1935 Including Overhead With 1928-1931	Increase
Christian Advocate.....	\$7,807.90	\$15,237.46	\$2,287.92	Cr. \$914.32	\$24,418.06	\$53,985.77	\$29,566.81	\$75,439.64	\$30,022.30
Christian Advocate, Southwestern Edition.....	15,946.00	11,668.70	8,288.33	9,371.62	45,254.65	87,871.96	22,917.31	54,964.56	25,349.07
Christian Advocate, Western Edition.....	3,161.50	3,131.28	2,560.77	Cr. 148.50	8,705.05	41,841.26	23,134.39	22,118.37	35,807.25
Christian Advocate, Southern Edition.....	4,150.84	.....	.....	.....	4,150.84	32,970.23	29,210.36	4,760.81	31,681.56
Christian Advocate, Northwestern Edition.....	6,518.45	.....	.....	.....	6,518.45	52,952.39	46,433.88	.....	.....
Christian Advocate, Central Edition.....	12,965.81	6,480.15	7,471.02	Cr. 401.95	26,515.03	56,831.91	30,310.88	58,430.42	92,648.17
Christian Advocate, California Edition.....	11,737.47	9,698.87	7,830.46	9,044.62	38,311.42	49,203.25	10,891.83	45,906.54	47,440.26
Christian Advocate, Pacific Edition.....	6,852.41	.....	.....	.....	6,852.41	44,143.55	37,291.14	.....	.....
Christian Advocate, Pittsburgh Edition.....	9,430.84	.....	.....	.....	9,430.84	.....	79,430.84	13,539.84	113,539.84
Methodist Review.....	\$78,571.22	\$46,216.46	\$28,418.50	\$16,951.47	\$170,157.65	\$400,200.32	\$274,789.98	\$274,789.98	\$249,408.77
Epworth Herald.....	18,841.48	13,018.78	8,752.29	11,492.77	52,105.32	25,103.15	25,103.15	33,904.30	33,904.30
Christian Apologist.....	9,856.57	5,071.37	2,478.75	3,510.53	20,917.22	96,204.03	44,188.71	71,480.95	57,318.63
.....	.....	.....	.....	.....	.....	34,065.50	13,748.28	32,461.47	19,922.09
Religion in Life.....	\$107,269.27	\$64,306.61	\$39,649.54	\$31,954.77	\$243,180.19	\$556,263.00	\$313,032.81	\$378,732.40	\$380,553.79
Bible Lesson (German).....	7,763.14	4,417.12	3,392.49	2,348.80	17,921.55	.....	17,921.55	17,921.55	17,921.55
Sandehuet.....	706.19	.....	.....	.....	706.19	2,026.92	1,230.73	796.19	2,394.73
Evangelisk Tidende.....	4,594.64	2,732.61	1,481.13	.....	8,808.38	18,700.64	9,892.26	10,380.88	11,311.24
.....	5,579.24	3,663.22	1,728.21	.....	10,970.67	23,070.72	12,100.05	12,164.62	13,066.33
Total Budgeted Publications.....	\$126,002.48	\$75,119.56	\$46,251.37	\$34,303.57	\$281,676.98	\$600,061.28	\$313,384.30	\$419,995.64	\$389,404.54
La Voce.....	.....	.....	.....	.....	.....	14,400.00	14,400.00	.....	14,400.00
Philippine Observer.....	1,250.00	500.00	500.00	875.00	3,125.00	6,000.00	2,875.00	3,125.00	2,875.00
Kristelig Tidende.....	250.00	.....	.....	.....	250.00	4,000.00	3,750.00	250.00	3,750.00
Harvest-Korean Christian Advocate.....	900.00	225.00	.....	.....	1,125.00	3,600.00	2,475.00	1,125.00	2,475.00
Swedish Sunday School Quarterly.....	28.19	Cr. 21.05	Cr. 24.29	Cr. 73.35	Cr. 73.35	Cr. 359.26	Cr. 359.26	Cr. 73.35	Cr. 359.26
Senior Epworth League Quarterly.....	.....	.....	.....	.....	.....	Cr. 432.79	Cr. 432.79	.....	.....
Junior Epworth League Quarterly.....	.....	.....	.....	.....	.....	Cr. 2,687.79	Cr. 2,687.79	.....	.....
Total Deficit.....	\$128,374.29	\$75,923.51	\$46,727.08	\$35,178.57	\$286,103.45	\$626,144.63	\$340,041.18	\$424,422.11	\$391,061.42
† Increase.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

THE TOTAL BUDGET ALLOWANCE FOR THE ADVOCATES AND OTHER BUDGETED PUBLICATIONS WAS:

	Allowance	Expenditures	Saving in Expense Over Allowance
1932.....	\$399,441.77	\$393,906.42	\$5,535.35
1933.....	318,610.12	282,571.61	36,038.51
1934.....	261,599.10	253,961.82	7,637.28
1935.....	298,067.09	282,703.08	15,364.01
The Deficit on The Advocates 1932-1935 was.....	\$170,157.65	Overhead Not	
For the period 1928-1931.....	400,200.32	Included in	
Or a decrease of deficit for this Quadrennium of.....	230,042.67	These Figures	
The Deficit on The Advocates 1932-1935 was.....	\$274,789.98	Including	
For the period 1928-1931.....	524,198.75	Overhead	
Or a decrease of deficit for this Quadrennium of.....	230,042.67	These Figures	

Report of the Publishing Agents

LIST OF NEW PUBLICATIONS

BOUND LAST FOUR YEARS

TITLE	AUTHOR	PAGES	COPIES
Aids to Christian Belief.....	McConnell.....	178	2,000
Blue Highway.....	Owen.....	140	1,502
Book of Service.....		152	11,399
Book We Love.....	Goodell.....	108	2,498
Can Christ Save Society.....	Garvie.....	244	2,514
Carmelita Sings.....	Thomas.....	112	1,500
Christ and His Time.....	Sharp.....	256	1,550
Christ and Human Suffering.....	Jones.....	235	52,442
Christ In The Silence.....	Andrews.....	299	3,715
Christ's Alternative to Communism.....	Jones.....	302	18,210
Christian Manifesto, A.....	Lewis.....	245	7,888
Christian Mass Movement In India.....	Pickett.....	382	2,257
Christian Mission In the Modern World.....	Schermerhorn.....	360	1,250
Christian Parenthood in a Changing World.....	Montgomery.....	96	3,407
Christianity Tested.....	Buck.....	257	1,509
Church and Society.....	Johnson.....	224	2,000
Creative Men.....	McDowell.....	246	998
Cubby In Wonderland.....	Farnsworth.....	140	6,569
Cubby Returns.....	Farnsworth.....	170	2,100
Dear Bob.....	Cushman.....	104	2,012
Decisive Days In Social and Religious Progress.....	Leonard.....	155	1,600
Diagnosing To-Day.....	Rice.....	195	5,051
Diana.....	Perry.....	196	1,000
Difficulties in Religious Thinking.....	Lankard.....	271	1,400
Directions and Helps, Conference Course of Study for Traveling Preachers:			
Admission on Trial.....		202	1,500
First Year.....		221	1,251
Second Year.....		212	1,000
Third Year.....		162	1,000
Fourth Year.....		205	1,000
Directions and Helps—Local Preach- ers' Course of Study:			
First and Second Years.....		401	1,005
Third and Fourth Years.....		226	1,007
Discipleship.....	Weatherhead.....	152	8,724
Discipline of the Methodist Episcopal Church (1932), Cloth.....		719	33,541
Discipline of the Methodist Episcopal Church (1932), India Paper, Leather.....		719	350
Discipline of the Methodist Episcopal Church (1932), India Paper, Morocco.....		719	200
Distinction of the Indistinguished.....	Rice.....	170	2,100
Doctrine of Redemption.....	Knudson.....	512	1,526
Drums of Dawn.....	Boreham.....	272	1,500
Education for Life With God.....	Powell.....	264	1,300
Facing Our Day.....	Covert.....	183	3,294
Fatherly Rule of God.....	Garvie.....	256	1,500
Four Years Program, The.....		15	5,120
General Conference Journal, 1932.....		1815	1,299

Report of the Publishing Agents

TITLE	AUTHOR	PAGES	COPIES
Glad Days In Galilee.....	Keith.....	141	2,000
God Does Guide Us.....	Sangster.....	147	2,700
Great Christian Teachings.....	Lewis.....	121	9,244
Growing Together in the Family....	Wood.....	127	1,600
Growth of the Gospels.....	Grant.....	226	1,500
Guiding the Experience of Worship..	Powell.....	263	2,517
Hebrew Heritage.....	Harris.....	370	1,497
Heroism of the Unheroic.....	Bowie.....	36	3,055
His Life and Ours.....	Weatherhead.....	361	3,612
History of the English Hymn.....	Brawley.....	256	1,500
House That Took Root.....	Milikin.....	204	1,500
How Washington Prayed.....	Johnstone.....	106	1,501
I Follow The Road.....	Payson.....	210	20,388
Importunate Questions.....	Skinner.....	63	5,123
Ivory Spires.....	Boreham.....	279	1,500
Jesus After Nineteen Centuries.....	Tittle.....	217	5,082
Jesus and Human Personality.....	Day.....	269	3,015
Learning to Live for God: Pupil's Work Book.....	Charlton-Jordan...	64	20,290
Learning to Live for God: Teachers' Book.....	Charlton-Jordan...	228	2,365
Lee, Robert E., The Christian.....	Johnstone.....	301	1,000
Luke, The Evangelist.....	Hannam.....	238	1,491
Markham, Edwin.....	Stidger.....	287	1,985
Men of Zeal.....	Sweet.....	208	1,004
Methodism in American History.....	Sweet.....	434	1,995
Methodist Year Book (1932).....		331	4,036
Methodist Year Book (1933).....		158	5,026
Minutes of Annual Conferences, Fall 1931.....		589	1,108
Minutes of Annual Conferences, Spring 1932.....		394	1,109
Minutes of Annual Conferences, Fall 1932.....		548	1,078
Minutes of Annual Conferences, Spring 1933.....		419	896
Minutes of Annual Conferences, Fall 1933.....		561	901
Minutes of Annual Conferences, Spring 1934.....		375	811
Minutes of Annual Conferences, Fall 1934.....		591	890
Minutes of Annual Conferences, Spring 1935.....		386	901
Moral Laws.....	Brightman.....	322	2,033
Mother's Story Box.....	DuBois.....	171	1,750
Music of the Gospel.....	Hunter.....	344	1,500
Nayka, The Indian Boy.....	Lyback.....	57	2,017
Old Testament as It Concerns Women	Clapp.....	128	1,999
Paul's Secret of Power.....	Walker.....	181	2,713
Personality and Religion.....	Brightman.....	160	1,509
Portrait of Peter.....	Findlay.....	214	1,500
Practical Church School Music.....	McAll.....	237	1,500
Preaching the Apocalypse.....	Russell.....	254	1,650
Preaching and the Social Crisis.....	Oxnam.....	234	1,250
Preaching Values in the Old Testament	Luccock.....	332	7,069
Psychology and Life.....	Weatherhead.....	280	6,097
Rabbit Advises the Clock.....	Ward.....	219	1,509
Ritual of the Methodist Episcopal Church, Paper.....		124	4,968

Report of the Publishing Agents

TITLE	AUTHOR	PAGES	COPIES
Ritual of the Methodist Episcopal Church, Cloth.....		240	950
Ritual of the Methodist Episcopal Church, Leather.....		240	750
Romances from the Old Testament..	<i>Sharp</i>	171	1,500
Russia Challenges Religion.....	<i>Mecklenburg</i>	128	2,417
Seeking the Living Way.....	<i>Burkhart</i>	157	7,085
Ships of Pearl.....	<i>Boreham</i>	288	1,501
Orders of Worship.....		44	5,134
(Significance of Jesus Christ in the Modern World.)			
Sixth Ecumenical Conference, 1931..		439	255
Social and Religious Problems of Young People.....	<i>Weston & Harlow</i> ..	304	3,432
Spiritual Hilltops.....	<i>Cushman</i>	159	8,441
Story of The Bible.....	<i>Bowie</i>	557	6,038
Synopsis of the Organization and Working Plan of the M. E. Church	<i>Lockwood</i>	15	10,280
Teaching Function of the District Superintendency.....	<i>Ford</i>	28	508
Teaching Junior Boys and Girls.....	<i>Eakin</i>	277	4,434
Temperance and The Changing Liquor Situation.....	<i>Pickett</i>	176	3,300
Testament of Love.....	<i>Simpson</i>	125	2,050
That Strange Man Upon His Cross..	<i>Roberts</i>	139	3,047
Though Thousands Fall.....	<i>Guptill</i>	94	4,070
Through Experience to Faith.....	<i>Stamm</i>	213	1,500
Varieties of Present-Day Preaching..	<i>Oznam</i>	244	1,500
Vital Control.....	<i>Hough</i>	260	1,769
We Have An Altar.....	<i>Craig</i>	105	2,025
Wesley, Charles, Evangelist and Poet	<i>Wiseman</i>	231	1,002
What I Owe To Christ.....	<i>Andrews</i>	281	5,501
When Half-Gods Go.....	<i>Kingdon</i>	206	1,250
Winners.....	<i>Chamberlain</i>	286	1,500
Winning Ways for Working Churches	<i>Smith</i>	240	2,000
Witch's Brewing.....	<i>Boreham</i>	265	1,500

ABINGDON RELIGIOUS EDUCATION MONOGRAPHS

Building a Girl's Personality.....	<i>Cavan</i>	175	2,000
New Tendencies in Teaching Religion	<i>Sheridan</i>	112	1,500
Possible Self.....	<i>Hickman</i>	128	1,500
Religion and the Good Life.....	<i>Bower</i>	231	1,500

ABINGDON RELIGIOUS EDUCATION TEXTS

GUIDES TO CHRISTIAN LEADERSHIP SERIES:

Guiding Individual Growth.....	<i>Burkhart</i>	205	1,400
Leadership Education in the Church	<i>Knapp</i>	278	1,800
Teaching Religion To-Day.....	<i>Betts</i>	268	3,003
Young People's Method in the Church.....	<i>Hayward-Burkhart</i> ..	353	2,822

WEEK-DAY CHURCH SCHOOL SERIES:

Living To-day and To-morrow....	<i>Ball</i>	143	2,000
Teacher's Manual.....	<i>Ball</i>	128	2,000
Looking at Life With Boys and Girls	<i>Hawthorne</i>	140	1,500
Teacher's Manual.....	<i>Hawthorne</i>	127	1,030

CO-OPERATIVE SERIES OF VACATION CHURCH SCHOOL TEXTS:

Friends at Work.....	<i>Ball</i>	184	5,459
We All Need Each Other.....	<i>Jenness</i>	164	3,559

Report of the Publishing Agents

TITLE	AUTHOR	PAGES	COPIES
THE NEW METHODIST HYMNAL:			
No. 901. 16mo. Words only.....		766	1,659
No. 904. 16mo. Words only.....		766	501
No. 701. 8vo. With Music.....		695	197,003
No. 702. 8vo. With Music.....		695	14,681
No. 704. 8vo. With Music.....		695	2,372
No. 805. 8vo. With Music.....		695	497
No. 806. 8vo. With Music.....		695	349
No. 807. 8vo. With Music.....		695	352
An Order of Worship for the Dedic- ation of the Methodist Hymnal..		4	108,547
Book Plate No. 1.....			10,150
Book Plate No. 2.....			30,650
Book Plate No. 3.....			10,150
MUSIC BOOKS:			
Choral Responses.....		61	504
Musical Moments in Worship.....	Thomas	24	3,025
Singing Worship.....	Thomas	126	3,000
CHURCH REQUISITES, CARDS, ETC.:			
Order of Worship No. 1. Per hundred.....		4	18,236
Order of Worship No. 2. Per hundred.....		4	7,015
Order of Worship No. 3. Per hundred.....		4	5,000
Worship Service Booklet. Per hundred.....		16	7,729
Spiritual Recovery Covenant (Card).....			153,115
MISCELLANEOUS RECORDS:			
Official Record Book for Official Boards or Leaders and Stewards' Meeting.....		142	500
Official Record Book for the Financial Secretary—No. 1. 600 Subscribers' Names.....		500	749
Combination Record Book for Church Treasurer. No. 2. 600 Subscribers' Names.....		368	251
QUARTERLY CONFERENCE REQUISITES:			
Auditing Committee's Report.....			827
Benevolences, Treasurer of.....			412
Church School Superintendent's Report.....			2,770
Class or Unit Leader's Report.....			1,640
Committee on Church Records' Report.....			723
Epworth League President's Report.....			1,253
Exhorter's Report.....			618
Financial Secretary's Report.....			820
Junior League Superintendent's Report.....			307
Ladies' Aid Society Report.....			2,141
Local Expenses Fund, Treasurer of.....			1,229
Local Preacher's Report.....			829
Membership Committee Report.....			709
Nominating Committee Report.....			615
Pastor's Report.....			1,957
Retired Minister, Report of.....			309
Supernumerary Minister, Report of.....			309
Trustees' Report.....			1,225
Woman's Foreign Missionary Society Report.....			931
Woman's Home Missionary Society Report.....			721
Packages Eighty-one Assorted Conference Reports.....			2,001
Fourth Quarterly Conference Business Blanks.....			61,649
QUARTERLY CONFERENCE MINUTES:			
Permanent Binder, Minutes and Reports.....			4,134
Minutes of the First Quarterly Conference.....			30,966

Report of the Publishing Agents

TITLE	AUTHOR	PAGES	COPIES
Minutes of the Second or Third Quarterly Conference..		...	18,018
Minutes of the Fourth Quarterly Conference.....		...	38,303
DISTRICT SUPERINTENDENT'S REQUISITES:			
Record Leaves for Roll and Minutes of the Quarterly Conference.....		16	44,157
Permanent Record Book for the Quarterly Conference..		80	750
PREACHER'S REQUISITES:			
Living Hope.....	<i>Halsey</i>	503	3,015
Pastor's Official Vest Pocket Assistant.....		237	2,301
Pastor's Vade Mecum.....	<i>Willman</i>	148	1,249
Holy Communion. Large size for Hymnal.....		8	144,497
Holy Communion.....		16	26,532
The Message of the Angel.....		...	472,810
Then Came the Dawn.....		...	303,490
ABSENTEE POST CARDS:			
Form MBU. Beginners' Department.....		...	25,000
Form MBV. Primary Department.....		...	25,000
Form MBW. Junior Department.....		...	25,000
Form MBX. Young People's Department.....		...	25,000
Form MBY. Senior Department.....		...	25,000
CRADLE ROLL REQUISITES:			
Cradle Roll Enrollment Certificate. Form MB1.....		...	12,200
Nursery Roll Enrollment Certificate. Form MB2.....		...	12,507
Certificate of Admission to Nursery Roll. Form N.C.....		...	30,344
Nursery Department Enrollment Certificate. Form N.R.....		...	41,773
Invitation to Membership in the Nursery Department..		...	15,000
TEMPERANCE REQUISITES:			
Temperance Pledge Card.....		...	10,411
CERTIFICATES OF PROMOTION:			
Form MB3. From Cradle Roll to Beginners' Department.....		...	12,165
Form MB4. From Nursery Roll to Beginners' Department.....		...	12,224
Form MB5. From Beginners' Department to Primary Department.....		...	13,000
Form MB6. From Primary Department to Junior Department.....		...	13,000
Form MB7. From Junior Department to Intermediate Department.....		...	13,000
Form MB8. From Intermediate Department to Senior Department.....		...	12,040
Form MB9. General Promotion Certificate for Any Department.....		...	11,829
Form ND. From Nursery Department to Beginners' Department.....		...	30,573
BIRTHDAY CARDS:			
Form MBA. First Birthday.....		...	25,000
Form MBB. Second Birthday Girls.....		...	25,000
Form MBD. Second Birthday Boys.....		...	25,000
Form MBE. Third Birthday Girls.....		...	25,000
Form MBF. Third Birthday Boys.....		...	25,000
Form MBG. General Birthday Card.....		...	25,000

Report of the Publishing Agents

TITLE	AUTHOR	PAGES	COPIES
CHURCH SCHOOL CARDS, ETC.:			
Outline of the Literary History of the Bible (Chart Form in Envelope).....	<i>Crook</i>.....	...	1,061
Bible Pictures.....	.....	...	6,845
REWARD CARDS:			
Twelve Cent Series.....	.....	...	7,824
Eighteen Cent Series.....	.....	...	150
REWARD TICKETS:			
Twelve Cent Series.....	.....	...	20,000
PAGEANTS AND DRAMAS:			
Children of Galilee.....	<i>Edland</i>	16	5,080
Children of the Way.....	<i>Ryan</i>	8	6,087
Christmas Manger Service.....	<i>Benton</i>	13	4,038
Christmas Rehearsal.....	<i>Owen</i>	8	5,025
Daughter of the Dawn.....	<i>Miller</i>	32	4,038
Golden Hill.....	<i>Culver</i>	47	3,081
His Cross.....	<i>Claggett</i>	31	6,099
Plays to Live By.....	<i>Ehrensperger</i>	48	3,050
Rose, The.....	<i>Hykes</i>	8	3,100
Spreading Flame.....	<i>Ehrensperger</i>	40	5,083
Starflower.....	<i>Hayden</i>	16	7,098
Worthy His Hire.....	<i>Claggett</i>	32	3,060
RALLY DAY SERVICES:			
Second Chance.....	.....	...	7,150
Kingdom of To-morrow.....	.....	...	25,500
Rebuilding Christ's World. Service.....	.....	...	102,644
Rebuilding Christ's World. Pageant.....	.....	...	12,890
Out of the Fog.....	.....	...	90,790
Out of the Fog. Supplement.....	.....	...	15,300
EASTER SERVICES:			
Shining Armor.....	.....	...	75,720
Shining Armor. Supplement.....	.....	...	7,160
CHILDREN'S DAY SERVICES:			
Saint Christopher's Children.....	.....	...	10,345
A Service of Worship for Children's Day.....	.....	...	44,268
Pageant of the Helping Hands.....	.....	...	16,954
MISCELLANEOUS:			
Service for Such as Would Make or Renew Their Covenant With God.....	.....	8	35,555
MISCELLANEOUS PUBLICATIONS WITH THE IMPRINT OF THE HOUSE:			
Concerning the Bible.....	<i>Skinner</i>	305	498
Meaning and Message of the Fourth Gospel.....	<i>Wright</i>	253	259
Three Years Old.....	<i>Danielson-Moore</i>	214	605
Wesley, John and the 18th Century.....	<i>Edwards</i>	220	508
EPWORTH LEAGUE PUBLICATIONS:			
Hymns and Songs of Christian Comradeship.....	.....	72	35,456
Toward World Comradeship.....	<i>Goddard</i>	79	2,983
EPWORTH LEAGUE UNITS—LIST A:			
Getting Acquainted With the Out of Doors.....	.....	23	1,400
Our Everyday Beliefs.....	.....	19	900

Report of the Publishing Agents

TITLE	AUTHOR	PAGES	COPIES
Right and Wrong.....		31	3,010
You and Your Future.....		27	700
LIST B—UNDATED SERIES:			
Boy and Girl Friendships.....		23	3,021
How Can We Have Better Meetings.....		23	5,000
How Shall I Choose Movies.....		23	3,035
How Shall We Think of God.....		23	3,100
Meaning of Jesus for My Life.....		23	3,041
Newspapers We Read.....		23	3,000
Our Quest for Life's Meaning.....		27	3,125
Pathways to Personality.....		19	4,960
What Can We Do About Poverty and Wealth.....		31	5,187
Working With Other Young People.....		31	5,064
LIST C:			
Learning to Live With Machines.....		31	3,060
Liquor Problem.....		55	3,000
Seeking a New World Through Co-operatives.....		62	7,123
Sources of Power for Everyday Living.....		31	3,081
JUNIOR ADVENTURES IN CHRISTIAN LIVING:			
Building a Christian Neighborhood.....		28	2,030
Exploring the Bible With Juniors.....		32	2,097
The Junior and His Money.....		27	1,025
Makers of Peace.....		32	1,004
Our Junior Meetings.....		32	1,065
Studying the Liquor Problem.....		28	1,012
EPWORTH LEAGUE REQUISITES:			
Epworth League Binder.....			3,193
Filler.....			7,138
COURSE OF STUDIES FOR TRAVELING PREACHERS:			
Christian Faith and Life.....	<i>Temple</i>	139	425
Introduction to Philosophy.....	<i>Brightman</i>	393	400
Rural Billion (Paper).....	<i>McConnell</i>	171	250
Rural Billion (Cloth).....	<i>McConnell</i>	171	825
MISCELLANEOUS PUBLICATIONS WITH IMPRINT OF OTHER PUBLISHERS:			
Discovering God in the Beautiful..	<i>Clyde</i>	205	1,025
Exploring God's Out-of-Doors....	<i>Rice</i>	154	450
Forty-four Sermons.....	<i>Wesley</i>	638	100
Learning About Our Church.....	<i>Fraser</i>	160	1,005
Lets Go Out-of-Doors.....	<i>Milton</i>	151	450
Living in Our Community.....	<i>Martin</i>	204	500
Our Happy World.....	<i>Freiwogel</i>	142	860
STANDARD COURSE IN TEACHER TRAINING:			
Experience in Church School, Kindergarten.....	<i>Moore</i>	144	100
Leading Youth to Abundant Life..	<i>Miller</i>	235	100
PREACHER'S REQUISITES:			
Christmas Pastor Folder No. 2454.....			40,000
Christmas Pastor Folder No. 2455.....			42,000
CHURCH SCHOOL REQUISITES:			
Attendance Plan—Biblical No. 29.....			100
Attendance Plan—Biblical No. 30.....			100
Attendance Plan—Biblical No. 31.....			100
Attendance Plan—Biblical No. 32.....			300

Report of the Publishing Agents

TITLE	AUTHOR	PAGES	COPIES
CHILDREN'S DAY:			
Children's Day Post Card No. 971.....		...	16,000
Children's Day Post Card No. 972.....		...	3,800
Children's Day Tags No. 975.....		...	3,100
Children's Day Tags No. 977.....		...	4,000
Children's Day Tags No. 978.....		...	5,000
RALLY DAY:			
Rally Day Post Card No. 105.....		...	25,000
Rally Day Post Card No. 107.....		...	36,000
Rally Day Post Card No. 108.....		...	21,450
Rally Day Post Card No. 109.....		...	17,000
Rally Day Post Card No. 110.....		...	28,000
Rally Day Post Card No. 111.....		...	22,000
Rally Day Post Card No. 112.....		...	25,000
Rally Day Post Card No. 116.....		...	5,000
Rally Day Post Card No. 202.....		...	20,000
Rally Day Post Card No. 203.....		...	14,000
Rally Day Post Card No. 1091.....		...	3,000
Rally Day Post Card No. 1093.....		...	13,000
Rally Day Post Card No. 1094.....		...	15,000
Rally Day Post Card No. 1095.....		...	20,000
Rally Day Post Card No. 1097.....		...	24,000
Rally Day Post Card No. 1098.....		...	23,000
Rally Day Post Card No. 1902.....		...	14,000
Rally Day Post Card No. 1903.....		...	16,000
Rally Day Post Card No. 1908.....		...	8,000
Rally Day Post Card No. 1909.....		...	15,000
Rally Day Post Card No. 1910.....		...	15,000
Rally Day Post Card No. 1911.....		...	25,000
Rally Day Post Card No. 1912.....		...	25,000
Rally Day Post Card No. 1913.....		...	18,000
Rally Day Post Card No. 1914.....		...	55,000
Rally Day Post Card No. 1915.....		...	9,000
Rally Day Post Card No. 1916.....		...	8,000
Rally Day Post Card No. 1917.....		...	19,000
Rally Day Post Card No. 1918.....		...	19,000
Rally Day Post Card No. 1919.....		...	60,000
Rally Day Souvenirs No. 1034.....		...	11,000
Rally Day Souvenirs No. 1038.....		...	11,000
Rally Day Souvenirs No. 1041.....		...	10,000
Rally Day Souvenirs No. 1045.....		...	5,000

TREASURER'S REPORT OF THE EPISCOPAL FUND OF THE METHODIST EPISCOPAL CHURCH FOR THE YEAR 1935

The receipts of the Episcopal Fund for the fiscal year ending December 31, 1935, were \$368,127.85, which was \$7,686.69 more than the amount received during the fiscal year 1934.

The disbursements of the Episcopal Fund for the fiscal year were \$307,540.68, account of authorized salaries, allowances, etc. To this should be added the sum of \$40,000.00 account of reduction Notes Payable, or a total for the fiscal year of \$347,540.68.

The cash on hand in the Episcopal Fund at the close of the fiscal year, December 31, 1935, was

Cash in Bank, \$31,695.64.

Under action of the General Conference of May, 1932, the salary of each General Superintendent, effective and retired, was reduced by 16 $\frac{2}{3}$ % as of June 1, 1932. Furthermore, Bishops are no longer authorized to draw drafts on the Treasurer of the Episcopal Fund. Bank borrowings are no longer permissible on account of the Episcopal Fund. The General Superintendent, as an administrative officer of the Church, should have his salary promptly paid, in order effectively to do his work. With the limitations upon the Episcopal Fund, by action of the General Conference, the treasury for the quadrennium ending December 31, 1935, was unable to meet the demand upon it for Episcopal supervision by the sum of \$98,513.00. This was due primarily to the fact that the Church is not adequately meeting the apportionment for Episcopal support, as the following table shows:

Conference Year	Apportionment By Annual Conference	Amount of Apportionment Raised	Deficit	Percentage of Apportionment Raised
1928-1929.....	\$478,820	\$389,966	\$88,854	81.44%
1929-1930.....	552,629	425,774	126,855	77.05%
1930-1931.....	557,420	408,275	149,145	73.24%
1931-1932.....	536,869	354,513	182,356	66.03%
1932-1933.....	499,659	340,048	159,611	68.05%
1933-1934.....	443,461	357,939	85,522	80.71%
1934-1935.....	428,365	362,001	66,364	84.50%

The Estimated needs for 1936 are as follows:

Salaries 25 Bishops at \$6,000.....	\$150,000.00
Salary 1 Missionary Bishop at \$5,000.....	5,000.00
Salaries 9 Retired Bishops at \$2,500.....	22,500.00
Allowances 12 Widows of Bishops at \$1,500.....	18,000.00
Grant-in-Aid to Central Conferences of	
Eastern Asia.....	3,377.50
Southern Asia.....	4,592.00
Latin America.....	1,680.00
	<hr/>
	\$205,149.50
House Rent for Effective Bishops.....	36,000.00
Office Allowance for Effective Bishops.....	31,200.00
Traveling Expenses.....	60,000.00
Sundry Miscellaneous Items.....	15,000.00
	<hr/>
	\$347,349.50

The estimated income is based on the actual cash salaries paid pastors, as furnished by the latest available figures, or \$16,827,216, which at 2 $\frac{1}{2}$ % should yield.....

\$420,680.00

To this should be added the cash in bank December 31, 1935.....

31,695.64

\$452,375.64

Report of the Treasurer of the Episcopal Fund

		APPORTIONMENTS ACTUAL REPORTED BY CABINET	RECEIPTS FROM HOME AND FOREIGN CONFERENCES
	RATE	BASED ON PASTOR'S SALARY INCLUDING HOUSE RENT	
1922	2¼%		\$444,448.30
1923	2¼%		477,730.53
1924	2% and 1¾%		457,017.83
1925	1¾% and 1¼%		429,496.06
1926	1¼%	\$321,377	351,017.00
1927	1½%	306,152	307,036.00
1928	1½%	305,999	292,000.06
1929	1½% and 2%	478,820	398,406.02
1930	2%	552,629	428,478.31
1931	2%	557,420	413,264.80
1932	2%	536,869	367,515.80

		BASED ON PASTOR'S CASH SALARY	
1933	2½%	499,659	345,455.80
1934	2½%	443,461	360,441.16
1935	2½%	428,363	368,127.85

	ACTUAL DISBURSEMENTS
1929	\$455,548.26
1930	453,302.57
1931	429,161.79
1932	370,918.13
1933	347,349.53
1934	357,245.35
1935	347,540.68
Balance on hand January 1, 1929	\$37,521.48
Balance on hand January 1, 1930	5,727.54
Balance on hand January 1, 1931	6,075.24
Balance on hand January 1, 1932	5,245.81
Balance on hand January 1, 1933	9,698.66
Balance on hand January 1, 1934	7,815.15
Balance on hand January 1, 1935	11,010.96
Balance on hand January 1, 1936	31,695.64

Respectfully submitted,

JOHN H. RACE, Treasurer.

GEORGE C. DOUGLASS, Ass't Treasurer.

AUDITORS' CERTIFICATE

DR. JOHN H. RACE, Treasurer,
Episcopal Fund of the Methodist Episcopal Church, New York, N. Y.

We have examined the accounts of John H. Race, Treasurer of the EPISCOPAL FUND of the METHODIST EPISCOPAL CHURCH, for the period January 1 to December 31, 1935. We made substantial tests of the totals of duplicate copies of receipts issued, and traced the totals shown for all recorded receipts to deposits in bank. All recorded disbursements were supported by paid checks or drafts. The balance in bank was verified by a certificate from the depository.

In our opinion, based upon such examination, the statement of cash receipts and disbursements for the year 1935, accompanying the report of the treasurer, summarizes the transactions recorded for the period stated.

(Signed:)

LYBRAND, ROSS BROS. & MONTGOMERY.

New York, January 31, 1936.

Report of the Treasurer of the Episcopal Fund

TREASURER'S REPORT FOR THE YEAR 1935

1935

Jan. 1—Balance in the Treasury at the beginning of the fiscal year...	\$11,010.96
The receipts for the year ending December 31, 1935, were:	
From Conferences in the United States.....	\$365,766.02
From Missions in the United States.....	772.51
From Conferences and Missions outside the United States.....	1,589.32
	<hr/>
	368,127.85
From Interest.....	97.51
	<hr/>
	\$379,236.32

*There has been disbursed during the year for moving expenses, salaries, traveling expenses, postage, telegrams, house rent, stenographic work, stationery and other items as indicated in the exhibit herewith, the total sum of....	\$307,540.68
Paid on account of Notes.....	40,000.00
Leaving a balance in the Treasury, December 31, 1935.....	31,695.64
	<hr/>
	\$379,236.32

***DISBURSEMENTS**

Salaries.....	\$204,404.00
Traveling Expenses, Postage, Telegrams.....	26,706.32
House Rent and Expenses on Episcopal Residences.....	36,258.75
Stenographers, Office Rent, Fixtures, and Stationery.....	29,094.40
	<hr/>
	\$296,463.47

EXPENSES BOARD OF BISHOPS

General Minutes of Annual Conferences.....	\$188.30
Postage and Expressage.....	55.31
Sundries.....	13.25
	<hr/>
	256.86
Steamship and Railroad Transportation Bureau.....	2,309.00

EXPENSES, MISCELLANEOUS

Treasurer's Annual Report.....	\$377.00
Addressing, Enclosing, and Mailing Treasurer's Annual Report..	251.04
Printing Circular Letters.....	57.04
Envelopes.....	218.22
Postage.....	270.86
Indemnity Bond.....	51.25
Account Books, Stationery.....	116.28
Sundries.....	9.56
Government Tax on Checks.....	1.34
Auditing Expense.....	100.00
	<hr/>
	1,452.59

The Methodist Book Concern, Administration Expenses.....	6,000.00
Discounts on Notes.....	1,058.76

	<hr/>
	\$307,540.68
Paid on account of Outstanding Notes.....	40,000.00

	<hr/>
	\$347,540.68
Cash in Bank, December 31, 1935.....	31,695.64

\$379,236.32

Report of the Treasurer of the Episcopal Fund

DISBURSEMENTS TO BISHOPS

\$296,463.47 disbursed in 1935, as follows from January 1 to December 31, 1935.

GENERAL SUPERINTENDENTS ELECTED BY THE GENERAL CONFERENCE	Moving Expenses	Amount of Salary Paid	Travelling Expenses Postage Telegrams	Rent and Expenses of Bishops' Residences	Stenographers Office Rent Office Fixtures Stationery	Totals
*William F. Anderson....	\$.....	\$2,500.00	\$.....	\$.....	\$.....	\$2,500.00
Brenton T. Badley.....		6,000.00	1,379.58	1,200.00	1,200.00	9,779.58
James C. Baker.....		6,000.00	1,529.01	1,375.00	1,200.00	10,104.01
*Lauress J. Birney.....		2,500.00				2,500.00
Edgar Blake.....		6,000.00	1,250.80	1,375.00	1,200.00	9,825.80
Wallace E. Brown.....		6,000.00	1,389.14	1,160.00	900.00	9,449.14
Charles W. Burns.....		6,000.00	615.76	1,800.00	1,200.00	9,615.76
*William Burt.....		2,500.00				2,500.00
Matthew W. Clair.....		6,000.00	1,180.81	1,200.00	1,200.00	9,580.81
Ralph S. Cushman.....		6,000.00	768.32	1,200.00	1,200.00	9,168.32
Edwin H. Hughes.....		6,000.00	716.77	1,550.00	1,200.00	9,466.77
Eben S. Johnson.....		6,000.00	650.22	1,200.00	1,200.00	9,050.22
Robert E. Jones.....		6,000.00	902.68	1,200.00	1,200.00	9,302.68
Frederick T. Keeney.....		6,000.00	1,189.00	1,200.00	1,200.00	9,589.00
Frederick D. Leete.....		6,000.00	824.71	1,200.00	1,200.00	9,224.71
Adna W. Leonard.....		6,000.00	670.27	1,800.00	1,200.00	9,670.27
*Charles W. Locke.....		2,500.00				2,500.00
Titus Lowe.....		6,000.00	1,062.19	1,375.00	1,200.00	9,637.19
Francis J. McConnell.....		6,000.00	119.86	1,800.00	1,200.00	9,119.86
*William F. McDowell.....		2,500.00				2,500.00
J. Ralph Magee.....		6,000.00	1,400.80	1,200.00	1,200.00	9,800.80
Charles L. Mead.....		6,000.00	865.96	1,200.00	1,200.00	9,265.96
George A. Miller.....		6,000.00	1,137.20	1,200.00	232.70	8,569.90
*Charles B. Mitchell.....		2,500.00				2,500.00
*Thomas Nicholson.....		2,500.00				2,500.00
John L. Nuelsen.....		6,000.00	1,117.20	1,200.00	1,200.00	9,517.20
*William F. Oldham.....		2,500.00				2,500.00
Ernest G. Richardson.....		6,000.00	429.41	1,800.00	1,200.00	9,429.41
John W. Robinson.....		6,000.00	954.50	1,248.75	601.70	8,804.95
H. Lester Smith.....		6,000.00	781.33	1,375.00	1,200.00	9,356.33
*Wilbur P. Thirkield.....		2,500.00	11.55			2,511.55
Raymond J. Wade.....		6,000.00	1,694.01	1,200.00	960.00	9,854.01
Ernest L. Waldorf.....		6,000.00	957.91	1,800.00	1,200.00	9,957.91
Herbert Welch.....		6,000.00	1,344.86	1,200.00	1,200.00	9,744.86
ELECTED BY CENTRAL CONFERENCES (a)						
John Gowdy.....	}	4,360.00				4,360.00
Wang Chih-ping (b)....						
Jashwant R. Chitambar		2,624.00				2,624.00
Juan E. Gattinoni.....		1,920.00				1,920.00
MISSIONARY BISHOP						
Edwin F. Lee.....		5,000.00	1,762.47	1,200.00	1,200.00	9,162.47
EPISCOPAL RESIDENCE						
Buffalo, N. Y. (c).....				1,000.00		1,000.00

*Retired.

(a) Grant-in-aid to the Central Conferences of Eastern Asia, Southern Asia, and Latin America.

(b) Resigned.

(c) A refund has been made, and will appear in the 1936 report.

Report of the Treasurer of the Episcopal Fund

WIDOWS OF BISHOPS	Moving Expenses	Amount of Salary Paid	Traveling Expenses Postage Telegrams	Rent and Expenses of Bishops' Residences	Stenographers Office Rent Office Fixtures Stationery	Totals
Mrs. Camphor	\$	\$1,500.00	\$	\$	\$	\$1,500.00
Mrs. Cooke	1,500.00	. . . . .	. . . . .	. . . . .	1,500.00
Mrs. Cranston	1,500.00	. . . . .	. . . . .	. . . . .	1,500.00
Mrs. Harris	1,500.00	. . . . .	. . . . .	. . . . .	1,500.00
Mrs. Henderson	1,500.00	. . . . .	. . . . .	. . . . .	1,500.00
Mrs. Hughes	1,500.00	. . . . .	. . . . .	. . . . .	1,500.00
Mrs. Lewis	1,500.00	. . . . .	. . . . .	. . . . .	1,500.00
Mrs. Scott	1,500.00	. . . . .	. . . . .	. . . . .	1,500.00
Mrs. Shepard	1,500.00	. . . . .	. . . . .	. . . . .	1,500.00
Mrs. Stuntz	1,500.00	. . . . .	. . . . .	. . . . .	1,500.00
Mrs. Warne	1,500.00	. . . . .	. . . . .	. . . . .	1,500.00
Mrs. Wilson	1,500.00	. . . . .	. . . . .	. . . . .	1,500.00
		\$204,404.00	\$26,706.32	\$36,258.75	\$29,094.40	\$296,463.47

Paid		SUMMARY—YEAR 1935	
18	General Superintendents on the Home Field		\$171,564.73
7	General Superintendents on the Foreign Field		65,320.72
2	General Superintendents, Central Conference of Eastern Asia		4,360.00
1	General Superintendent, Central Conference of Southern Asia		2,624.00
1	General Superintendent, Central Conference of Latin America		1,920.00
1	Missionary Bishop		9,162.47
9	Retired General Superintendents		22,511.55
12	Bishops' Widows		18,000.00
	Episcopal Residence, Buffalo, N. Y.		1,000.00
			\$296,463.47

SUMMARY OF RECEIPTS AND DISBURSEMENTS FROM JANUARY 1, 1922, TO DECEMBER 31, 1935

Year	Apportionment Based on Pastor's Salary Including House Rent	Percentage of Total Apportionment Raised	Receipts	Disbursements	Disbursements in Excess of Receipts	Receipts in Excess of Disbursements
1922	2 1/4%	93.69%	\$450,954.25	\$389,986.89	\$	\$60,967.36
1923	2 1/4%	90.72%	487,761.00	378,480.12	. . . . .	109,280.88
1924	2 & 1 3/4%	94.08%	467,885.68	459,799.84	. . . . .	8,085.84
1925	1 3/4 & 1 1/4%	97.81%	437,388.31	442,683.42	5,295.11	. . . . .
1926	1 1/4%	107.73%	360,385.75	455,505.88	95,120.13	. . . . .
1927	1 1/8%	94.18%	312,454.51	434,860.02	122,405.51	. . . . .
1928	1 1/8%	94.74%	304,988.30	483,394.75	178,406.45	. . . . .
1929	1 1/8 & 2%	81.44%	398,754.32	455,548.26	56,793.94	. . . . .
1930	2%	77.05%	428,650.27	453,302.57	24,652.30	. . . . .
1931	2%	73.24%	413,332.36	429,161.79	15,829.43	. . . . .
1932	2%	66.03%	367,870.98	370,918.13	3,047.15	. . . . .
Apportionment Based on Pastor's Cash Salary						
1933	2 1/2%	68.05%	345,466.02	347,349.53	1,883.51	. . . . .
1934	2 1/2%	80.71%	360,441.16	357,245.35	. . . . .	3,195.81
1935	2 1/2%	84.50%	368,225.36	347,540.68	. . . . .	20,684.68

Report of the Treasurer of the Episcopal Fund

**REPORT OF THE TREASURER OF THE EPISCOPAL FUND FOR THE
QUADRENNIUM JANUARY 1, 1932, TO DECEMBER 31, 1935**

	1932	1933	1934	1935
Balance in Bank.....	\$5,245.81	\$9,698.66	\$7,815.15	\$11,010.96
Balance in Treasury at Beginning of Year.....	\$5,245.81	\$9,698.66	\$7,815.15	\$11,010.96
RECEIPTS				
Receipts from Conferences.....	\$367,515.80	\$345,455.80	\$360,441.16	\$368,127.85
Interest Earned.....	55.18	10.22		97.51
Special Donation.....	300.00			
Borrowed from Bank (Prior to June 1).....	62,500.00			
	<u>\$430,370.98</u>	<u>\$345,466.02</u>	<u>\$360,441.16</u>	<u>\$368,225.36</u>
DISBURSEMENTS				
Moving Expenses.....	\$12,248.33	\$155.70	\$.....	\$.....
Salaries.....	220,427.65	176,739.41	191,046.85	204,404.00
Traveling and Sundry Expenses....	41,238.38	24,728.35	29,966.50	26,706.32
House Rent and Expenses on Epis- copal Residences.....	34,925.12	29,907.52	33,160.22	36,258.75
Allowance, Stenographer, etc.....	39,653.54	27,501.11	26,991.95	29,094.40
EXPENSES OF BOARD OF BISHOPS				
Transportation Bureau.....	2,743.00	2,649.00	2,387.75	2,309.00
General Minutes of Annual Confer- ence for Bishops.....	247.28	264.27	274.50	188.30
Printing Conference Blanks.....	2,260.96	381.62		
Envelopes.....	96.50	127.60		
Postage and Expressage.....	12.41	12.15	9.48	55.31
Sundries.....	63.40	111.19	85.43	13.25
MISCELLANEOUS EXPENSES				
Printing Treasurer's Annual Report.	490.00	422.39	421.77	377.00
Addressing, Enclosing, and Mailing Treasurer's Annual Report.....	339.36	355.78	221.11	251.04
Printing Circular Letters.....	184.07	198.10	6.50	57.04
Envelopes.....	29.40	175.37	230.02	218.22
Postage.....	167.49	273.83	279.13	270.86
Indemnity Bond.....	87.50	46.25	51.25	51.25
Account Books, Stationery.....	89.00	166.81	249.63	116.28
Sundries.....	41.81	15.64	7.81	9.56
Government Tax on Checks.....	8.44	15.90	14.64	1.34
Auditing Expense.....	100.00	100.00	100.00	100.00
Discount on Notes.....	9,964.60	7,501.54	2,240.81	1,058.76
EXPENSES TREASURER'S OFFICE				
The Methodist Book Concern, Ad- ministration Expenses.....	5,500.00	6,500.00	6,000.00	6,000.00
Paid on Account of Outstanding Notes.....	55,000.00	69,000.00	63,500.00	40,000.00
TOTAL DISBURSEMENTS.....	<u>\$425,918.13</u>	<u>\$347,349.53</u>	<u>\$357,245.35</u>	<u>\$347,540.68</u>
Balance in Treasury, December 31..	\$9,698.66	\$7,815.15	\$11,010.96	\$31,695.64

Report of the Treasurer of the Episcopal Fund

DISBURSEMENTS TO BISHOPS AND WIDOWS OF BISHOPS

Summary of \$1,184,029.70 disbursed to Bishops and Widows of Bishops during the four years 1932-33-34-35 of this Quadrennium ending December 31, 1935.

GENERAL SUPERINTENDENTS ELECTED BY THE GENERAL CONFERENCE	Moving Expenses	Amount of Salary Paid	Traveling Expenses Postage Telegrams	Rent and Expenses of Bishops' Residences	Stenographers Office Rent Office Fixtures Stationery	Totals
*William F. Anderson...	\$.....	\$11,125.01	\$188.46	\$791.66	\$750.00	\$12,855.13
Brenton T. Badley.....		22,100.00	6,065.90	4,427.57	4,693.93	37,287.40
James C. Baker.....	2,127.15	22,500.00	7,409.11	4,812.52	4,646.05	41,494.83
*Laurens J. Birney.....	211.00	11,125.01	478.90	280.00	359.50	12,454.41
Edgar Blake.....	232.20	22,500.00	4,952.49	4,812.52	5,100.00	37,597.21
†Frank M. Bristol.....		1,000.00				1,000.00
Wallace E. Brown.....	555.98	22,500.00	5,008.43	4,540.80	4,365.00	36,970.21
Charles W. Burns.....	803.49	22,500.00	3,387.74	6,325.00	4,945.31	37,961.54
*William Burt.....		9,375.01	93.97			9,468.98
Matthew W. Clair.....		22,500.00	5,500.81	4,637.52	5,043.76	37,682.09
†Earl M. Cranston.....		1,666.66				1,666.66
Ralph S. Cushman.....	871.49	19,500.00	3,230.49	4,012.52	4,350.00	31,964.50
George R. Grose (a).....		2,708.33				2,708.33
†John W. Hamilton.....		5,833.32	126.71			5,960.03
Edwin H. Hughes.....	1,023.96	22,500.00	2,634.65	5,029.16	4,950.00	36,137.77
Eben S. Johnson.....		22,500.00	6,218.14	4,637.52	5,100.00	38,455.66
Robert E. Jones.....		22,500.00	3,367.20	4,637.52	5,100.00	35,604.72
Frederick T. Keeney.....		22,500.00	4,806.71	4,200.00	4,900.00	36,406.71
Frederick D. Leete.....		22,500.00	3,192.93	4,637.52	5,100.00	35,430.45
Adna W. Leonard.....	449.98	22,500.00	2,130.46	6,355.56	4,834.35	36,270.35
*Charles E. Locke.....	131.00	11,125.01	360.76	625.00	750.00	12,991.77
Titus Lowe.....		22,500.00	3,848.95	4,812.52	5,100.00	36,261.47
Francis J. McConnell.....		22,500.00	1,582.61	6,683.35	5,100.00	35,865.96
*William F. McDowell.....	103.40	11,125.01	81.25	625.00	500.00	12,434.66
J. Ralph Magee.....	507.02	19,500.00	4,357.99	3,908.36	4,200.00	32,473.37
Charles L. Mead.....	803.94	22,500.00	3,255.29	4,637.52	5,100.00	36,296.75
George A. Miller.....	97.00	22,500.00	4,620.45	4,575.00	840.20	32,632.65
*Charles B. Mitchell.....		9,375.01	294.00			9,669.01
*Thomas Nicholson.....	848.80	11,125.01	609.07	500.00	400.00	13,482.88
John L. Nuelsen.....		22,500.00	6,581.05	4,637.52	5,100.00	38,818.57
*William F. Oldham.....		9,375.01				9,375.01
Ernest G. Richardson.....		22,500.00	1,347.53	6,683.30	5,100.00	35,630.83
John W. Robinson.....		22,500.00	4,884.05	4,200.10	2,537.05	34,121.20
H. Lester Smith.....	659.84	22,500.00	2,801.41	4,687.52	4,100.00	34,748.77
*Wilbur P. Thirkield.....		9,375.01	98.03			9,473.04
Raymond J. Wade.....	19.81	22,500.00	7,396.52	4,587.52	3,362.31	37,866.16
Ernest L. Waldorf.....	443.70	22,500.00	3,830.04	6,476.40	5,100.00	38,350.14
†Francis W. Warne.....		500.00				500.00
Herbert Welch.....	2,039.69	22,500.00	5,152.72	4,845.86	5,100.00	39,638.27
ELECTED BY CENTRAL CONFERENCES (b)						
John Gowdy.....	}	21,500.83	3,316.41			24,817.24
Wang Chih-ping (c)....						
Jashwant R. Chitambar.....		11,015.33	998.00			12,013.33
Juan E. Gattinoni.....		7,260.00				7,260.00

* Retired.

† Deceased.

(a) Resignation accepted by the General Conference, May, 1932. Granted an allowance until his Annual Conference met.

(b) Grant-in-aid to the Central Conferences of Eastern Asia, Southern Asia, and Latin America.

(c) Resigned.

Report of the Treasurer of the Episcopal Fund

GENERAL SUPERINTENDENTS ELECTED BY THE GENERAL CONFERENCE	Moving Expenses	Amount of Salary Paid	Traveling Expenses Postage Telegrams	Rent and Expenses of Bishops' Residences	Stenographers Office Rent Office Fixtures Stationery	Totals
MISSIONARY BISHOP Edwin F. Lee.....	\$.....	\$18,750.02	\$8,036.37	\$4,426.76	\$4,863.54	\$36,076.69
Cincinnati Area Office..	750.00	750.00
EPISCOP'L RESIDENCE Buffalo, N. Y. (d).....	3,202.49	.....	3,202.49
WIDOWS OF BISHOPS						
†Mrs. Berry.....	1,458.34	.....	.....	.....	1,458.34
†Mrs. Bickley.....	3,000.00	.....	.....	.....	3,000.00
Mrs. Camphor.....	5,500.00	.....	.....	.....	5,500.00
Mrs. Cooke.....	5,875.00	.....	.....	.....	5,875.00
Mrs. Cranston.....	4,874.99	.....	.....	.....	4,874.99
Mrs. Harris.....	5,500.00	.....	.....	.....	5,500.00
Mrs. Henderson.....	5,500.00	.....	.....	.....	5,500.00
Mrs. Hughes.....	5,500.00	.....	.....	.....	5,500.00
Mrs. Lewis.....	5,500.00	.....	.....	.....	5,500.00
†Mrs. Quayle.....	1,875.00	.....	.....	.....	1,875.00
Mrs. Scott.....	5,500.00	.....	.....	.....	5,500.00
Mrs. Shepard.....	474.47	6,450.00	269.66	.....	.....	7,194.13
Mrs. Stuntz.....	5,500.00	.....	.....	.....	5,500.00
Mrs. Warne.....	5,625.00	.....	.....	.....	5,625.00
Mrs. Wilson.....	5,500.00	.....	.....	.....	5,500.00
	\$12,403.92	\$792,617.91	\$122,515.26	\$134,251.61	\$122,241.00	\$1,184,029.70

SUMMARY—YEARS 1932-33-34-35

Moving Expenses.....	\$12,403.92
Salaries.....	792,617.91
Traveling Expenses and Sundries.....	122,515.26
Rent and Expenses on Bishops' Residences.....	134,251.61
Allowance Stenographer, etc.....	122,241.00

\$1,184,029.70

Paid

19 General Superintendents on the Home Field.....	\$655,856.00
7 General Superintendents on the Foreign Field.....	258,819.91
1 Missionary Bishop.....	36,076.69
2 General Superintendents, Central Conference of Eastern Asia.....	24,817.24
1 General Superintendent, Central Conference of Southern Asia.....	12,013.33
1 General Superintendent, Central Conference of Latin America.....	7,260.00
13 Retired General Superintendents.....	111,331.58
15 Widows of Bishops.....	73,902.46
Cincinnati Area Office.....	750.00
Episcopal Residence, Buffalo, New York.....	3,202.49

\$1,184,029.70

(d) A refund has been made and will appear in 1936 Report.

† Deceased.

Report of the Treasurer of the Episcopal Fund

SUMMARY OF RECEIPTS AND DISBURSEMENTS FROM JANUARY 1, 1932, TO DECEMBER 31, 1935

Year	Receipts	Disbursements	Disbursements in Excess of Receipts	Receipts in Excess of Disbursements
1932.....	\$367,870.98	\$370,918.13	\$3,047.15	\$.....
1933.....	345,466.02	347,349.53	1,883.51	.....
1934.....	360,441.16	357,245.35	.....	3,195.81
1935.....	368,225.36	347,540.68	.....	20,684.68
Totals.....	<u>\$1,442,003.52</u>	<u>\$1,423,053.69</u>	<u>\$4,930.66</u>	<u>\$23,880.49</u>
January 1, 1932				
Cash in Bank...	5,245.81			
Borrowed from				
Bank.....	62,500.00	55,000.00		
December 31, 1935				
Cash in Bank...	.....	31,695.64		
	<u>\$1,509,749.33</u>	<u>\$1,509,749.33</u>		

REPORT OF THE TREASURER OF THE GENERAL CONFERENCE EXPENSE FUND

1932 Quadrennium

May 23, 1928, to April 16, 1935

RECEIPTS

Transferred from 1928 Quadrennium account.....		\$126,210.59
The receipts for the period May 23, 1928, to April 16, 1935, were from:		
Annual Conferences in the United States.....	\$260,228.85	
Annual Conferences outside the United States....	5,274.32	
	<hr/>	\$265,503.17
Interest, discount, and premium on securities and bank interest.....	17,931.84	
Atlantic City Local Committee on Differential....	10,000.00	
Refund—General Conference Delegate Expense—1928—foreign.....	541.02	
	<hr/>	293,976.03
Loan by bank.....	25,000.00	
Sale of United States Treasury Bonds.....	208,000.00	
	<hr/>	\$653,186.62
		<hr/>

DISBURSEMENTS

Expenses of Commissions:

Central Conferences.....	\$4,685.40	
Church Union in Korea.....	6,478.18	
Church Union in Mexico.....	781.54	
M. B. Cox Memorial Celebration.....	501.32	
Judiciary Committee—Financial Aspects, Reports 27, 28, 29.....	238.29	
Ecumenical Conference.....	1,074.02	
Entertainment of General Conference.....	3,652.20	
General Conference Procedure.....	422.08	
Interdenominational Relations.....	6,791.24	
Organized Work of Women.....	545.26	
Revision of Hymnal and Psalter.....	7,049.62	
Revision of Ritual.....	2,236.10	
Ministers' Reserve Pension Plan.....	462.81	
Sesquicentennial Celebration.....	552.54	
World Peace.....	59,911.72	
Worship and Music.....	3,919.88	
	<hr/>	\$99,302.20
Federal Council of Churches of Christ in America.....	60,000.00	
Fraternal Delegates and Special Representatives.....	2,193.85	
Balance printing General Conference Journal—1928.....	424.44	
General Conference Journal—1932.....	7,827.51	
General Conference secretary's office expense.....	6,517.80	
Judicial Conferences.....	551.97	
Transportation Bureau.....	1,987.50	
Settlement of claims referred to Commission on Financial Aspects of Reports 27, 28, 29 Judiciary Committee.....	19,980.00	

Report of the Treasurer General Conference Expense Fund

Daily Christian Advocate.....	\$17,390.69	
Less: Sales, etc.....	3,133.70	
		14,256.99
Delegates' Expenses:		
740 from Annual Conferences in United States....	\$106,807.76	
100 from Annual Conferences outside United States	68,294.20	
		175,101.96
Miscellaneous Expenses incident to General Conference:		
Badges.....	\$318.64	
Hymnals.....	900.00	
Rent of furniture and equipment.....	198.58	
Publicity.....	335.46	
Delegates' directory.....	1,556.08	
Stenographers and typists.....	650.41	
Printing and supplies.....	155.40	
Miscellaneous items.....	233.77	
		4,348.34
Expenses of Treasurer's Office:		
Rent and pay-roll.....	\$10,099.98	
Printing, postage, and stationery.....	742.40	
Premium on fidelity bonds.....	434.42	
Travel expenses.....	821.53	
Auditing expense.....	100.00	
Miscellaneous items.....	516.39	
		12,714.72
Purchase of United States Treasury bonds.....		208,000.00
Discount on note.....		477.43
Total Disbursements.....		\$613,684.71
Repayment of loan.....		25,000.00
Transferred to 1936 quadrennium account.....		14,501.91
		\$653,186.62

AUDITOR'S CERTIFICATE

We have examined the accounts of O. Grant Markham, Treasurer of the General Conference Expense Fund of the Methodist Episcopal Church, 1932 Quadrennium, for the period from May 23, 1928, to April 16, 1935. We made substantial tests of totals of duplicate copies of receipts issued, and traced the totals shown for all recorded receipts to deposits in banks. All recorded disbursements were supported by paid checks and/or drafts.

In our opinion, the statement of cash receipts and disbursements for the period May 23, 1928, to April 16, 1935, annexed, summarizes the transactions recorded for the period stated.

LYBRAND, ROSS BROS. & MONTGOMERY.

Chicago, Ill., April 24, 1935.

APPORTIONMENTS AND PAYMENTS

The General Conference has directed that the Book Committee shall estimate the amount of money necessary to meet the expenses of the General Conference, Judicial Conferences, General Conference Commissions, and such other expenses as the General Conference may have authorized. An equitable apportionment of this total amount estimated is sent to the District Superintendents of each Annual Conference. Herewith is the statement of these apportionments and payments for the 1932 quadrennium:

Report of the Treasurer General Conference Expense Fund

ANNUAL CONFERENCES IN THE UNITED STATES

Conference and Districts	Apportionment	Paid	Conference and Districts	Apportionment	Paid
ALABAMA			DELAWARE		
Birmingham.....	\$233.00	\$163.24	Eastern.....	606.00	186.00
Boaz.....	160.00	76.00	Dover.....	577.00	154.00
Gulf.....	95.00	37.00	Philadelphia.....	777.00	382.00
ATLANTA			Salisbury.....	708.00	174.00
Atlanta.....	202.00	77.00	Wilmington.....	689.00	371.00
Gainesville.....	134.00	84.00	DES MOINES		
Griffin.....	167.00	86.00	Boone.....	1,007.00	811.00
Rome.....	120.00	94.00	Clarinda.....	1,270.00	730.00
BALTIMORE			Council Bluffs.....	1,270.00	758.00
Baltimore.....	1,494.00	1,476.50	Des Moines.....	1,396.00	979.00
Baltimore East.....	1,230.00	*1,230.00	Indianola.....	1,146.00	794.00
Baltimore West.....	1,680.00	1,553.00	DETROIT		
Frederick.....	928.00	*928.00	Ann Arbor.....	1,647.00	907.75
Washington.....	1,518.00	*1,518.00	Detroit.....	2,956.00	2,385.78
BLUE RIDGE-ATLANTIC			Flint.....	1,833.00	953.00
Asheville.....	343.00	64.00	Marquette.....	1,271.00	363.00
Statesville.....	299.00	144.00	Port Huron.....	1,416.00	811.00
CALIFORNIA			Saginaw Bay.....	1,287.00	387.00
Nevada.....	423.00	10.00	EAST GERMAN		
Oakland.....	1,257.00	726.00	Central.....	347.00	299.00
Redwood-Shasta.....	1,062.00	321.00	East.....	256.00	*256.00
Sacramento.....	1,070.00	582.00	South.....	388.00	356.00
San Francisco.....	1,461.00	1,040.00	EAST TENNESSEE		
CENTRAL ALABAMA			Bluefield.....	285.00	54.00
Birmingham.....	245.00	36.00	Chattanooga.....	175.00	32.00
Huntsville.....	110.00	9.00	Bristol.....	237.00	102.00
Montgomery.....	113.00	15.00	EASTERN SWEDISH		
Opelika.....	161.00	.....	Boston-Worcester.....	273.00	232.00
Tuscaloosa.....	99.00	16.00	New York.....	305.00	283.00
CENTRAL GERMAN			ERIE		
Cincinnati-Louisville.....	583.00	492.00	Clarion-Warren.....	1,720.00	512.00
Michigan.....	686.00	596.00	Erie-Jamestown.....	1,843.00	1,187.00
Ohio.....	731.00	486.00	Meadville.....	1,564.00	865.00
CENTRAL NEW YORK			New Castle.....	1,383.00	921.00
Elmira.....	1,416.00	*1,416.00	FLORIDA		
Geneva.....	1,263.00	1,119.00	Gainesville.....	115.00	104.00
Syracuse East.....	1,606.00	1,296.00	Jacksonville.....	190.00	137.00
Syracuse West.....	1,517.00	984.00	Ocala.....	94.00	*94.00
CENTRAL NORTHWEST			GENESEE		
Chicago.....	726.00	558.00	Buffalo.....	2,570.00	1,872.00
Galesburg.....	267.00	172.00	Hornell.....	1,483.00	751.22
Jamestown.....	177.00	151.00	Olean.....	1,305.00	*1,305.00
Omaha.....	433.00	328.00	Rochester.....	2,267.00	1,347.67
Saint Paul.....	460.00	257.00	GEORGIA		
CENTRAL PENNSYLVANIA			Atlanta.....	108.00	149.00
Altoona.....	1,952.00	1,908.00	Blue Ridge.....	165.00	
Harrisburg.....	1,630.00	1,629.55	HOLSTON		
Sunbury.....	1,742.00	1,461.50	Bristol.....	416.00	152.00
Williamsport.....	1,344.00	*1,344.00	Chattanooga.....	750.00	305.00
CENTRAL TENNESSEE			Harriman.....	420.00	138.00
Baxter.....	128.00	73.00	Johnson City.....	542.00	232.00
Lawrenceburg.....	143.00	68.00	Knoxville.....	888.00	255.00
CENTRAL WEST			IDAHO		
Kansas City.....	408.00	70.00	Eastern.....	649.00	373.44
Sedalia.....	318.00	69.00	Western.....	657.00	455.00
Saint Louis.....	403.00	122.25	ILLINOIS		
Topeka.....	.....	4.00	Bloomington.....	1,481.00	954.96
CHICAGO NORTHWEST			Champaign-Danville.....	1,615.00	1,261.00
Chicago.....	691.00	601.00	Decatur.....	1,365.00	943.50
Milwaukee.....	666.00	652.00	Jacksonville.....	1,287.00	505.50
Iowa.....	424.00	*424.00	Kankakee.....	1,457.00	1,023.50
COLORADO			Mattoon.....	1,373.00	834.88
Colorado Springs.....	1,343.00	893.00	Peoria.....	1,607.00	928.06
Denver.....	1,249.00	611.00	Quincy.....	1,196.00	609.25
Grand Junction.....	942.00	289.00	Rock Island.....	1,411.00	873.75
Greeley.....	1,327.00	703.00	Springfield.....	1,574.00	1,187.00
DAKOTA			*Apportionment in full.		
Aberdeen-Watertown.....	1,105.00	409.00			
Mitchell-Sioux Falls.....	1,243.00	687.00			
Rapid City-Winner.....	637.00	229.00			
Huron-Pierre.....	951.00	453.00			

Report of the Treasurer General Conference Expense Fund

Conference and Districts	Apportionment	Paid	Conference and Districts	Apportionment	Paid
INDIANA			NEWARK		
Bloomington.....	947.00	552.00	Norfolk.....	1,620.00	333.00
Rushville.....	1,001.00	928.00	Northwest.....	1,085.00	280.00
Evansville.....	1,225.00	1,007.00	Omaha.....	1,560.00	794.00
Indianapolis.....	1,777.00	1,003.00	NEW ENGLAND		
New Albany.....	922.00	555.00	Boston.....	2,278.00	843.00
Seymour.....	935.00	675.00	Lynn.....	2,569.00	1,472.00
Vincennes.....	1,005.00	648.00	Springfield.....	1,270.00	578.00
IOWA			Worcester.....	1,635.00	594.33
Burlington.....	1,106.00	981.00	NEW ENGLAND SOUTHERN		
Oskaloosa.....	1,112.00	1,040.67	New Bedford.....	1,348.00	913.23
Ottumwa.....	1,159.00	671.00	Providence.....	1,650.00	1,024.98
KANSAS			Norwich.....	1,045.00	671.88
Emporia.....	1,492.00	771.72	NEW HAMPSHIRE		
Kansas City.....	1,630.00	656.61	Northern.....	1,105.00	*1,105.00
Manhattan.....	1,704.00	897.32	Southern.....	995.00	*995.00
Parsons.....	1,761.00	862.50	NEW JERSEY		
Topeka.....	1,653.00	721.01	Bridgeton.....	1,220.00	*1,220.00
KENTUCKY			Camden.....	2,329.00	2,267.00
Ashland.....	633.00	230.00	New Brunswick.....	1,857.00	1,559.25
Barbourville.....	478.00	174.00	Trenton.....	1,376.00	*1,376.00
Covington.....	536.00	145.00	NEW MEXICO MISSION		
Louisville.....	428.00	51.00	NEW YORK		
LEXINGTON			Kingston.....	1,550.00	793.50
Chicago-Detroit.....	685.00	169.00	Newburgh.....	1,773.00	1,167.18
Cincinnati-Lexington.....	545.00	153.50	New York.....	3,337.00	2,058.00
Cleveland-Columbus.....	703.00	120.00	Poughkeepsie.....	1,447.00	802.50
Evansville-Louisville.....	431.00	97.00	NEW YORK EAST		
LOUISIANA			Brooklyn North.....	2,834.00	2,108.67
Alexandria.....	172.00	12.00	Brooklyn South.....	3,087.00	1,686.00
Baton Rouge.....	207.00	78.00	New Haven.....	2,210.00	1,499.00
Lake Charles.....	151.00	21.00	New York.....	1,933.00	1,763.00
La Teche.....	157.00	8.00	NORTH CAROLINA		
Monroe.....	86.00	16.00	Greensboro.....	283.00	62.00
New Orleans.....	427.00	173.00	Western.....	320.00	42.00
Shreveport.....	200.00	48.00	Laurinburg.....	259.00	77.50
LATIN-AMERICAN MISSION			Winston.....	313.00	76.00
MAINE			NORTH DAKOTA		
Augusta.....	1,245.00	515.00	Bismarck.....	511.00	310.00
Bangor.....	1,322.00	1,060.00	Fargo.....	852.00	186.00
Portland.....	1,485.00	1,083.40	Grand Forks.....	751.00	274.00
MICHIGAN			Minot.....	551.00	92.00
Albion-Lansing.....	1,825.00	1,157.00	NORTH INDIANA		
Big Rapids.....	1,341.00	544.00	Fort Wayne.....	1,295.00	1,259.70
Grand Rapids.....	2,015.00	1,234.00	Kokomo.....	1,315.00	1,056.00
Grand Traverse.....	920.00	135.00	Muncie.....	1,340.00	1,316.00
Kalamazoo.....	1,697.00	854.00	Richmond.....	1,298.00	966.68
MINNESOTA			Wabash.....	1,238.00	872.00
Mankato.....	1,450.00	796.50	Warren.....	1,275.00	1,172.88
Saint Paul.....	1,351.00	622.00	NORTH-EAST OHIO		
Winona.....	1,230.00	690.00	Akron.....	1,546.00	920.00
MISSISSIPPI			Barnesville.....	1,056.00	168.50
Brookhaven.....	165.00	64.00	Cambridge.....	1,080.00	289.00
Gulfside.....	228.00	37.00	Canton.....	1,196.00	1,191.00
Hattiesburg.....	239.00	75.00	Cleveland.....	2,227.00	1,475.72
Jackson.....	238.00	43.00	Mansfield.....	1,580.00	1,166.50
Meridian.....	246.00	41.00	Norwalk.....	1,587.00	1,062.50
Vicksburg.....	136.00	47.00	Steubenville.....	1,790.00	709.00
MISSOURI			Youngstown.....	2,007.00	1,169.79
Brookfield.....	656.00	248.00	NORTHERN MINNESOTA		
Cameron.....	667.00	319.00	Duluth.....	1,074.00	632.00
Kirksville.....	683.00	253.75	Fergus Falls.....	945.00	414.00
Saint Joseph.....	845.00	379.00	Litchfield.....	1,088.00	303.00
MONTANA STATE			Minneapolis.....	1,407.00	884.00
Glacier Park.....	735.00	468.00	NEBRASKA		
Helena.....	715.00	411.00	Beatrice.....	1,549.00	728.00
Yellowstone.....	743.00	439.00	Hastings.....	1,418.00	1,023.00
NEBRASKA			Holdrege.....	1,397.00	708.80
Beatrice.....	1,549.00	728.00	Kearney.....	1,622.00	957.00
Hastings.....	1,418.00	1,023.00	Lincoln.....	1,409.00	529.00
Holdrege.....	1,397.00	708.80	*Apportionment in full.		
Kearney.....	1,622.00	957.00			
Lincoln.....	1,409.00	529.00			

Report of the Treasurer General Conference Expense Fund

Conference and Districts	Apportionment	Paid	Conference and Districts	Apportionment	Paid
NORTHERN NEW YORK			SAINT LOUIS		
Black River.....	1,083.00	965.00	Carthage.....	803.00	381.00
Mohawk.....	1,290.00	1,257.80	Kansas City.....	1,315.00	624.00
Ontario.....	1,081.00	1,030.20	Saint Louis.....	890.00	555.00
Saint Lawrence.....	1,096.00	1,029.50	Sedalia.....	825.00	489.00
NORTHWEST INDIANA			Springfield.....	734.00	170.00
Crawfordsville.....	1,105.00	849.00	Warrenton.....	546.00	290.00
Greencastle.....	1,190.00	1,100.00	Little Rock.....	404.00	80.00
Lafayette.....	1,172.00	*1,172.00	SAVANNAH		
South Bend.....	1,597.00	*1,597.00	La Grange.....	134.00	40.00
NORTHWEST IOWA			Savannah.....	166.00	27.00
Algona.....	1,466.00	1,213.00	Waynesboro.....	158.00	24.00
Fort Dodge.....	1,364.00	1,291.00	SOUTH CAROLINA		
Sheldon.....	1,259.00	928.90	Beaufort.....	264.00	54.00
Sioux City.....	1,491.00	796.00	Bennettsville.....	346.00	16.00
NORTHWEST KANSAS			Charleston.....	230.00	93.00
Colby.....	784.00	446.25	Florence.....	339.00	70.00
Concordia.....	701.00	505.75	Greenville.....	261.00	56.00
Hays.....	803.00	451.00	Orangeburg.....	275.00	88.00
Salina.....	809.00	568.88	Spartanburg.....	270.00	92.00
NORWEGIAN AND DANISH			Sumter.....	318.00	31.00
Chicago.....	404.00	238.00	SOUTH FLORIDA		
Minneapolis.....	258.00	122.00	Atlantic.....	173.00	109.00
Red River Valley.....	171.00	46.00	Gulf.....	190.00	141.00
Eastern.....	93.00	*99.00	SOUTHERN		
OHIO			Brenham.....	530.00	370.00
Chillicothe.....	1,513.00	740.75	Lake Charles.....	515.00	250.00
Cincinnati.....	1,951.00	1,609.00	San Antonio.....	355.00	*355.00
Columbus.....	1,791.00	1,263.50	SOUTHERN CALIFORNIA		
Dayton.....	1,394.00	1,044.00	Arizona.....	875.00	*875.00
Defiance.....	1,365.00	769.00	Fresno.....	1,343.00	*1,343.00
Hillsboro.....	1,417.00	802.69	Long Beach.....	2,137.00	*2,137.00
Lima.....	1,464.00	907.00	Los Angeles.....	2,090.00	*2,090.00
Portsmouth.....	1,436.00	588.00	Pasadena.....	2,213.00	*2,213.00
Springfield.....	1,287.00	810.00	San Diego.....	1,812.00	*1,812.00
Toledo.....	1,677.00	858.17	SOUTHERN ILLINOIS		
Zanesville.....	1,595.00	579.00	Carbondale.....	1,149.00	307.00
OKLAHOMA			Centralia.....	1,021.00	365.15
Alva.....	835.00	183.00	East Saint Louis.....	1,148.00	750.00
Enid.....	1,236.00	404.35	Mount Carmel.....	1,117.00	244.00
El Reno.....	947.00	51.00	Olney.....	947.00	597.00
Oklahoma City.....	1,268.00	176.00	SOUTHWEST		
Tulsa.....	1,480.00	299.00	Fort Smith.....	92.00	26.55
OREGON			Hot Springs.....	70.00	8.00
Cascade.....	833.00	620.00	Little Rock.....	104.00	33.40
Salem.....	1,180.00	777.87	Oklahoma City.....	194.00	7.00
Portland.....	1,364.00	965.00	Ardmore.....	70.00	7.00
PACIFIC NORTHWEST			Marianna.....	98.00	14.50
Alaska.....	46.00	3.00	SOUTHWEST KANSAS		
Puget Sound.....	1,000.00	628.00	Dodge City.....	1,172.00	861.00
Spokane.....	1,540.00	567.00	Hutchinson.....	1,497.00	854.00
Tacoma-Seattle.....	1,425.00	1,210.00	Liberal.....	821.00	518.00
Vancouver.....	1,010.00	578.00	Wichita.....	1,670.00	981.00
Walla Walla.....	1,186.00	314.00	Winfield.....	1,101.00	639.00
PHILADELPHIA			TENNESSEE		
North.....	2,950.00	*2,950.00	Memphis.....	134.00	42.00
Northwest.....	3,045.00	*3,045.00	Murfreesboro.....	103.00	27.00
South.....	2,899.00	*2,899.00	Nashville.....	184.00	75.50
West.....	2,779.00	*2,779.00	Shelbyville.....	63.00	18.00
PITTSBURGH			TEXAS		
Allegheny.....	2,826.00	1,707.37	Beaumont.....	260.00	85.00
Blairsville.....	2,484.00	1,616.50	Houston.....	423.00	311.00
McKeesport.....	2,801.00	1,935.00	Marshall.....	175.00	35.00
Washington.....	2,441.00	1,273.00	Navasota.....	139.00	42.00
ROCK RIVER			Palestine.....	136.00	31.00
Chicago Northern.....	2,762.00	2,235.00	Paris.....	69.00	12.00
Chicago Southern.....	2,357.00	1,765.00	TROY		
Chicago Western.....	2,721.00	2,347.00	Albany.....	2,525.00	*2,525.00
Joliet-Dixon.....	2,213.00	905.00	Plattsburg.....	1,796.00	1,423.75
Rockford.....	2,057.00	1,317.00	Troy.....	2,070.00	1,869.00
SAINT JOHNS RIVER			*Apportionment in full.		
Jacksonville.....	839.00	778.77			
Miami.....	1,057.00	582.00			

Report of the Treasurer General Conference Expense Fund

Conference and Districts	Apportionment	Paid	Conference and Districts	Apportionment	Paid
UPPER IOWA			Morgantown	1,436.00	205.00
Cedar Rapids	1,283.00	724.00	Parkersburg	952.00	302.58
Davenport	1,332.00	805.00	Wheeling	1,488.00	619.25
Dubuque	1,297.00	947.00			
Waterloo	1,570.00	1,222.00	WEST WISCONSIN		
UPPER MISSISSIPPI			Eau Claire	1,028.00	344.00
Clarksdale	124.00	71.00	La Crosse	1,158.00	342.25
Durant	172.00		Madison-Platteville	1,268.00	532.00
Greenwood	144.00	71.00	Superior	770.00	90.50
Holly Springs	154.00	42.00	WESTERN NORW.-DANISH		
Starkville	193.00	48.00	Pacific Northwest	316.00	293.00
Tupelo	150.00	62.00			
VERMONT			WILMINGTON		
Montpelier	2,106.00	1,522.00	Dover	1,080.00	901.00
			Middletown	1,028.00	655.00
WASHINGTON			Salisbury	1,495.00	874.00
Alexandria	615.00	105.00	Wilmington	1,667.00	1,500.00
Charleston	640.00	150.00			
North Baltimore	684.00	220.00	WISCONSIN		
South Baltimore	521.00	161.00	Appleton	1,130.00	*1,130.00
Washington	724.00	305.00	Pond du Lac	1,573.00	1,135.00
			Milwaukee	1,707.00	1,619.00
WEST TEXAS					
Austin	118.00	14.00	WYOMING		
Dallas	231.00	92.00	Binghamton	1,840.00	1,316.80
San Angelo	113.00	18.00	Oneonta	1,254.00	1,222.50
San Antonio	238.00	43.00	Scranton	1,513.00	1,274.00
Victoria	152.00	14.00	Wilkes-Barre	1,930.00	1,678.50
Waco	169.00	49.00			
WEST VIRGINIA			WYOMING STATE		
Buckhannon	1,197.00	275.00	Cheyenne	457.00	369.00
Charleston	1,098.00	321.00	Sheridan	501.00	199.00
Huntington	1,050.00	95.00			
				\$406,209.00	\$260,228.85

*Apportionment in full.

ANNUAL CONFERENCES OUTSIDE THE UNITED STATES

Conference	Paid	Conference	Paid
Baltic and Slavic	\$54.00	Liberia	136.00
Bengal	29.36	Lucknow	112.00
Bombay	32.50	Malaya	104.14
Bulgaria Mission	5.46	North Africa	15.60
Burma	95.41	North China	17.98
Central China	88.05	North India	148.80
Central Germany	655.00	Northeast Germany	288.25
Central Provinces	99.20	Northwest Germany	118.57
Chengtzu West China	4.12	Northwest India	118.82
Chungking West China	47.17	Norway	120.53
Chile	116.87	Philippine Islands	9.25
Denmark	270.00	Rhodesia	80.41
Finland	9.45	South Fukien	36.02
Finland-Swedish	64.05	South Germany	558.82
Foochow	185.69	South India	83.65
Gujarat	7.10	Southwest Germany	270.34
Hingwa	7.80	Sweden	400.79
Hyderabad	136.88	Switzerland	550.00
Indus River	16.90	Yenping	31.48
Kiangsi	80.58		
Korea	67.28		
			\$5,274.32

Total Apportionment to Annual Conferences in the United States for 1932 quadrennium	\$406,209.00
Amount paid by Annual Conferences in the United States during quadrennium	260,228.85
Percentage of payment—64.06%	
Amount paid by Annual Conferences outside the United States during quadrennium	5,274.32
	\$265,503.17

O. GRANT MARKHAM, *Treasurer*,
GEORGE C. DOUGLASS, *Assistant Treasurer*.

THE BOARD OF FOREIGN MISSIONS

To the General Conference of 1936:

At the close of the five year celebration of Methodist Foreign Missions, The World Mission found itself in the middle of a perplexing decade. In America, the exaltation of spirit that accompanied the war had run out drop by drop till the bucket was empty. It is true there was a returning tolerance, but it was a negative tolerance, growing from the discovery that the poisonous hatreds of the war had been artificial, stupid, reasonless and futile. There was real hunger for peace and for the unity of the world but it too was negative. In this country, it was a child's fear of the hot stove. In Europe, it was utter exhaustion and the psychosis of terror. There was disavowal of war, revulsion from it, renunciation of it, even. But when a year later France and Germany clasped hands at Locarno, it was with the pallid fervor of convalescents.

Meanwhile the worst of all the war's diseases spread over the world like a plague: the deflation of all ideal values. In America, which had not even the memory of tragic suffering to sober it, life for most thoughtful people and, by a sort of sifting down, for the masses, became meaningless in any ideal terms. It came to be thought of as physiological living. Behaviorism rose to a cult for millions who had never read a syllable of John Watson. True, a few intellectuals and "radicals" were transforming the social gospel and social reform into social revolution, and in any college the keenest minds in faculty and student body were passionately discussing social problems from sex to communism. But in these same student bodies the overwhelming majority, like the overwhelming majority in the small towns from which they had come, were making life a coarser, more stupid, less discriminating and less imaginative indulgence in sensation than had ever been the case in America since its colonization. The Harding administration with its shame still unrevealed, had just closed in a purple cloud of rising "prosperity." There were signs enough of the abyss which that cloud concealed but hardly anyone could read them and those who did were laughed out of court. The unprecedented apparent wealth of this country was only the fuel for unprecedented vulgarity.

Abroad it was different. The British nursed the sorrow of a war casualty in every home and moved toward socialism. The Germans cried out and starved and killed themselves and festered at the bottom of their souls under the Treaty of Versailles. Mussolini had marched on Rome in 1922, and Mustapha Kemal on Constantinople in 1923. The Russian experiment had passed through its most terrible fires within and without, and Lenin

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died already a saint in 1924. In that same year, while Mr. Gandhi as a prisoner, with a spirit the world had never before seen in politics, went under the knife of an enemy surgeon, his non-co-operation movement was goading India to a religious ecstasy of rebellion. South China patriots in the pure lineage of Sun Yat Sen gathered their men for a second revolution, while the Japanese nursed their rebuffs in Shantung. In America, the Senate worked away at navy building.

That was the scene in 1924. Year by year that scene was changed in swift, fierce strokes; incredibly changed. In March, 1927, the Chinese Nationalists entered Nanking on the heels of the retreating Northern soldiers and were fired on by white men's gunboats. Before that year had closed, Leon Trotsky had been expelled from the Communist Party. Russian communism, thereby indefinitely shelving world revolution, settled down for the long haul of adjustment to a capitalist world, of the Five Year Plan and of a nationalism not very different in outward effect from capitalist nationalisms.

There is no need to write here of what began in 1929.

Two years later the Japanese shelled Shanghai. One year after that they hung Manchuria from their belts. On January 30, 1933, a little Austrian house-painter became the Chancellor of Germany. It remained for 1935 to see the whole white and non-white groups of the world come to a preliminary and symbolic trial of strength in Ethiopia.

These dated events are after all only the indicators of social movements, upon which they float. Out of the terrors and despairs of this latest illness of modern civilization has come a new temper of thought and feeling. It is a partisan temper. It is less incandescent than the temper of the war but it is all the deeper and more lasting for that. Men are having it burned slowly into the texture of their spirits by such practical things as hunger, frustration of life-purpose and fear. It has eaten away on all sides the ground on which liberals and neutrals used to stand. It has made of nearly everyone in the world a more or less intolerant partisan of something—a communist or fascist or nationalist or racialist—all or nearly all professing the wish for peace but riding allegiances that lead inescapably to war. Within the Christian Church there is prophetic talk about the world unity of Christians but in practice men who once stood together are apparently moving farther away from one another into newly accentuated groups of crusaders.

It is this world—baffled and divided—in which your Board of Foreign Missions and all Boards have had to carry on world missions from 1924 to this moment.

The Church, in 1924, was confronted with another scene which must be painted here before the nature of its problem can be understood. Methodists had observed in 1918 and 1919, the Centenary of the foundation of their Missionary Society. A

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hundred million dollars had been pledged for payment during the following five years. Methodist Foreign Missions were expanded throughout the world to the point where it was believed world service giving might be expected to remain even after the close of that period. It did not remain there. In the fiscal year, 1923-24, the closing year of the Centenary, the Board's income fell by nearly two million, two hundred thousand dollars. It was of course impossible to cancel at a stroke the work which was relying for its continued existence upon the expectation of this money. Year by year, the program was reduced.

On October 31, 1924, the Board's debt was \$3,101,330.27, which amount was practically paid off by a preferential on general benevolence funds during the ensuing eight years. The Board has already expressed to the Church, through the General Conference of 1932, its appreciation for this payment. Looking back upon this effort, the Board and the Church should feel gratified that this was achieved before the financial crisis of 1929.

The Board's income from 1924 to 1929 was slightly rising again, but expenditures from 1924 to 1929 were greater than income because actual field work simply could not be reduced fast enough to equalize the income figures. With the economic debacle in October, 1929, it began again to fall.

The dismantling of work which these facts required seemed too wicked and pitiful to be endured. It looked as if beam after beam of a structure that had just been put up with painstaking affection must be torn down again and burned on a rubbish pile. The policy of the Board during the Centenary years had been to increase the number of missionaries upon the principle that the personality of a missionary would maintain the interest of the Church at home better than property or endowments. This proved to be partly true but not powerful enough to fulfill inflated expectations of the Centenary. Six hundred missionaries had to be recalled within the decade. That demobilization alone carried wrapped up in it more heartbreak, frustration, sense of loss and actual loss, as well as more thrilling victories of the spirit, than any official report can put into words. But this financial picture should not here be taken emotionally. It must simply be seen as the strongest limiting factor to Methodist Missions of the past decade.

In view of these facts within and without the Church, it is the purpose of this report to observe what shape the Board of Foreign Missions gave to the work under their administration from 1924 to the present time.

First, standing in the confusion of the decade, the Board reassured themselves of the permanent value of Jesus Christ. It was not until some years later that they shared in two formal expressions of what Christians must stand upon. But all that was then said was implicit in many sentences in the reports of

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the secretaries and in statements from Board members in 1924. In 1928, they shared a statement with the General Conference:

"The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as their Divine Saviour, to persuade them to become His disciples, and to gather these disciples into Christian churches which shall be, under God, self-propagating, self-supporting and self-governing; to co-operate as long as necessary with these churches in the evangelizing of their respective countries, and to bring to bear on all human life the spirit and principles of Christ."

Again in 1932, they shared in a statement of the International Missionary Council:

"In face of the powerful anti-Christian forces operating in the world today, we reaffirm our faith that the revelation of God in Christ is the only way of deliverance for mankind, and that it alone can provide the foundation for an order of society that will be according to the will of God. We need continually to ask ourselves whether everything contained in the present missionary activity serves the one dominant purpose of making clear the Message of Jesus Christ in all its fulness."

Next the Board foresaw the radical changes that the following years would exact from Christian missions. "The modern missionary enterprise," wrote the corresponding secretaries in their 1924 report (seven years before the Commissioners of the Laymen's Inquiry made their report), "will probably be subjected to more careful scrutiny as to its motives, aims, ideals, policies and program, and a more critical analysis in the years just ahead than during any period of its history. It may be a trying period for all those in positions of responsibility in the offices of the Boards, and particularly for our missionaries and national leaders on the field. . . . We should be in a position to welcome all inquiries, and to face patiently and constructively all criticisms from whatever sources, and should be willing to make such adaptations of policy and program as are consistent with the true purpose of foreign missions in the exaltation of Jesus Christ throughout the world."

In the third place the Board determined that these changes should not be made grudgingly, with reluctant yielding inch by inch. They should be made in anticipation of the forces that were moving to compel them and in such a way as to ride these forces and not to be ridden by them. Financial retrenchment, your secretaries determined, should be transformed into an intenser and finer quality of work. It was in the same 1924 report, that the secretaries proposed and the Board accepted ten principles for making this transformation:

1. Satisfy commitments of honor.
2. Be slow to destroy investments already made in property or life.
3. Retrench in unproductive fields.
4. Retrench in departments of work that have already yielded their maximum of service.

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5. Conserve all processes that make for the independent growth of the indigenous Christian Church.
6. Disavow procedure based on organizational or denominational pride.
7. Withdraw from work which can equally well be done by some other society or communion.
8. Withdraw from forms of education which can equally well be carried on by governments.
9. Take full advantage of union and co-operative enterprises.
10. Adapt the foregoing principles sensitively to each mission field.

Less immediate than the debt but far more baffling were the complex and intangible forces of human society. To meet these, no program of preconceived strategy would do. The Board recognized that only by constant study of the world and of the mission could those forces be ridden. They moved immediately toward the appointment of a Commission "to study the policies and method of operation of our work in the fields with a view to making recommendations to the Executive Committee of any changes in policy or method that will more rapidly advance the Kingdom of God on earth and will more speedily build up national self-supporting and self-governing churches in the various fields of our activities." In 1925 the commission was appointed.

From that year throughout the decade no board was more alert than ours to participate in every commission or conference, under whatever auspices, which seemed likely to make the Christian task more understandable and more efficient. Such a conference met that same year in Montevideo, Uruguay. It brought together representatives of all the North American Mission Boards working in Latin America and of all the Latin American Christians resident there. Its recommendations called for an enlarged co-operative program in Latin America covering the whole range of human needs: specialists in social service, public health, student leadership, religious lecturing; a continental evangelistic campaign; a survey of religious education; union schools of several types; studies on immigration, social and economic movements, war; the federation of national churches; and many other forward-looking contributions of the Church to the surging life of Latin America. All these subjects were matters of deliberate study. Prominent among the unstudied discoveries of the conference was this: that North and South American Christians could share such an experience with an easy sense of equality.

The following year a similar conference met in Belgium to confer upon the Christian mission in Africa. It reached less deeply into the African community than the Montevideo Conference reached into the Latin American community; but in the opposite direction it drew in officials, administrators and educators of the colonial governments. It too, ranged the eco-

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conomic, intellectual, moral and religious needs of men. It recommended a type of Mission that should with ever-increasing sensitivity fit the African heritage of thought and feeling, African village life, and the new and disintegrating conditions under which Africans live as the exploited of an alien race.

In 1928, the Board participated in the nearest approach to an ecumenical council of the Protestant World that has yet been held. That, as all who are familiar with modern missions will know, was the Jerusalem Meeting of the International Missionary Council. This far-reaching body drew together 250 delegates representing the Protestant Churches of practically every country in the world. Before it, came studies and lectures on seven aspects of the world-wide life of the church of Christ, which had been prepared in many countries many months in advance: namely, the Christian message, religious education, the younger churches, the race conflict, industrial problems, rural problems and international missionary co-operation. Out of it came searching re-definitions of the nature and function of the Christian Faith among men. Out of it also came permanent commissions of research into such subjects as the Christian message, religious liberty, rural life, industrial life and many others. This was the most thorough and comprehensive of all the studies in which the Board shared, during the decade.

In 1929, the Board turned again to Latin America. A conference at Havana considered the needs of the Caribbean area and brought in findings similar to those of the Montevideo Conference. Again from the point of view of our Board, the greatest finding was the implicit one that such a conference could be initiated, prepared and conducted by the Spanish-speaking churches. Another, and hardly secondary discovery was the temper of these churches, expressed in the words of a Mexican leader: "We have come to work for a larger realization of the ideals of our people. We come with open minds, ready to adjust our system and our practices in the social, educational and religious world according to the particular needs of our racial psychology. Social questions, relations between capital and labor, industrial problems, the place of women in the modern world, the civilization and Christianization of the Indian population, the position of university students and the questions revolving round international peace are some of the many perplexing questions which all must face."

In 1929, also began the preparations for the so-called Laymen's Inquiry which proved to be the most penetrating, and necessarily the most disputed, study of Protestant missions ever undertaken. The Board took a hospitable attitude toward this Inquiry from start to finish, although it by no means assented to all its points of view or to all its findings. One of the secretaries was sent to India with the "Fact Finders" in 1930 in order to enlist the cordial co-operation of the missionaries of all denominations

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there. When the Commissioners of the Inquiry had reported in 1932, the Board, in concurrence with the Women's Society, issued a statement of appreciation and of promise that was equalled only by the statement of one other foreign mission board. They pointed out that the adjustments recommended by the Commissioners "to meet the demands of the modern world" were "in line with" their own thinking; that the missionary undertaking ought always to welcome "critical analysis and searching examination"; that the "search for reality and courageous facing of issues" were in "full accord with the temper of youth"; and they offered to join the other boards immediately in steps toward further co-operation.

Such were the special instruments of study which the Board used either singly or jointly with other denominations in fulfilling their resolve of 1924. In addition, they cemented ever more solidly their continuous relationships with dozens of interdenominational movements which in lesser or greater degrees were approaching their work in the spirit of objective analysis: The International Missionary Council, the Foreign Missions Conference of North America, The Committee on Co-operation in Latin America, the Associated Boards of the Christian Colleges in China, the Association of Agricultural Missions, and many others which it would be tedious here to name. Finally, the Board sent its secretaries, from time to time during the decade for personal, firsthand studies of the fields.

Out of this entire method of study emerged gradually what may be called the major strategies and the major techniques of the decade. If these words sound too cold and rigid for such a movement of the Spirit as Christian Missions must finally be, let it be remembered that these strategies and techniques were at no time supposed to be more than the skeleton clothed by the warm flesh of the Spirit. On the other hand, the Board has firmly taken the position that the flesh *without* an underlying frame is a sorry and helpless spectacle. It must further be remembered that while these procedures were growing up and being carried into effect, they were not at all the clear and facile plans which they now appear in a historical perspective. They were forged in a fire. They were hammered out, year by year and month by month, under breaking stresses of doubt and anxiety. They were put together and taken apart and put together again piece by piece in a struggle of Faith to save the World Mission of the Methodist Church from being ground to powder. They were what emerged, proved by trial and error, as the means of coping with financial loss on the one side and a changing world on the other. If, as written down here, they appear to be victories, it must not be overlooked that they were snatched out of defeat.

First, then, the strategies. Four of them may be distinguished. The Commission of Ten, which, as has already been stated,

was ordered in 1924 and chartered in 1925, returned a report in 1927. Foremost among its objects of study had been the relation of the American Mission to the indigenous church, especially in India, and foremost among its recommendations were those upon this subject. The aim of our church, they said in effect, is to do our part in helping India to see and to acknowledge Christ. We should work for a church that is thoroughly Indian, in leadership, in mode of worship, in art and architecture, in forms of organization, in the interpretation of Christ. The Indian church must become as soon as possible self-directing, self-propagating and self-supporting. The Church must retard its program of expansion and turn to the development of a stronger, more intelligent Christian community—to (for example) the education of nearly 70,000 boys and girls of that community who in three Annual Conferences alone were found to be attending no school of any kind. And the Church must stop piling up a plant too expensive and a type of organization too alien for Indian Christians to carry on.

These recommendations the Board adopted. Though they applied only to India, the Board recognized them as marking the most important of all the strategies which must be followed throughout the World Mission. Within a year, the General Conference itself passed legislation greatly enlarging the powers of "Central Conferences" in Asia, Europe and Latin America. These constituted the framework upon which in the future the complete structure of the younger churches could be built. Within the following four years, three of them had elected their own bishops.

The full and free development of the younger churches along lines native to the culture and the temper of each country may thus be called the foremost of all the strategies of the Methodist Church for its work in the world of today.

Co-operation with other missionary bodies has become a close second to it. One type of instrument for such co-operation has already been named in describing the study procedures of the decade. That is, the many interdenominational movements and organizations which are today either the common meeting grounds or the common tools of all Mission Boards willing to share in them. The Journal of the Board for 1925 lists fourteen such organizations. Another and somewhat more specific type of instrument for co-operation is the managing bodies in this country of specific co-operative institutions abroad: union universities, joint committees on education and the like. The same Journal lists nineteen such bodies. The union institutions and committees on the field were already sixty-nine in number in 1925. They have since reached the extraordinary total of ninety-eight. The Methodist Board is without doubt in the vanguard in respect to their participation in all these types of Christian work across denominational lines.

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One such piece of work should be mentioned by name because it was initiated by this Board and because it is an exceptionally well-developed fruit of the studies of recent years. After the Board's offer in 1932, to join other boards in immediate steps toward co-operative missions, they made that offer specific by proposing a conference on co-operation in the Philippines. Such a conference was held in 1933. The outcome is a new co-operative organization for Philippine Missions, now in full operation, called "The American Council of Missionary Boards Related to the Philippine Islands."

A form of co-operation very close home, about which the Board feels happy is that with the Women's Society of our own Church. The decade has shown, as it ought in a social milieu the world over in which men and women have come to make places of equal strength and leadership, a record of increasing consultation in the home offices and increasing joint planning on the fields. This process is now being carried out most perfectly in Malaysia. There, the Board and the Society are re-studying their work together and are committed to a unified program for the whole field.

The studies of the decade, in the third place, made the Board keenly aware that the mission is conditioned in the end by the missionary. The organization, no matter how well built, can be no bigger, no more sensitive, no more adjustable to the currents of world life, no more loved than the men who are its life-blood. The Laymen's Report was severe, and seemed severer than its intention, toward the mission personnel. Its strictures, aggravated by the man-on-the-street's criticism of missionaries, led to the view even on the part of Christian people that the day of the missionary was over. The Board satisfied itself during the decade that this was the very opposite of the truth. In addition to insistent calls for the help of missionaries from our own Methodist Nationals, there came from even the most independent-minded Christian leaders in the receiving countries, eager reassurances that the younger Christian churches must have the personal aid of American Christians for many years to come. Mr. Kagawa spoke so. So did A. Ralla Ram, Secretary of the Student Christian Movement in India, who might be expected to voice young rebellion if anyone would: "The Indian Church," he said, "cannot begin to touch the problem. She cannot carry the message to all the people." Even Mr. Gandhi spoke out conditionally for missionaries—of the right kind. In short, the decade brought to the Board the conclusion that in that phrase lay the core of the whole matter and perhaps the life or death of the World Mission as well. Missionaries must, even more than historically, be of the right kind.

The question became, what is the right kind? There is not yet a perfect answer to it and perhaps never will be in a swiftly changing human society. But a few indispensables became clear

and these the Board have done all in their power to find and to cultivate in the persons who were to incarnate afresh in today's world, the Living Christ. They have insisted that missionaries must have, in Stanley Jones' words, "an experience of Christ that is communicable, the best education they can get, and the will to become the servants, not the masters of the people among whom they live." The Board has interpreted the "best education" in a very wide and exacting way: they have made it mean high technical training in some special type of work; theology, agriculture, education, and the like; they have made it mean also intelligent orientation amid the very confusing lights and dark-nesses of world-wide social movements. And they have made it mean re-education, on the field and in successive furloughs, to meet the swift changes of knowledge and environment. They feel that, however successful they have or have not been in their cultivation of missionaries, that cultivation, thoughtful, painstaking, sympathetic, and exacting, has been one of their conscious strategies throughout the decade.

At the root of the whole Mission lies the American Church. If the axe is laid to that, the Board well knows, the Mission can only shrivel. This is not to say that the Kingdom of Christ and the World Church may not go marching on leaving the American Church to rot in the ground, but the World Mission as a Mission will then have to be left out of account and replaced by some better instrument of God. So the fourth chief strategy of the decade has been to cultivate the American churches.

The Board has tried to bring to these churches both the knowledge of what the World Mission is and torches from its fire. They have felt the home Christians must have both things. They must understand the World Mission; but this would not at all be enough unless they were themselves kindled by the same flame; fed by the same food; impassioned by the same inner discovery of what is *worth living for*, which gave rise to foreign missions to begin with and still impel all who remain in the Movement. One of the things the Board especially tried to do was to bring to them the most significant Protestant gathering the world had ever seen—the Jerusalem Meeting of the International Missionary Council; to bring it into their spirits as the reverend and almost mystical thing it was, as the most impressive symbol of a World Body of Christ crosscutting all human walls which has yet appeared outside the Catholic Church. They made this attempt first through pastors' conferences in New York and Chicago in 1929; then by sixty discussion groups over the country led by men who had attended the conferences. Next they arranged for a much more thorough and longer conference in the summer of 1931. After two years of preparatory study on the part of fourteen commissions, this conference met at Delaware, Ohio, with 312 delegates—chiefly ministers—from

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forty-eight states and nine countries. The theme lay in a stratum far below the specifics of missionary techniques. It was "The Significance of Jesus Christ in the Modern World." It was subdivided into "The Effects of Modern World Trends on Human Life," "The Christian Message to the Modern World," and "The Christian Approach to the Modern World."

Meanwhile, in 1930, the Board had also called together a group of laymen. Its size and range were quite different—intentionally so. The thirty men who sat together for three days of intimate practical discussion issued some very forward-looking statements. These were not new or original; it could not be expected that they should be; they did not arise from any process of research. The strength of these men lay in the fact that they addressed as from a loud speaker to all other laymen of the Methodist Church the conception of the Christian World Mission which has already been expressed in these pages. They told the general body of laymen what missionary leaders in the decade felt themselves to be about, and they expressed their own approval of such developments within the mission as the rising leadership of the younger churches, the appointment of tolerant-spirited missionaries and greater co-operation between the Christian communions.

The Board took a still more practical way of helping the American churches to make the mission field and the younger churches seem near and tangible. They extended the plan called "The Parish Abroad." Under this plan an Annual Conference, as formerly, in some cases an individual church, is assigned a particular section of a mission field as its responsibility. This is more than a device for financial support. It expresses symbolically the nature of the World Church: not an American church giving more or less gracious charity, if and when they can spare it, to Indians, Chinese and Sumatrans, but a single "international" having, quite as the communist international has, cells in America, China, India, Sumatra and every other country. The Board believes that as this practical scheme of support works its way by silent inference into the thought of American Methodists, they will stop thinking of an American church as having any reason-for-existence in and for itself: they will think of it as having its reason-for-existence only as one small piece of a world body.

Of prime importance within the home church are students. Yet from the moment they ceased to be of immediate use to the Board as missionary candidates they were dropped out of the focus of attention. Late in the decade it became clear to the Board that this was a short-sighted omission. Students, it was remembered, are not chiefly important as candidates, but as the new leaders of the home church: yet they were being left to develop grotesque views of what the World Mission of Christianity is and indifferent, suspicious or hostile attitudes. Students

of the crusading temper such as offered themselves to Foreign Mission Boards fifty years ago were offering themselves to the new causes of various sorts—of social revolution and the like, to which they felt the missions of the church to be irrelevant. Accordingly in the fall of 1933, Mr. and Mrs. DeWitt Baldwin, after ten years in Burma, were asked to pay extended visits to typical colleges in the east and middle west to make an inquiry into the attitudes of students toward the World Mission and to interpret to them the true nature and objectives of that Mission. This approach proved so valuable that it has been continued during the two following years and Mr. Maurice Ballenger of India is using his furlough for similar work on the Pacific coast.

So much for strategies. When translated into specific pieces of work—schools, hospitals, farms, committees, churches, meetings, and the like—strategies give rise to what may be termed techniques. It is possible to recognize in the Methodist missions of the decade, some eight or ten of these: for example, evangelism, rural work, projects in understanding the cultures of other peoples, the guidance of mass movements, schools, the production of Christian literature, medical work, participation in social and economic movements. But these distinctions prove to be artificial in practice. Any given piece of mission work crosses the walls between at least two or three of them. It must do so because human life crosses those walls. In fact, with the growing conception of the unity of human personality and of human society, it may be said that most pieces of mission work ought to cross as many of these walls as possible. The number that it crosses will be the measure of its service to "the whole life of all men."

The Board wishes therefore to call attention to a series of case studies in modern missions. Each clusters about one of the foregoing "techniques" but each embraces one or more additional techniques. Each also shows one or more of the strategies of the decade in its applied form. Each has been chosen purposely from a different field or country. They are by no means the only, nor necessarily the best, examples of their types, but representative cases chosen for the clarity with which they can here be seen "under the microscope." Together, the Board believes, they make up a clear, even a brilliant, picture of what the missionary undertaking is today: of what, in the teeth of both hostile and just criticisms and in the most confusing period that this generation of men has yet experienced, the missionary undertaking has succeeded in becoming.

At the close of the Jerusalem Meeting of the International Missionary Council, one of the permanent commissions set up—and therefore shared in by your Board—was concerned with rural life. That subject had not originally been included as a distinct one in the plans for the Meeting, but as those plans grew and the program makers surveyed more and more care-

fully the world in which the Christian Mission was at work, they could not escape seeing that nine tenths of the people in the world, whose lives the Mission wished to save and recreate, were in fact imbedded in a rural culture. They could not escape seeing also that the weight of the missionary approach was on the contrary, urban and intellectual. Missionaries were the products of University centers and of a theological education which had separated them almost entirely from the flavor of life as it comes to farmers. They in turn set up schools in the mission fields on the model of the schools they had themselves attended or schools demanded by the sophisticated leadership of countries suddenly being drawn into a new world civilization.

With this realization, the study of the rural life of the world quickly rose to a leading place in the Jerusalem program. The Commission that emerged from this study invited Dr. Kenyon S. Butterfield, formerly president of the Massachusetts Agricultural College, to make a survey of rural life in relation to the Christian Mission in five countries. In India he found already growing in nucleus form a type of Christian Mission which came to be called "The Rural Reconstruction Unit." This was a sort of many-celled battery. Each cell was built to serve one aspect of men's lives in the region where it was placed. There was a church, a medical center, an agricultural adviser, an expert in rural sociology, a school or a small system of schools. The Mission itself might not, probably would not, be well enough financed to comprise all these departments within itself, but would co-operate with other agencies: government, local public committees, and the like. It would often invite these agencies into co-operation or call them into existence to do what the Mission as a Mission could not undertake. Always the Mission, or better yet, the local Indian church, would be the center. Each of the branching ministries to the lives of men would be an expression of Jesus Christ. He would thus be not merely an object of belief but the living Spirit within the forms of individual and public life. Dr. Butterfield made the Rural Reconstruction Unit the center of his report. Thence it became the ideal for mission units all over the world. It may be said that a dozen or more Methodist mission stations not only in the countries Dr. Butterfield surveyed but in Africa and South America, approximate this ideal form which he recommended.

Another of the permanent instruments created by the Jerusalem Conference was a Bureau of Social and Industrial Research. It was set up with an office in Geneva and with orders to give its services to missionaries wherever it was invited. It was invited first in the newly opened "copper belt" of central Africa. The problem was, how can Christians be made, and what does being a Christian involve, in the disintegrated and exploited native society about the mines? A Commission of the Bureau spent the better part of a year in the most careful survey of native life

under these conditions and issued in 1933 an invaluable report called "Modern Industry and the African." These words from the American Secretary of the Bureau (whom our Board supports by its participation in the International Missionary Council) show what issues were raised by this survey:

"The Copper Belt, with its concentration of Christian natives from twenty different denominations, calls for a uniting and pooling of mission resources and programs. Above all, the experience of the Gold Rand Mines at Johannesburg must be avoided. Here, standing side by side in front of the compounds of some of the great mines are as many as thirty sectarian chapels, each striving to minister to the spiritual needs of the native workers. A by-product of this denominational rivalry is seen in the more than three hundred separatist native Christian denominations registered with the government of the Union of South Africa."

The growth of great modern industries dependent upon native labor, the development of a white population of skilled artisans jealous of native competition, and the presence of a European public opinion unfriendly to and fearful of the black man and opposed to measures for his development, present modern African missions with many difficult questions. Of what avail is it to try to prepare African youth for self-respecting participation in a social and economic order which debars him from any but the lowest levels? What should be the policy of the mission in co-operating with a great industry which is exploiting the poverty and helplessness of the black man? In assisting such an industry in its social-welfare work is the mission unwittingly strengthening the hold of capital upon black labor? To what extent should missions consider themselves creatures of a capitalistic order whose task is to mitigate the ills of that order, rather than to take a position of protest against the system and its methods? How far and under what circumstances should the missionary protest at what he considers un-Christian and unjust acts and policies of the government under which he is working? Toward what sort of a world-order should he be preparing the youth entrusted to his care—one which upholds the status quo, economic, political and social, or one which he may be convinced is a more Christian order though subversive of the present system? How far can Christianity use the basic principles of Bantu custom, and its social and tribal sanctions, and incorporate these into the Christian superstructure? Can Christianity take deep root in the African village, in African economy and in the African social and tribal framework, or must the Christian way of life wean the African away from those things which have made him "African"?

These are questions that the modern missionary who would fundamentally help the African cannot avoid. To answer them calls for a new training and technique, for prophets who are also

craftsmen; for artists with the gift of insight, imagination and patience and, above all, for people who with courage and optimism can look out upon an imperfect world through the eyes of the African and help him to find therein a place of opportunity and growth, consistent with his belief in himself and with God's purpose for him.

Upon the completion of the copper mine study the Bureau was asked to consider the effect of Western motion picture films upon Bantu culture and life. After some exploration, the Bureau set up in 1935 a project whose keywords are, "Films of Africans, made in Africa, for Africans." As soon as the first films have been made, the response of African audiences to them will be studied and used as a guide for the next procedure in the project.

If the younger churches are soon to become independent branches of the World Church, literacy and then a literature adequate for literate people should be one of our chief bequests to the new Christians of the world. The Board is keenly aware that this is so and within the decade they have fostered many such pieces of work. Through the International Missionary Council they are co-operating in the support of Miss Margaret Wrong. It has been picturesquely said that Miss Wrong is "teaching a continent to read." As secretary of an International Committee on Christian Literature for Africa, she is undertaking to have produced, in or outside of Africa, in native languages or in European languages for later translation, whatever books the African missionaries request. Here is her own description of the requests:

"Missionaries who have been pioneers in the transcription of African languages, by reason of their desire to give the African the Bible in his own tongue, are now asking for books of all kinds. How catholic are their demands may be illustrated by a list of some of the recent inquiries and requests which have come to the International Committee. A missionary doctor from the Congo who, in addition to his medical work, is working on references for the New Testament, with abbreviations which will be comprehensible to all people speaking Bantu languages, comes for a list of missionaries and teachers all over Africa whose criticism of the scheme he is anxious to obtain. An outline of graded Bible lessons arrives from Nigeria with a letter from the author asking for criticism and inquiring whether anything of the sort has been produced by someone else. Evidence as to what Christian literature is needed is received from those who are training African teachers and evangelists in many missions all over the continent, and is circulated to those who are working on plans for books that should be written. An American missionary in the Cameroons sends the outline of a hygiene book and inquires about possible illustrations for it. A woman missionary brings suggestions for a series of simple illustrated hygiene leaflets needed for health work in a large area. A doctor

in East Africa asks for a simple book on diet if his work on preventive medicines is to bear full fruit. A missionary educationist, inquires about elementary arithmetics and produces a series of examples for such books collected by his African teachers, "For," says he, "what is the use of papering square rooms when the people live in round huts and have no paper?" The manuscript of "A Village Teacher's Guide" arrives, a book written for African teachers who may be cut off for months from the encouragement and help of a supervisor. A young science graduate sends a tirade about antiquated science textbooks and asks for modern books adapted to African needs. He asks whether the land is to remain in darkness until he produced such books himself—in which case he fears the millennium may be upon us before they appear, because he has so much else on hand. Requests for Bible and other pictures for schools and huts are persistent as are those for information on suitable books in European languages for people who can read them."

Miss Wrong has also begun publishing a magazine for village people. It has the quaint-and-primitive sounding title of "Listen: News from Far and Near." It is now printed in English, and later will be printed also in French and Portuguese, for translation into hundreds of vernaculars. It meets villagers—teachers, evangelists, men and women, boys and girls—"where they live"; and by being read aloud, as it will be in every village, will enrich the life and thought of the illiterate as well as of the literate.

The strategy of developing the younger churches and making them their own masters as soon as feasible has made the Board aware that the education of the Christian community is of very great importance. Such education, they have come to believe, must not be "gilt-edged." It must not aim at producing government officials or new capitalists, but members of a new society within Society, who will know how to keep the means of production in their own hands while they build a satisfying life of the spirit upon a sound economic base.

Ushagram—"The Village of the New Day"—is a community of Indian boys and girls and teachers and missionaries engaged in a co-operative project in practical Christianity adapted to rural conditions in Bengal. The adults are members of the community teaching the students how to live the richest sort of a life not by autocratic compulsion within the bounds of strict discipline, but by sympathetic guidance in self-directed activities initiated by the boys and girls themselves.

It is a village built on a campus of fifty acres out among other villages some 138 miles from Calcutta. Boys and girls from distant villages where there are no schools come to Ushagram for an education, and in Ushagram they live in small adobe cottages which they themselves have helped to build. We have

developed a village organization truly Indian from the homes (about twenty-six cottages now) to the government.

If you visit Ushagram you'll find almost everyone busy at something in the hours of the morning before ten when school begins. You'll find two boys, manager and cashier, in the bank and perhaps some student either making a deposit or withdrawing some money from his account. The bank has a capital, issues its own check books and pass books, makes loans, gives interest on fixed deposits of three months or more, and does most of the regular work of any bank. You will find the postmaster (a high school boy) stamping the morning mail preparatory to making the house-to-house delivery. You will find two more boys in the store with a teacher, and there are always customers coming and going. The store has some sixty shareholders (boys, girls and teachers), and a board of five directors. A dividend is declared once a year (last year it was 25 per cent). Because the Directors buy in wholesale lots, the store can sell things below the prices of outside stores. It is open to all and many people from the outside come in to buy. The girls and boys buy all their needs here from food and clothing to textbooks and fish-hooks.

You will find two girls helping in the Public Library where a regular loan system is maintained to members on a small monthly fee of one anna (two cents). There are some 200 members, living in eight or ten villages. Most of the books are in Bengali and Hindi. You will find Rubee, student in first year high school and Headman of the village, in a corner of the Art Cottage binding books, earning his way through school. Probanjan and Daniel will be painting, or making illustrations for a new textbook, or moulding decorative friezes in concrete; and in another room will be girls decorating pottery, painting wall borders or making posters. Elsewhere girls and boys will be singing or practicing on Indian musical instruments. Other girls will be in their gardens, or in the weaving shop making lamp wick or saree borders or towels or rugs or sarees or yard cloth; and surely there will be two girls in each cottage getting the morning meal cooked, and feeding the chickens and cleaning house. Boys will be on the farm working in large fields of vegetables, or harvesting the rice crop, or irrigating the fields. Others may be building a new cottage (for new cottages are being built every year) or repairing the roof of some house, or grading streets, or setting out trees, or cleaning the septic tank. Others will be in the carpentry shop making doors and windows for new cottages. Or if you were out very early in the morning, say at five, you would hear the singing of various small groups as they hold their morning worship under the large trees of the campus.

And this is life! Not the geography and the history and the math of the classroom, but the everyday activities of normal

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living. Of course there is school work too—two very efficient high schools, one for boys and one for girls, form a part of the life of Ushagram, and from ten till four each day, classroom routine takes charge. There is plenty of time for play and all sorts of games, Indian and western, Boy Scouts, Girl Guides, Social Service Committees into the surrounding villages, dramas on the new open air stage and evening singsongs.

Religion is life in Ushagram, but there are regular times when all turn to Him who is the source of this richness of life we enjoy. The Ushagram church is Indian, not only in structure but in service. Everything is very simple. The congregation as well as the pastor sits on rugs on the floor in true Indian village fashion. There is no furniture except a small, low pulpit for the pastor. The missionaries wear Indian dress and sit cross-legged on the floor with the other residents of Ushagram. The deep-throated drum and the sonorous Bengali esraj (similar in some ways to the cello) accompany the congregation in the singing of Bengali spirituals. The church, no Gothic structure, is simply a wide elevated Indian verandah, with a red tile-roofed colonnade leading to the white domed chancel.

It cannot be left untold how near to ruin the financial stress of the decade brought even such many-sided and successful pieces of work as this. There was a time when some of these projects were all but abandoned for the lack of \$100 a month. Even now they are pitifully limited.

El Vergel—in Chile—is a farm and a great deal more. As a farm it is a rich and beautiful tract of nearly 4,000 acres lying across the hills and river bottoms of Chile's great agricultural valley. The hills are being planted to forest trees. The bottoms contain vegetable gardens, orchards which in 1933 sold 100,000 fruit trees the length and breadth of the country, and fields producing the best lentils in the world. El Vergel has also won fame and gratitude throughout the country for importing and distributing the *Aphelinus Mali*—a minute wasp, parasite of the woolly aphis, which in turn is the worst of apple pests. In this and other ways the farm pays every penny toward its own improvements, in soil, buildings and equipment and pays, besides, the salaries of its missionary staff of four families.

But El Vergel is also the sprout of a future Christian community. It was bought, to begin with, because a missionary saw the families of the poor pawning their furniture and decaying in their hovels, in the Chilean towns and on the haciendas. Fifty such families live on its land, occupying comfortable and permanent homes, sharing the profits of the lentils cultivated. Twenty-eight boys from sixteen to twenty-two attend the agricultural school. There is a primary school for the children of the resident families, and two new schools are planned for the near future if the additional money can be found: a rural school for girls, and a combined theological-agricultural school for

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rural ministers. At the center of the whole is a small but growing Evangelical church.

In East Africa, there is Kambini. It was visited in 1926 by one of the Board's Secretaries. Here is his picture of it:

"The missionary dreamed of what it might mean to East Africa to carry on, in this fertile valley, a demonstration that the African could be clean, that he could be industrious, that he could study and learn, that he could live righteously and shape his personal and village ideals after those of Christ. And Kambini—in particular the Central Training School of the Methodist Episcopal Church at Kambini—is the result.

"First, a word as to what the missionaries did with the physical facilities. One among them is a practical engineer. He built a brick kiln and began to quarry building stone from the hills. He discovered a miniature falls on the river that flowed through the farm. Aid from home made it possible for him to harness those falls. A small electric light and power plant was installed. A sawmill went up. A hydraulic ram was installed and water pumped up the hill to irrigate the garden plot a third of a mile away.

"Another missionary, who arrived later on the field, is an agriculturist. He went over the 1,200-acre farm. More aid from home and he began its cultivation with modern methods; plows and a tractor—the first in this corner of the world; good seed; crop rotation.

"The third missionary is an educator. Under his direction Kambini has become a Training School for the preparation of native leaders. The students who come are nominated by the quarterly conferences of the East African Conference of the Methodist Church. The new arrivals are enrolled in the regular four-year classes. The curriculum taught there is provided by the Portuguese Government. At the end of the four years, the students go up for the government examinations which, if passed, entitle them to teachers' certificates.

"Then, having finished the government requirements, the students, if they choose, go on to the Normal Training Department—the Kambini Teachers' College. Here, in a two-year course, they are prepared for village teaching.

"A third group is directed into the Theological Department. The Kambini pastors-to-be are either graduates of the Central Training School or sent up directly from the quarterly conferences. Theology—it is much more than that at Kambini—is a three-year course. From its graduates the Christian evangelists for this territory are recruited.

"But this is the merest outline. The real story of Kambini is not found in the industries or the farm or the schools, themselves, but in the way they operate together and in what they are producing.

"Take the students in the theological school, for example. Most

of them come to Kambini with families. Self-support is a necessity for them. The lessons of self-support are essential to their leadership. Consequently, in the first year, they are put to work. There are no rice Christians among them. In the first few months they are given some aid. But after the first crops they help to cultivate are harvested, they are self-supporting: made self-supporting under the leadership of the agricultural missionary on the farm that he manages.

"The missionary in charge of the industries also has a hand in their practical preparation. He teaches them to make brick; to weave baskets; to build houses; to tan hides.

"And their wives, at the same time, are taught to read and write, to sew, to care for children; in short, to provide that kind of domestic example and leadership that Africa so sorely needs.

"When the evangelist goes out to preach, therefore, he is at once a center for a new type of life in the village. He preaches on Sunday—and very effective preaching it is, too. And the remaining six days of the week he is at a variety of odd, but significant jobs. He helps his parishioners to build better homes. He teaches them the importance of cleanliness. His wife sets up a crude dispensary and becomes the town's physician. His little field is well-tilled and what he has learned at Kambini makes it possible to give the other villagers essential lessons in the business of agriculture.

"The Christian evangelism sent out from Kambini becomes, thus, an agency for the community-wide transformation of his primitive parish.

"The other departments of the Central Training School are as practically important as this. The work of the 'undergraduate' school is, just now, being put upon a twelve-month basis. The student body is divided into family groups. Each group has its own houses, its own bit of farmland to cultivate, and its own garden to tend, and is self-supporting. For one term the students, in addition to the prescribed school work, will learn carpentry; for another, masonry; a third term will be spent in actual teaching in a village school. Government in the school will be in the hands of a council, one member being selected from each family group."

In 1934, the Central Government of China found themselves with an area of one province on their hands, from which the communist armies had been expelled. General and Mrs. Chiang Kai Shek recognized that the communists had commanded the following of peasant farmers as they had because they had sincerely begun to build such a peasant life as no one else had ever undertaken. General Chiang made a study of that district. He found desperate poverty, landlordism, crushing taxation, illiteracy and bottomless ignorance of even the soil itself. He planned a program of mass education, co-operative societies, loans, community activities, and he asked the National Christian

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Council of China to provide the leadership for the program. A Chinese and an American secretary were loaned to the Government for this purpose. They and the many Christian Chinese on their staff are eager to participate in this work because it seems to them an opportunity to live their Christianity, to prove it in a human laboratory.

The approach of Stanley Jones to the non-Christians of the world is well known. Its uniqueness has always lain in his intense and simple devotion to Christ as living Master, combined with his wish fully to understand and respect the culture and the personal experience of every man. During this decade, Dr. Jones has grown both in the depth and range of his own spirit and the Board has made it possible for him to be heard by many thousands of people outside India. In 1928, he spent two months in Brazil, Uruguay, Argentina and Chile. In 1933, he spent six months in China, stopping in all the larger cities of the coastal provinces. In all five countries the cultured and intellectual people responded to his sympathetic understanding as eagerly as they had done in his own India. In all, he met courtesy, friendliness and the evidences of deep and earnest quest.

Long ago, Dr. Jones accepted from Indian culture, the religious discipline and center known as the "Ashram." This is a community of persons cultivating together the "presence of God." It is possible for such a community to be a socially inverted thing—reclusive, even monastic, having no bearing on the life of the people around it. Dr. Jones' "Ashram" in the hills has never been this. It has been a temporary retreat, a reservoir of rest, quiet, self-examination, new spiritual power. Now Dr. Jones has created an additional Ashram that shall be even more closely related to the daily needs of men. It is in the city of Lucknow. It is to be a "demonstration of the Christian Way of Life," and it will be the center for a many-sided program of Christian service:

"The property is splendidly adapted for this purpose and it will center the following activities: the religious instruction of the Lucknow Christian College; newspaper evangelism, funds for which are now being provided by the Board from the Williams Loan Fund; a spiritual home for Lucknow University students for whom practically nothing is being done except endeavors to make them more skeptical; a place where prospective converts may come and study the Christian Way; a language school for new missionaries, where they can begin their missionary careers on the basis of equality with the Indians and where they will learn to love the culture and language of the people; a Community Center; a Dispensary for the poor with a qualified doctor in charge; and roadside dispensaries for the outlying villages, with a Dispensary Ambulance. This latter will meet the medical needs of the villagers who cannot come so far into the city. The area around Lucknow is one of the

most thickly populated in India and its medical needs are desperate."

Dr. Jones spent but a few weeks in South America: Dr. George P. Howard has spent over twenty-six years there. Within the decade, Dr. Howard was released for general evangelistic work on behalf of all denominations wherever on the continent he might be invited. Dr. Howard has given to "evangelism" the same meaning as Dr. Jones. He has tried with patient and receptive spirit to understand and appreciate the culture amid which he was living and to place the personality and the message of Christ *in* the texture of that culture. In the case of South America it has been within the decade, a deeply broken and seething culture. The intellectual classes have been increasingly alienated from the Catholic Church, yet hungry, unconsciously hungry, for an ultra-rational interpretation of life. The working classes with a leading of intellectuals have been driving hard toward communism. Dr. Howard has tried to show the place of the simple and obscured Christ in a society disturbed by these two radical hungers. His reception has been surprising to himself and to the Protestant missionaries familiar with the Latin American of the past. Officials, educators, scholars, and business men, have crowded large halls and given him hearings not formerly accorded to a Protestant or a North American. They appear to feel that the insights into the meaning of God and the nature of Christ which he shares with them have a *relevance* to South American life which they have never before ascribed to religion.

The work of Dr. Jones and Dr. Howard of the Christian world community may be thought of as reaching out sensitive antennae toward the thoughts and ways in which ethnic groups have been rooted from their infancy. The institute of African Languages and Cultures is a slower and more penetrating form of the same rapprochement. It is maintained by the co-operating Mission Boards, including our own, but the bulk of its support comes from one of the educational funds and from scientific societies and governments. The Institute studies the African languages in order to solve the many problems of translators; it seeks to discover and make known the distinctive contributions of African peoples to the life of humanity, and to create in the colonial governments a respect for the African vernaculars and the African cultural heritage. In short, it is an instrument with which an African window may be saved from shattering and built into the world culture of the future.

By 1857, the year of the Mutiny, Methodist Missions in India found "mass movements" on their hands. These movements consisted of whole "mohullas" or wards in villages—usually of the outcast class—who came as a body by group consent asking entrance into the Christian Church. At first, they caused the missionaries astonished happiness and gratitude. With closer

and more realistic thought, they were seen to create problems: Were individual decision and responsibility conserved in them? Could spiritual motives be disentangled from economic and social ones? Could converts who came in this way be relied on under new conditions or later stresses? How could such numbers of people even be taught, examined and shepherded out of the Church's small resources and personnel? What would be the effect on the future church and on the attitudes of the higher classes if the Indian Christian community consisted so largely of the lowest social class? In spite of these misgivings, the earlier groups were somehow assimilated with greater or less success. Eighty per cent or more of the Protestant Christians of India are their descendants. But with the Indian Nationalist Movement and the leadership of Mr. Gandhi, the whole matter took on during the 1920's, a new color. The whole outcast class was rapidly made self-conscious. They were given a name about which their self-respect could at last integrate itself: Harijan, "God's man." They became the center of a grand drama. At first that drama took the form of their own struggle against their superiors for recognition and equal privilege. But as the political strategy of Nationalism became more complex, the struggle shifted; with strange irony the outcasts became the eagerly desired of all the other conflicting groups. Orthodox Hindus needed them against the radicals, radicals and orthodox needed them against the British; Mohammedan and Christian communities stood at the edge of the field holding out their arms to them. The so-called "mass movements" of the nineteenth century became pale and small beside what is now on foot. The entire outcast class of 70,000,000 people is on the march. It becomes of the greatest political, social and spiritual concern to determine where they were going. And the Indian Christian church has a major stake in the event.

In 1928, the National Christian Council initiated a survey and asked Dr. J. W. Pickett, missionary of our Board, and now a Bishop, to carry it out. In 1935, he completed his work in a very competent volume under the title "Christian Mass Movements in India." But a still higher climax was ahead. In October of last year a Harijan conference meeting in the Bombay Presidency declared their readiness to leave Hinduism and embrace any other religion guaranteeing them equal status and treatment. Dr. Ambedkar, who represented the depressed classes at the Round Table Conference in London, is quoted in the *Times of India* of October 17th as follows: "What religion we shall belong to, we have not decided; what ways and means we shall adopt, we have not thought out; but we have decided one thing, and that after due deliberation and with deep conviction, that the Hindu religion is not good for us. Inequality is the very basis of that religion, and its ethics are such that the depressed classes can never acquire their full manhood. Let

none think that we have done this in a huff or as a matter of wrath against the treatment meted out to the depressed classes at the village of Kavitha or any other place. It is a deeply deliberated decision. I agree with Mr. Gandhi that religion is necessary, but I do not agree that man must have his ancestral religion if he finds that religion repugnant to his notions of the sort of religion he needs as the standard for the regulation of his own conduct and as the source of inspiration for his advancement and well-being."

The Methodist Bishops and Missionaries in India are sensitively aware of the implications of Dr. Ambedkar's words. They, like the other religious communities, are tempted to make a bid—for seventy million "Christians." They are not making that bid. But they, and the Indian Christian Church with them, are trying swiftly to think out the right relation of the Christian Church to what may prove to be the most genuine Proletarian Movement of the world.

Medical work has from the beginning gone inseparably with the Christian Mission and the lines it must follow have been pretty clearly laid down for it. The developments at Wuhu, Kiukiang, and Nanchang have placed these hospitals among the best equipped centers of healing in China. Within the decade, four projects may be selected as typical of new ventures. In Korea, a sanitarium for tuberculosis awakened the interest of the government and led to a Christmas Seal Campaign with government approval. At least six medical missionaries of our Board have become increasingly interested in the care and what is now generally conceded to be the cure of lepers. One doctor, in Liberia, has pioneered especially in the public health aspect of the problem. The government has made it possible for him to enter certain towns with government officials co-operating and examine every resident for leprosy. In even the few he has thus far been able to visit, he has found many previously unknown cases. For this work there is an invaluable future. Liberia could put leprosy fully under control within relatively few years. The same doctor has a school in his leper colony. He proposes to discover and bring under treatment, child victims of leprosy who would ordinarily stay untreated till they were crippled but who will gladly come to a colony where there is a school. The work for lepers except the salaries of the missionaries, it ought to be pointed out, is financially supported without cost to our Board, by the American Mission to lepers.

The other medical projects are examples of growing co-operation between Boards. The Associated Mission Medical Office came into operation in 1933, though it represented, from our side, the natural development of Dr. Vaughan's work of fourteen years. Through this Office, six Boards care for the health of their hundreds of missionaries and candidates.

In China, at Foochow, after years of negotiations, a Union

Hospital enterprise has been effected, and a large gift with the consolidation of the local resources of three different missionary agencies has made the new project possible.

In two countries, Japan and India, it has been possible to use the public press as a means of making known and explaining the Christian way of life. This has become widely known as "newspaper evangelism." It might be supposed that evangelism through such a medium would be tainted with either the commercial or the sensational character of the daily newspaper or would be completely ignored by a non-Christian public. The exact reverse has been the case. Articles have been modest, tolerant, interesting, simple. The resulting correspondence from the beginning surprised even those who had most faith in the plan. It has since grown so, that in Japan, a man has been assigned to give his whole time to it. He does not limit himself to writing letters, but invites his correspondents for interviews and builds up for them a body of pamphlets and books.

Any such body of case studies is bound to throw about the solid framework of the World Mission as a whole a sort of illusion. The illusion may be the higher truth, like the lustre of an ordinary stone under water, but it is not the stone itself. The Board of Foreign Missions now has 559 missionaries throughout the world. By no means all of them can or should be engaged in especially creative projects. Yet they *are* the Mission. They make up the solid, reliable, tested main body of the undertaking. Going about the undramatic duties of their profession, day after day—teaching arithmetic or First Corinthians, keeping accounts, letting contracts, playing basket ball or coaching it, disciplining schoolboys or being father confessors to them, washing up babies or hospital floors, fording rivers, preaching sermons, planting seeds, writing letters, printing books, removing goitres—these men and women have been weaving life for human beings. No picture of the decade would be true that did not show how basic, continuous, patient, that weaving has been. Every thread of it has been part of a passionate attempt to find in Christ "all life for all men."

Every thread of it, also, and every one of the creative projects, have been Christian evangelism in the richest meaning of that word. In some fields—China, India, South America—there has risen as never before, opportunity for the openly spoken word. The "acids of modernity," if they have eaten away religious faith with their mordant scepticism, have also eaten away other things including scepticism itself. Thus, even in the restricted meaning of the word, there has been more evangelism in these hard days than ever before. But beyond this restricted meaning, the entire body of strategies and techniques herein reviewed and the entire body of quiet, unobtrusive daily missionary work, have been genuine evangelism. For they have constituted the delicate first threads of the fabric of a new world. They have

been the inweaving into the spirits of men, into that which in their heart of hearts, men *live for*, as well as into their external organization of life, all that we mean by the will of Christ.

Neither the Board nor the missionaries wish to boast of their "success" in this re-weaving. It is quite possible that the re-making of human life by God himself is about to be so revolutionary that no fabric we human beings can make will be, in any accepted sense of the word, "successful." Perhaps none whatever can endure the fires in which a new age is about to be forged. The Board and the missionaries only wish to point out that it is this "wider evangelism"—this attempt to create, with God and all men everywhere, a new and unimagined happiness—which they conceive themselves to be about; this and not anything less relevant or less complete.

The foregoing review of strategies and techniques may have left the picture of the decade distorted in another way. It has been a view of Methodist Missions from the outside. It has not disclosed the administration of the work as that administration "felt" to the Board and the missionaries themselves. Not one of the strategies, nor one of the creative projects has been executed without the delicate, incredibly difficult, anxious, even terrifying operation of the administrative machine. There have been whole fields and whole types of work in which the possibility, even, of carrying out the ideals set up in 1924 hung on the edge of a cliff. Year after year during the decade it could not be clearly seen whether the Board could carry out its avowed purposes in these areas or must let them fall and be lost. In a few of them the Board feels that it was enabled finally to save an inheritance of great value—"yet so as by fire." In a few, it was enabled creatively to meet new opportunities. The Board must here express deep regret for opportunities in several areas, which it simply could not meet.

In 1924, the Methodist Episcopal Church had been in Europe for seventy-five years. It had been branded and seared, but not killed by the war. In the years immediately after the war, the need for American help had been greater than ever, though its intenser accent now fell upon elementals: food, clothing, shelter, and a Christlikeness simple and sheer enough to exorcise black hates. Our church was helping in nineteen countries: Sweden, Norway, Finland, Russia, Latvia, Lithuania, Esthonia, Germany, Denmark, Switzerland, France, Spain, Bulgaria, Jugo-Slavia, Austria, Hungary, Italy and the Madeira Islands. Both the financial situation and the nature of this European work required a complete restudy of it in that sixth year after the Armistice. From that moment to the present, the readjustment of this work has been one of the most delicate and perplexing parts of our administration. It was clear at once that the greater part of the European appropriations should

be withdrawn within a reasonable number of years. It was clear, too, that European Methodists could become financially independent better than those in any other fields: yet the transfer must be effected with as little loss as possible. How could it be done? Some Conferences were still as weak as any in Asia or Africa. Some heavy obligations had been incurred for special institutions and projects. It will not be necessary here to trace the network of small decisions and adjustments which had to be made piece by piece. The result of them in the present year is this:

The stronger Conferences in Switzerland, Germany and Scandinavia, have passed to complete or virtual self-support and are giving toward missions in other continents. They are even beginning to undertake the aid of the southeastern European Conferences. From France, Italy and the Madeira Islands, the Board has finally withdrawn all support. In France, Methodist Christians are under the care of other church bodies. In Italy, they are considering union with the English Methodists to form the Methodist Church of Italy. In Madeira, they have been absorbed into a union evangelical church. The Mission Conferences in Austria, Hungary and Jugo-Slavia are receiving decreasing amounts from us and are struggling to attain self-support with generous aid from the Conferences in Germany and Switzerland. The churches in Bulgaria are moving toward a union with the Congregational churches. In Spain, under the Republic, a Protestant Movement which is becoming stronger, popular and closely associated with liberal politics, asks and receives our moral support, but not our financial aid. Our appropriation to Spain is going to an old and invaluable school at Alicante, under a Spanish principal, Franklin Albrecias. One other institutional obligation must still be met—one third of a long-standing debt on the Union Seminary in Gothenburg, Sweden. From \$512,500 in 1924, our expenditures in European work have been brought down to \$23,456. This is a reduction of 95 per cent, and the present figure is only $4\frac{1}{2}$ per cent of the 1924 appropriation. Though it cannot be said to have been done wholly without losses, these have been temporary and local. On the whole, the Board feels that the net gain of the European work in point of independence and of solidarity has mitigated somewhat the sacrifices in other directions.

Another continent where our work needed reconsideration in 1924, was South America. The schools in particular were at a critical point. Many of them were well-established and had a commendable history of influence and of self-support, but their buildings and equipment were inadequate. Secular education was swiftly overshadowing them. Yet the South American mind had never been so ready for evangelical education as then. The increasingly secular temper of modern life was tearing the cultured class out of the Roman Catholic Church, but leaving

it with an unsatisfied mystical hunger, while the political and economic struggles between the classes grew more bitter and violent.

The Montevideo Conference in 1925, directed attention to the needs of these schools. Both the Colegio Americano in Buenos Aires, founded through the gifts of Mr. George S. Ward in 1913, and Santiago College in Chile, already forty-six years old and regarded as one of the most influential schools for girls on the continent, needed new sites and plants and a new educational plan which would fit them sensitively to the Latin America of today and tomorrow. The Colegio Americano needed a half million dollars, Santiago, a quarter of a million. Even though in the one case, the sale of the old property would bring about one fifth of the amount and in the other a brilliant Chilean woman graduate had already taken leadership in an appeal for the new fund, it took very great courage on the part of the Board to embark on such a project in the teeth of the cracking financial anxiety of 1925. Yet, in that year, a "co-operative program of missionary and educational advance for South America" was laid out by the Committee on Co-operation in Latin America and approved by our Board. The funds were to be sought, outside regular contributions, from Foundations and individuals. By 1927, a third of the total requirement had been found, of which more than \$334,000 was for Methodist schools. Of that amount, the surprising proportion of \$265,000 had come from non-Methodist sources. Twenty thousand dollars was being found in the American community of Buenos Aires. A hundred thousand was being offered toward Santiago by the Chilean alumna already mentioned.

Both new plants were practically completed in 1932, Santiago reopened in March of that year without debt and with an appropriation of only \$1,000 from the Board. It was, and is, a unique school for girls from kindergarten through high school. Though open to government inspection, it follows its own curriculum, and is appreciated very deeply by the Chileans of the cultured class as a source of peace, beauty and character in a time of "terrific social and political struggle." The Buenos Aires School, renamed Ward College, opened a year later. Its architecture commanded the admiration of government engineers and it has been publicly acclaimed as the best private boys' school in Argentina.

The moment the younger churches were recognized, in 1924, as the absolute center of all future missionary work, it became more important than ever to build in every field, preacher training and education of the highest quality. The actual structure of that education in 1924 was very far below that ideal. It showed a frayed and uneven form. Theological schools were numerous, small, divergent, overlapping, and of every intellectual grade. There were very few, if any, first rate, high

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grade preacher training institutions realistically fitting a modern type of education to the life-patterns of the country where they were located.

The Board feels that the kind of radical revision of this whole problem which the growing strength of the younger churches requires has yet to be made. But they are grateful for the development of two excellent centers which has lately become possible. In India, the school at Jubbulpore has become the Leonard Theological College, developed with a fund established in recognition of Dr. Adna B. Leonard, for twenty-four years the Corresponding Secretary of the Board and raised largely through the efforts of his son, Bishop A. W. Leonard.

In China, the Nanking Theological Seminary was suddenly brought to a position of exceptional importance in 1931 by the fact that thirty-five of the two hundred shares of the residue of the Swope-Wendell estates were bequeathed for its maintenance. Though it will be some years before the bequest could become effective, the future form and nature of the Seminary became from that moment a subject for the most farsighted planning. Dean Luther Weigle, of Yale Divinity School, was asked to visit it and make a comprehensive report when he was in China in 1934-35. Associate Secretary Cartwright was asked to make a visit and a report at the same time, but independently. Since the Seminary was already a union institution in which six church bodies were co-operating, it became the subject of wide attention outside our own church. In July of 1935, a ten-day conference in Central China, composed of a hundred and eleven men and women representing all geographical sections of China and almost all ecclesiastical groups, gave the seminary's new opportunity a central place in their attention. Meanwhile, the Board of Managers of the Seminary had laid out its future program. It embraced plans for literary work and publication, training through supervised field work, research and experimentation, and an open way in the future into extension and co-operation throughout the Christian community of China. Progressive and broad-spirited though it was, this program was put under exacting criticism by the Board to see if it was well enough related to Chinese history and culture, if women students had a sufficient place in it, if it met the needs of rural ministers and if in several other respects, it was adequate. In the light of this criticism, further revision of the program is being undertaken and in particular, a road is being laid for the highest degree of co-operation by other Christian bodies. The Board "desires and hopes that this seminary shall become one of the greatest centers for the education and training of Christian leaders in the missionary world."

While we were meeting with some degree of pride such opportunities as these, we were for financial reasons leaving others shamefully unmet. The revolution of 1916 in Mexico

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and the new constitution which emerged left that country disaffected from the Roman Catholic Church and for the first time in its history free, legally and mentally, for a new interpretation of life. Instead of entering these new opportunities, from that moment to this we and every other Protestant church have been compelled to curtail and to withdraw from work in Mexico.

In a similar way, the rise of the nationalist party in China, even in spite of the bitter re-action of 1927, laid wide open to us a field of middle and higher education which commanded and still commands the mind of a China that is yet to be. In at least a few centers, we had built schools fully equal to those of the government, commanding the respect of the young foreign-trained Chinese, affording large non-Christian student bodies the personal friendship of American Christian teachers. We do not now adequately support these institutions and some are threatened with paralysis.

In every field during the past decade we should have been creating a new body of Christian literature: not merely religious tracts but a literature instinct with the best thought and feeling to which the Christian spirit has given rise. We had behind us in practically every field a history of pioneering and often of prestige in education. In some places we had created a literate community, at one time the only literate community there was. Having thus educated thousands of children we left them, as adults, with little or nothing to read, and allowed larger numbers than we care to think about to relapse into illiteracy. Meanwhile the spread of secular education, very rapid in the more swiftly changing countries, threw at our heads a literate class eager to read anything we might have offered them. In view of the immensity of the task, our efforts have been pitifully weak.

In many fields perhaps in most fields, though in India especially, the Christian community has been drawn largely from the underprivileged classes, poor, desperately poor; the peasant-farmers; and the new proletariat. Their children could not possibly pay for an education. Yet the Church which we announce as the objective of our missions must be an educated Church. The least we should have done would have been to provide a generous body of scholarships for our needy Christian children and above all for those needy ones who were going on through colleges and seminaries to become the leaders of the new churches. We were unable to do so. Worse yet, in order to maintain the schools at all, many were obliged to build up huge student bodies of non-Christian pupils in order to get their tuition fees. These are too unwieldy and too non-Christian in their mass psychology to be adequately leavened by the few Christians who attend. Meanwhile many children of our own Christian mass movements have stayed outside the gates, financially unable to attend their own schools!

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The two chief divisions of human life have already been noted in the foregoing pages as newly charted and to some degree entered by our Mission and indeed by the World Mission as a whole. They are the rural and the industrial. Some of our best projects have been developed in the former of these areas, yet we have not been able to build specialized rural missions nearly adequate in number to the new ideals.

As for the industrial centers in the exploited lands, where the hard, grinding drillpoint of our whole civilization bears down, we have scarcely entered them. Even when we have, we have not at all built up a type of mission deep-going and realistic enough to endure the fires of the class-and-race war already burning there. In Africa, even to begin to do our share in the copper-mine country, we should have six missionary couples on the ground and we have but two.

In the foregoing pages there also appeared a respectable record of participation in co-operative undertakings. Yet in Eastern Asia alone, where we promised to assign twenty missionaries to union educational institutions we have only twelve. Where we promised \$20,792 for current support we are appropriating this year only \$11,735.

Finally we have been unable to meet our opportunity in the education of the home churches. Until two years ago we were scarcely touching the students. We have never adequately reached the men. In the Sunday Schools we agreed, after thoughtful consideration, to allow missionary education to be administered in small and frequent doses as part of the "normal process" of religious education. In principle that integration seemed sound enough. It has not worked. It has failed to produce a large body of persons intelligently ready to support the World Mission. It is clear that we need more overt and express missionary courses in Sunday Schools and among young people. We need also new types of mission courses in the seminaries, which, it must be confessed, are not sending out many ministers who think in terms of the World Mission.

As we have written elsewhere, the central problem of the World Mission of the Methodist Episcopal Church "is one of re-education and remotivation of the home churches. It is well known that the group of those in our churches who loyally and intelligently support the missionary enterprise is year by year growing smaller. It is generally conceded that, at the present time, not one-third of the active membership in our churches gives anything at all to World Service. Those who once were the staunch friends of Foreign Missions and gave largely to its support, both in special gifts and regular weekly offerings, are gradually passing away. Their places are not being taken by the middle-aged group who today hold responsible positions as officers, teachers and workers in the local churches.

"The younger generation, those ten years out of college or in

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active business, scarcely understand what is meant by Foreign Missions except that the term carries for them a certain odium which has become attached to the movement through popular criticisms in recent years in magazines, moving pictures and the public press. The students of the present generation have not attached to the world-wide spread of Christianity their idealism and major concern for the kind of a world in which they want to live.

"The future of Methodist Missions therefore depends on our ability to re-educate and inspire vast numbers of our people who are today indifferent, if not in active opposition. Their attitude is due largely to prejudice, to lack of information and to lack of a passionate conviction that only in Jesus Christ, the Son of the Living God, will the world be saved. Much of the future lies in a revived religious spirit in the churches, but not all of it. Evangelism and home missions in our own land and a new conviction with reference to the World Mission await the confronting of the Church with the new conditions which Christianity faces throughout the world and with the new strategy to be employed in making Christ known."

It was this view of their central problem that led your secretaries to call together at Harrisburg, Pa., in March, an Enlarged Meeting of the Board's Committee on Policy and Program. A hundred and thirty ministers and laymen there faced together for three days precisely the unmet opportunities which have been described in the above paragraphs. Out of the seven commissions which there struggled with these problems grew a statement regarding the next steps in Foreign Missions recommended to the Board, and through the Board to the General Conference of 1936.

"WEI-CHI"

It has been a difficult and critical decade, one that has tested our physical endurance, intellectual powers and resources of the spiritual life. The Secretaries and their associates have been happy to share in the labors and sacrifices necessary to bring the Board and its work through to its present condition. Our own lot in this regard, however, has been no different from that which has faced Christian workers in most of the countries of the world. We are sustained by no easy optimism, but our contacts with our beloved Church at home and with our representatives overseas give us genuine hope for the World Mission of Christianity.

Certainly, the General Conference will meet in Columbus in 1936 under no more distressing or critical circumstances than those which the National Christian Council of China faced, when they met in their ninth Biennial Meeting near Shanghai. With civil strife lasting through twenty years, with untold suffering from famine, flood, banditry and military oppression, the

Chinese Christians had a right to consider the theme, "The Crisis in the Nation and in the Christian Movement." Dr. C. Y. Cheng, the General Secretary, in his address felt that the word "crisis" was fully justified because of conditions in China and abroad, however much one ordinarily shrinks from the use of that word. The Chinese word for "crisis" is more expressive than the English. It is composed of two words, "wei," "danger," and "chi," "opportunity."

We appropriate this phrase for the close of this report. The dangers besetting the modern world are apparent. We are aware of the faltering missionary purpose of many home churches, of the confusion which has destroyed evangelistic fervor, and of the lack, all too apparent in many quarters, of a vital Christian experience so full and overflowing as to compel sharing with those without Christ. We know of churches that are trying to save themselves by cutting off their missionary outreach and, sometimes, we are appalled by the widespread desire to ease off World Service appeals or transfer World Service funds to local interests. We still face "danger" ("Wei").

But, in spite of all this we see "opportunity" ("Chi"). God certainly must be calling us to an expanded and more effective ministry when the world is so open—open everywhere. It is not highly significant that in these times so fraught with danger, the Christian schools in every country are crowded to the doors and every evangelist who lifts his voice to proclaim a spiritual message in the thought forms of the day, receives unprecedented hearing? Whenever Jesus Christ has had a free chance, He has not failed to redeem life and make it abundant. Here is our sure ground of hope.

We bring to you and ask you to hang upon the walls of your imagination, the large Chinese characters which were spread before that National Christian Council of China. One read, "Let obstacles be stepping stones, not stumbling blocks." Another read, "Extraordinary—Crisis—Opportunity—Responsibility—Sacrifice—Hope." Still another was Carey's call: "Expect great things from God; attempt great things for God."

For the Board of Foreign Missions,

JOHN R. EDWARDS,
RALPH E. DIFFENDORFER,
Corresponding Secretaries.

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FINANCIAL STATEMENT OF THE BOARD OF FOREIGN MISSIONS FOR QUADRENNIUM, 1932-1935

I. RECEIPTS

	1932	1933	1934	1935	Total
	\$	\$	\$	\$	\$
Designated.....	825,669.70	818,910.86	743,855.40	681,944.66	3,070,380.62
Undesignated.....	1,015,607.82	584,043.63	547,020.78	576,082.46	2,722,754.69
Total Receipts.....	1,841,277.52	1,402,954.49	1,290,876.18	1,258,027.12	5,793,135.31
Preferential for Debt.....	175,000.00				175,000.00
Grand Total.....	2,016,277.52	1,402,954.49	1,290,876.18	1,258,027.12	5,968,135.31

II. DISBURSEMENTS

1. DISBURSEMENTS TO MISSIONS, INCLUDING DESIGNATED GIFTS

A. DIRECT

	1932	1933	1934	1935	Total
	\$	\$	\$	\$	\$
MISSIONARY SUPPORT.....	656,418.45	506,677.23	526,863.46	548,078.97	2,238,038.11
EASTERN ASIA:					
CHINA:					
Central China.....	10,087.42	2,160.20	2,686.01	2,153.83	17,087.46
Chengtu.....	9,284.75	1,535.95	1,528.00	1,771.72	14,120.42
Chungking.....	11,539.63	5,729.40	3,448.76	3,323.76	24,041.55
Foochow.....	22,767.68	14,267.64	18,691.43	18,644.36	74,371.11
Hingwa.....	12,023.61	8,403.70	8,618.25	9,286.10	38,331.66
Kiangsi.....	9,845.86	3,496.73	8,440.15	3,676.15	25,458.89
North China.....	22,009.49	16,066.80	15,375.99	13,816.88	67,269.16
Shantung.....	5,296.43	3,217.55	3,271.18	3,099.43	14,884.59
South Fukien.....	3,638.98	3,060.53	2,932.23	2,275.67	11,907.41
Yenping.....	8,579.11	5,236.85	4,691.07	4,747.06	23,254.09
General.....	6,827.32	3,913.47	4,363.44	4,560.00	19,664.23
Fukien Christian University.....	2,917.91	1,744.42	1,768.00	3,598.00	10,028.33
Nanking University.....	6,005.88	4,560.67	4,065.00	4,073.00	18,704.55
Nanking University Hospital.....		340.09	340.00	340.00	1,020.09
Nanking Union Theological Seminary.....		3,590.24	3,789.70	8,180.00	15,559.94
Yenching University.....	2,901.14	1,816.67	2,777.00	1,797.00	9,291.81
West China University.....	6,502.63	3,577.59	3,197.47	3,479.72	16,757.41
Total China.....	140,227.84	82,718.50	89,983.68	88,822.68	401,752.70
JAPAN AND KOREA:					
Japan.....	30,959.39	8,505.75	11,147.04	7,030.88	57,643.06
Korea.....	32,665.93	17,756.58	16,506.99	16,670.63	83,600.13
Chosen Christian College.....	2,963.85	1,904.86	2,226.71	2,187.01	9,282.43
Severance Union Medical College.....	583.65	330.83	350.00	320.00	1,584.48
Total Japan and Korea.....	67,172.82	28,498.02	30,230.74	26,208.52	152,110.10
Total Eastern Asia.....	207,400.66	111,216.52	120,214.42	115,031.20	553,862.80
SOUTHEASTERN ASIA:					
Malaya.....	11,004.61	6,746.67	6,832.61	5,025.49	29,609.38
Sumatra.....	8,948.12	5,955.40	4,194.55	4,966.93	24,065.00
Philippine Islands.....	10,904.14	6,026.90	6,583.38	4,571.75	28,086.17
Total Southeastern Asia.....	30,856.87	18,728.97	17,610.54	14,564.17	81,760.55

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II. DISBURSEMENTS—(Continued)

	1932	1933	1934	1935	Total
	\$	\$	\$	\$	\$
SOUTHERN ASIA:					
Bengal.....	8,978.74	8,763.16	7,754.84	8,678.40	34,175.14
Bombay.....	14,309.71	12,573.02	12,126.26	12,268.66	51,277.65
Burma.....	7,375.89	4,240.10	3,798.15	3,766.15	19,180.29
Central Provinces.....	15,156.65	12,280.28	11,595.94	10,411.10	49,443.97
Gujarat.....	29,309.36	24,372.60	22,915.64	23,923.38	100,520.98
Hyderabad.....	24,376.37	18,532.61	16,955.78	16,671.72	76,536.48
Indus River.....	13,822.57	10,804.09	11,029.61	10,926.41	46,582.68
Leonard Theological College.....	18,079.04	11,871.31	8,483.86	7,134.28	45,568.49
Lucknow.....	15,822.31	12,652.33	12,145.39	11,444.65	52,064.68
Lucknow Christian College.....	11,574.31	5,415.24	4,761.92	6,000.60	27,752.07
North India.....	47,085.58	31,390.47	29,724.74	30,478.97	138,679.76
Northwest India.....	35,600.17	26,173.51	23,852.53	26,343.58	111,969.79
South India.....	14,355.77	14,313.32	12,409.84	12,240.21	53,319.14
General.....	19,387.45	9,293.08	8,200.37	7,284.23	44,165.13
Total Southern Asia.....	275,233.92	202,675.12	185,754.87	187,572.34	851,236.25
AFRICA, CENTRAL AND SOUTH:					
Angola.....	10,239.39	6,820.77	5,584.00	5,921.42	28,565.58
Congo.....	11,637.48	8,134.81	7,753.49	7,448.96	34,974.74
Liberia.....	14,832.17	12,391.16	9,029.51	12,678.87	48,931.71
Rhodesia.....	9,255.66	5,600.81	5,899.26	5,527.71	26,283.44
Southeast Africa.....	14,747.83	13,463.89	12,303.15	10,621.10	51,135.97
General.....	270.00	178.00	430.07	256.86	1,134.93
Total Africa, Central and South.....	60,982.53	46,589.44	40,999.48	42,454.92	191,026.37
LATIN AMERICA:					
Bolivia.....	9,182.16	3,844.26	3,934.25	3,979.02	20,939.69
Central America.....	5,133.78	2,724.04	3,905.54	2,413.37	14,176.73
Chile.....	103,137.27	5,805.75	6,286.03	5,564.05	120,793.10
Eastern South America.....	86,133.64	7,650.10	8,289.00	6,909.08	108,981.82
Mexico.....	29,695.23	12,077.08	12,506.60	12,522.00	66,800.91
Peru.....	9,766.10	4,218.89	3,985.38	4,300.87	22,271.24
General.....	4,312.34	2,777.01	2,834.18	3,345.23	13,268.76
Total Latin America.....	247,360.52	39,097.13	41,740.98	39,033.62	367,232.25
EUROPE AND NORTH AFRICA:					
Austria.....	4,797.66	2,291.67	1,667.00	834.00	9,590.33
Baltic and Slavic.....	6,376.67	3,533.67	3,325.00	4,163.50	17,398.84
Bulgaria.....	5,520.00	3,495.00	2,485.00	1,102.50	12,602.50
Central Germany.....	70.00	20.00	35.00	.....	125.00
Denmark.....	5,051.83	2,647.50	2,650.00	2,657.70	13,007.03
Finland.....	8,356.50	1,953.37	1,544.00	2,450.00	14,303.87
Finland Swedish.....	2,820.00	1,833.17	1,500.00	1,147.00	7,300.17
France.....	10,213.33	1,928.68	1,376.25	.....	13,516.26
Frankfort Theological Seminary.....	3,745.00	1,106.68	1,305.00	1,200.00	7,356.68
Gothenburg Theological Seminary.....	3,541.66	3,118.00	2,952.00	3,278.00	12,889.66
Hungary.....	5,278.33	2,658.34	1,934.00	967.00	10,837.67
Italy.....	30,338.41	12,147.09	12,032.00	38.00	54,555.50
Jugo-Slavia.....	5,751.67	3,484.17	2,468.00	1,364.00	13,067.84
Madeira Islands.....	1,400.46	.....	.....	.....	400.46
Monte Mario College.....	11,357.50	10,034.16	11,946.00	12,242.00	45,579.66
North Africa.....	16,313.06	6,077.00	5,661.00	6,328.84	34,379.90
Norway.....	5,873.33	3,123.67	3,110.00	3,110.00	15,217.00
Northeast Germany.....	3,706.66	1,741.67	1,742.00	1,614.00	8,804.33
Northwest Germany.....	2,486.66	926.67	927.00	.....	4,340.33
Russia.....	1,354.17	858.34	962.50	502.00	3,777.01
Southwest Germany.....	3,810.00	1,701.67	1,675.00	1,075.00	8,861.67
Spain.....	3,755.00	2,062.50	2,950.00	3,220.00	11,987.50
Sweden.....	4,585.00	1,981.34	2,030.00	1,945.00	10,541.34
Switzerland.....	278.00	275.00	300.00	300.00	1,153.00
General.....	2,989.33	2,843.04	3,071.70	3,168.49	12,072.56
Total Europe and North Africa.....	148,770.23	71,940.40	69,648.45	53,307.03	343,666.11
MISCELLANEOUS.....	6,329.98	7,716.32	8,708.89	8,986.77	31,741.96

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II. DISBURSEMENTS—(Continued)

B. DISBURSEMENTS TO MISSIONS, INDIRECT

	1932	1933	1934	1935	Total
	\$	\$	\$	\$	\$
Co-operation Fund.....	10,397.76	10,383.83	8,728.33	13,210.00	42,719.92
Purchasing, Shipping, Transportation (¾).....	8,483.36	5,944.83	5,091.86	5,165.25	24,685.30
Retired Missionaries.....	74,670.71	70,108.49	77,405.09	71,619.96	293,804.25
Personnel Department.....	4,159.49	2,913.62	3,749.91	4,034.20	14,857.22
Medical Department.....	6,086.52	4,098.45	4,254.00	.....	14,438.97
Personnel Preparation.....	1,200.00	870.84	1,000.00	.....	3,070.84
Total Indirect.....	104,997.84	94,320.06	100,229.19	94,029.41	393,576.50
TOTAL TO MISSIONS.....	1,738,351.00	1,098,961.19	1,111,770.28	1,103,058.43	5,052,140.90

2. HOME EXPENSES

ADMINISTRATION

	1932	1933	1934	1935	Total
	\$	\$	\$	\$	\$
Corresponding Secretaries' Office.....	16,694.13	13,871.99	15,215.30	14,701.88	60,483.30
Associate Secretaries' Office.....	16,995.53	14,059.49	11,007.73	11,434.97	53,497.72
Recording Secretary and Research Office.....	9,585.55	8,281.30	7,659.05	7,278.60	32,804.50
Rent.....	11,820.43	5,293.35	5,393.31	5,460.06	27,967.15
General Office.....	26,010.03	19,855.80	18,114.59	17,803.47	81,783.89
Board and Committee Meetings.....	6,996.65	5,832.87	5,888.73	5,924.27	24,642.52
Treasurer's Office.....	12,710.09	9,876.65	8,988.34	6,961.07	38,536.15
Accountant's and Cashier's Office.....	19,486.74	15,257.46	14,899.83	15,036.51	64,680.54
Auditing, Bonding, and Safeguarding Securities.....	2,781.41	2,219.69	2,615.95	2,442.18	10,059.23
Purchasing, Shipping, Transportation (¼).....	2,827.78	1,981.61	1,697.29	1,721.75	8,228.43
Total Administration.....	125,908.34	96,530.21	91,480.12	88,764.76	402,683.43
Less Income from Permanent Fund for Administration.....	11,276.00	10,248.06	8,000.49	8,450.75	37,975.30
Net Administration.....	114,632.34	86,282.15	83,479.63	80,314.01	364,708.13

INFORMING THE CHURCHES

	1932	1933	1934	1935	Total
	\$	\$	\$	\$	\$
Designated Income.....	16,748.65	13,939.99	12,427.97	12,742.38	55,858.99
Legal and Property.....	3,228.97	2,427.66	2,722.11	4,018.57	12,397.31
Field Cultivation.....	23,079.02	26,109.05	18,415.55	18,328.50	85,932.12
Field Cultivation Travel.....	9,593.35	4,520.06	4,314.47	3,871.41	22,299.29
Publications.....	8,357.71	8,685.60	10,527.79	9,054.00	36,625.10
General Conference Expense.....	155.92	1,000.00	1,000.00	.....	2,155.92
Share of World Service Co-operating Expense.....	86,554.22	26,941.76	22,440.62	26,652.88	162,589.48
Total Informing the Churches.....	147,717.84	83,624.12	71,848.51	74,667.74	377,858.21
Less Income from Permanent Fund for Informing the Churches.....	6,138.00	5,124.03	4,000.24	4,225.37	19,487.64
Net Informing the Churches.....	141,579.84	78,500.09	67,848.27	70,442.37	358,370.57
TOTAL HOME EXPENSES.....	256,212.18	164,782.24	151,327.90	150,756.38	723,078.70
CULTIVATION TRAVEL (Conditional Gifts).....	.....	.....	.....	8,642.01	8,642.01

The Board of Foreign Missions

II. DISBURSEMENTS—(Continued)

BOARD OBLIGATIONS AND INTEREST

	1932	1933	1934	1935	Total
	\$	\$	\$	\$	\$
Interest.....	43,963.65	43,668.12	31,992.67	28,447.98	148,072.42
Deficiency, 1931.....	25,000.00	25,000.00	48,315.00	24,150.00	122,465.00
Total Board Obligations and Interest.....	68,963.65	68,668.12	80,307.67	52,597.98	270,537.42
Preferential for Debt.....	175,000.00				175,000.00

RECAPITULATION OF DISBURSEMENTS

	1932	1933	1934	1935	Total
	\$	\$	\$	\$	\$
For the Missions.....	1,738,351.00	1,098,961.19	1,111,770.28	1,103,058.43	5,052,140.90
For Home Expense.....	256,212.18	164,782.24	151,327.90	159,398.39	731,720.71
Board Obligations and Interest.....	68,963.65	68,668.12	80,307.67	52,597.98	270,537.42
Preferential for Debt.....	175,000.00				175,000.00
	2,238,526.83	1,332,411.55	1,343,405.85	1,315,054.80	6,229,399.03
Less Amount realized from the Sale of Properties in the Fields, etc.....		49,352.77	121,870.37	20,487.57	191,710.71
DISBURSEMENTS FROM CURRENT RECEIPTS.....	2,238,526.83	1,283,058.78	1,221,535.48	1,294,567.23	6,037,688.32

Disbursements from Current Receipts.....	\$6,037,688.32
Total Current Receipts.....	5,968,135.31
Current Deficit, November 1, 1931, to October 31, 1935.....	\$69,553.01

III. CURRENT DEFICIT

Total Current Deficit, November 1, 1931.....	\$483,158.75
Current Deficit, November 1, 1931, to October 31, 1935.....	69,553.01
	\$552,711.76
Amount Appropriated and Applied on Deficit, November 1, 1931, to Oc- tober 31, 1935.....	\$122,465.00
Amount Realized from Sale of Properties in the Field, etc.....	24,165.00
	146,630.00
Total Work Deficit at October 31, 1935.....	\$406,081.76
Net Reduction, November 1, 1931, to October 31, 1935.....	\$77,076.99

Plan approved by the Board at a meeting in Newark, N. J., November 20-22, 1935, for the amortizing of this Deficit; that the amounts needed be paid from increased income or from the proceeds from the sales of property, as follows:

1936. Deficiency 1935.....	\$69,553.01
1936. Deficiency 1931.....	48,315.00
1937. Deficiency 1931.....	48,315.00
1938. Deficiency 1931.....	72,474.00
1939. Deficiency 1931.....	72,474.00
1940. Deficiency 1931.....	94,950.75
	\$406,081.76

The Board of Foreign Missions

IV. SPECIAL COMPARATIVE TABLES

1. TOTAL PERMANENT FUNDS AND OUTSTANDING ANNUITY AGREEMENTS AT CLOSE OF QUADRENNIUM INDICATED

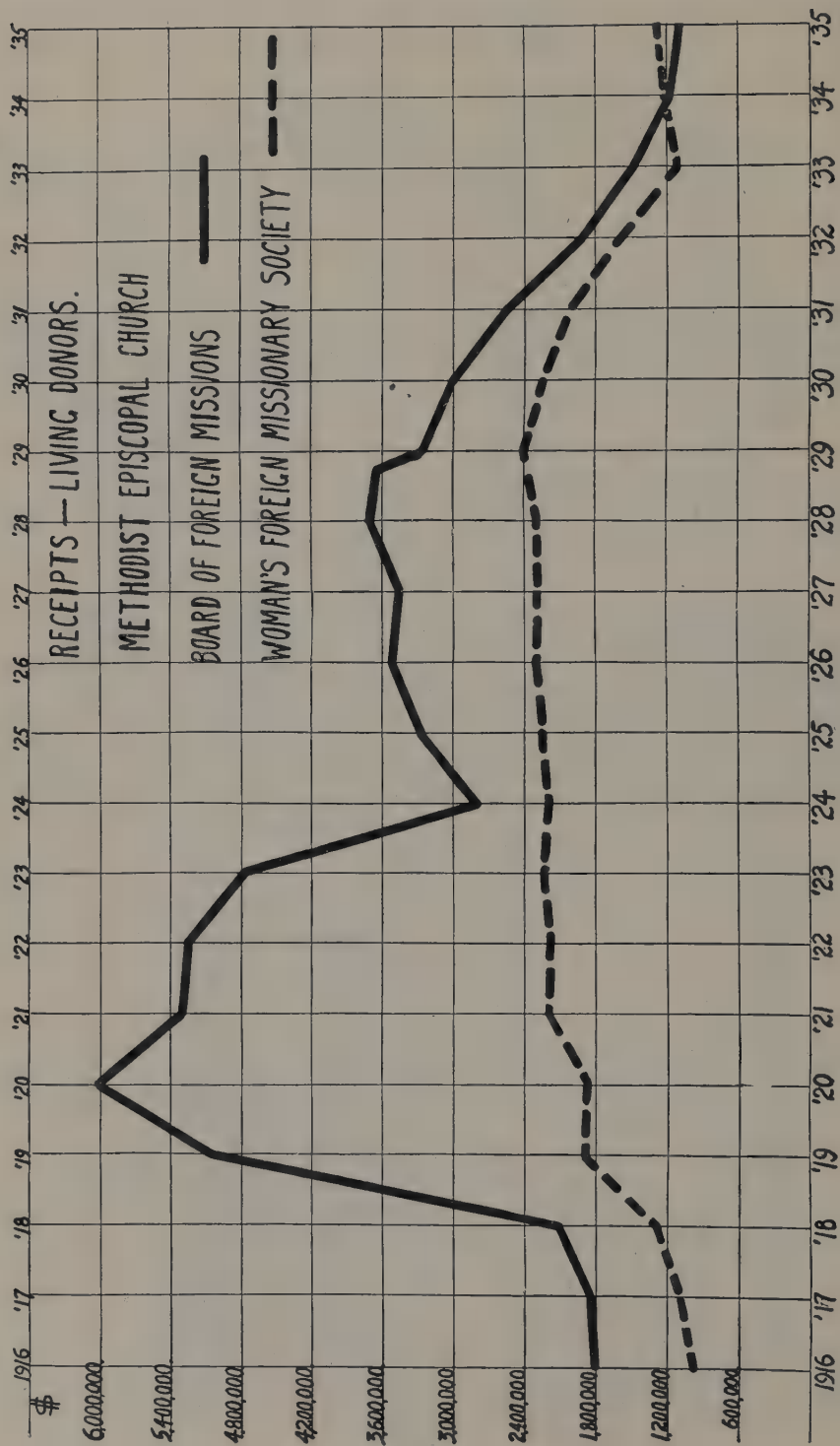
	Permanent Fund	Annuity Agreements
	\$	\$
1907.....	104,971.40	102,806.67
1911.....	153,191.88	477,497.59
1915.....	490,055.14	695,128.93
1919.....	908,431.67	1,848,765.45
1923.....	1,388,492.79	2,492,211.45
1927.....	2,328,829.78	4,627,166.88
1931.....	2,558,561.57	4,246,164.83
1935.....	3,067,461.87	3,912,799.97

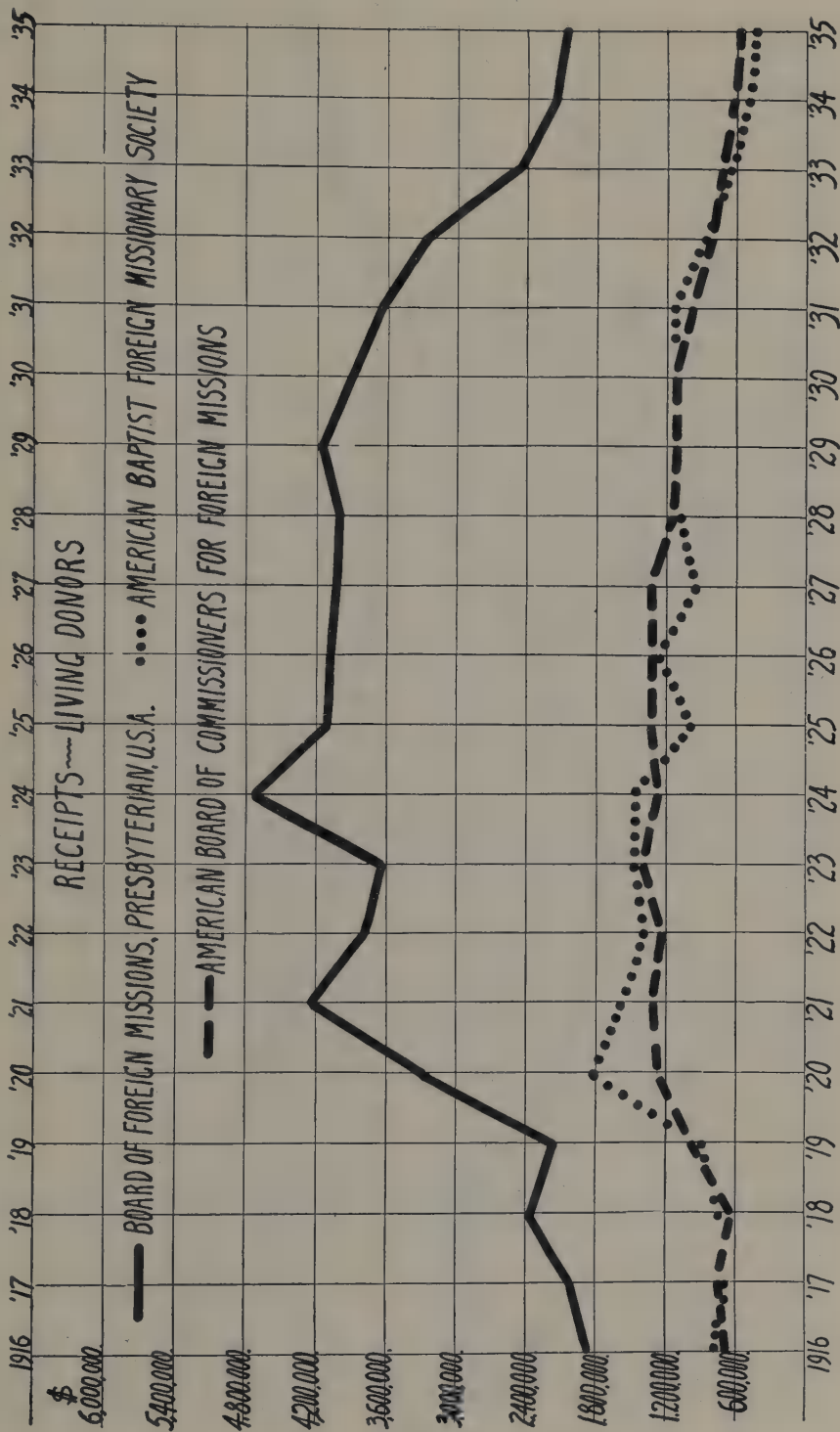
2. RECEIPTS FROM LEGACIES AND ANNUITIES FOR THE QUADRENNIUM INDICATED

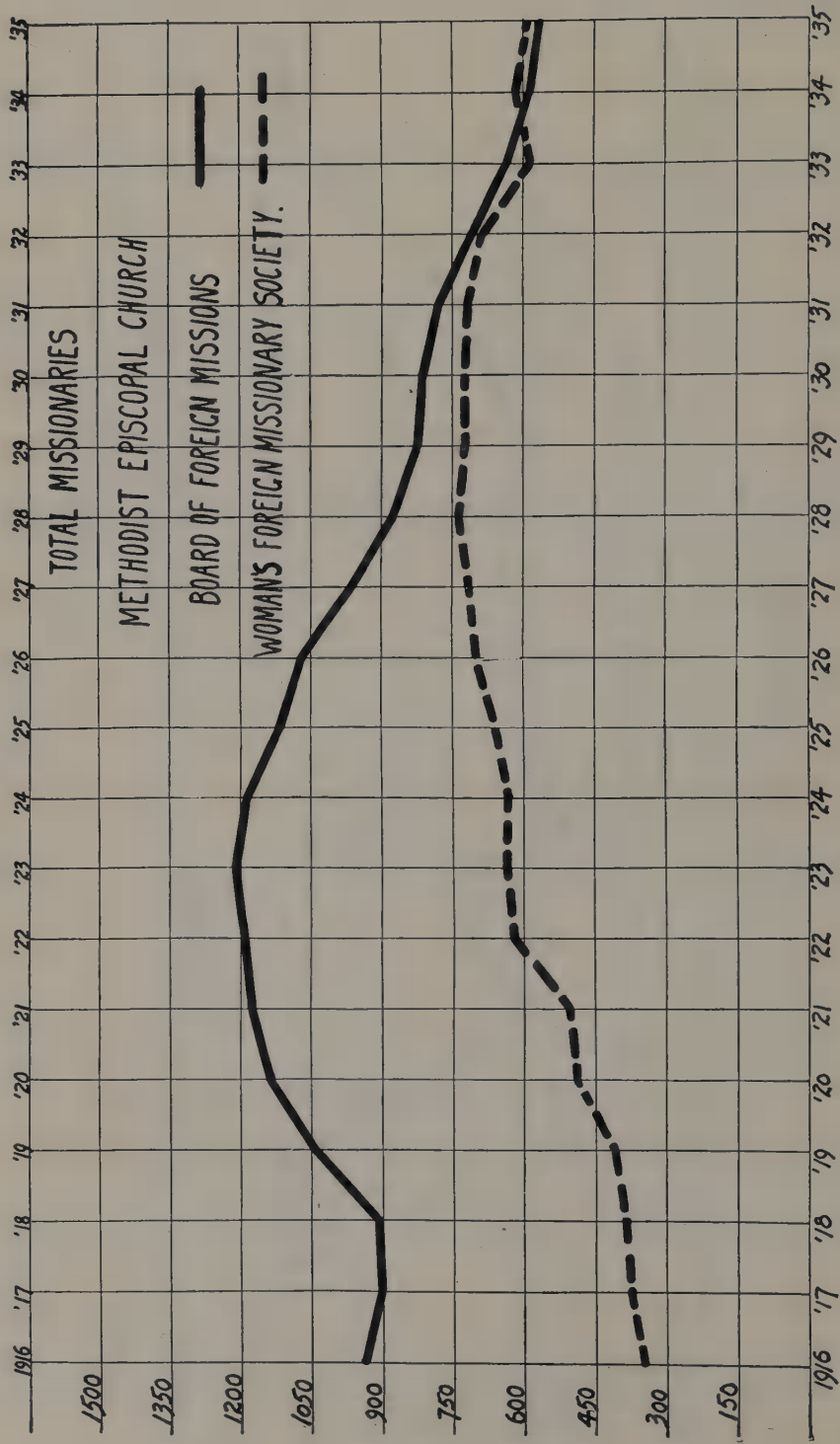
	Legacies	Annuities
	\$	\$
1908 to 1911, inclusive.....	135,424.74	27,952.94
1912 to 1915, inclusive.....	193,367.02	61,665.08
1916 to 1919, inclusive.....	273,937.48	229,038.70
1920 to 1923, inclusive.....	395,338.86	648,285.57
1924 to 1927, inclusive.....	778,089.03	123,197.22
1928 to 1931, inclusive.....	476,357.53	127,619.97
1932 to 1935, inclusive.....	196,872.16	11,410.39

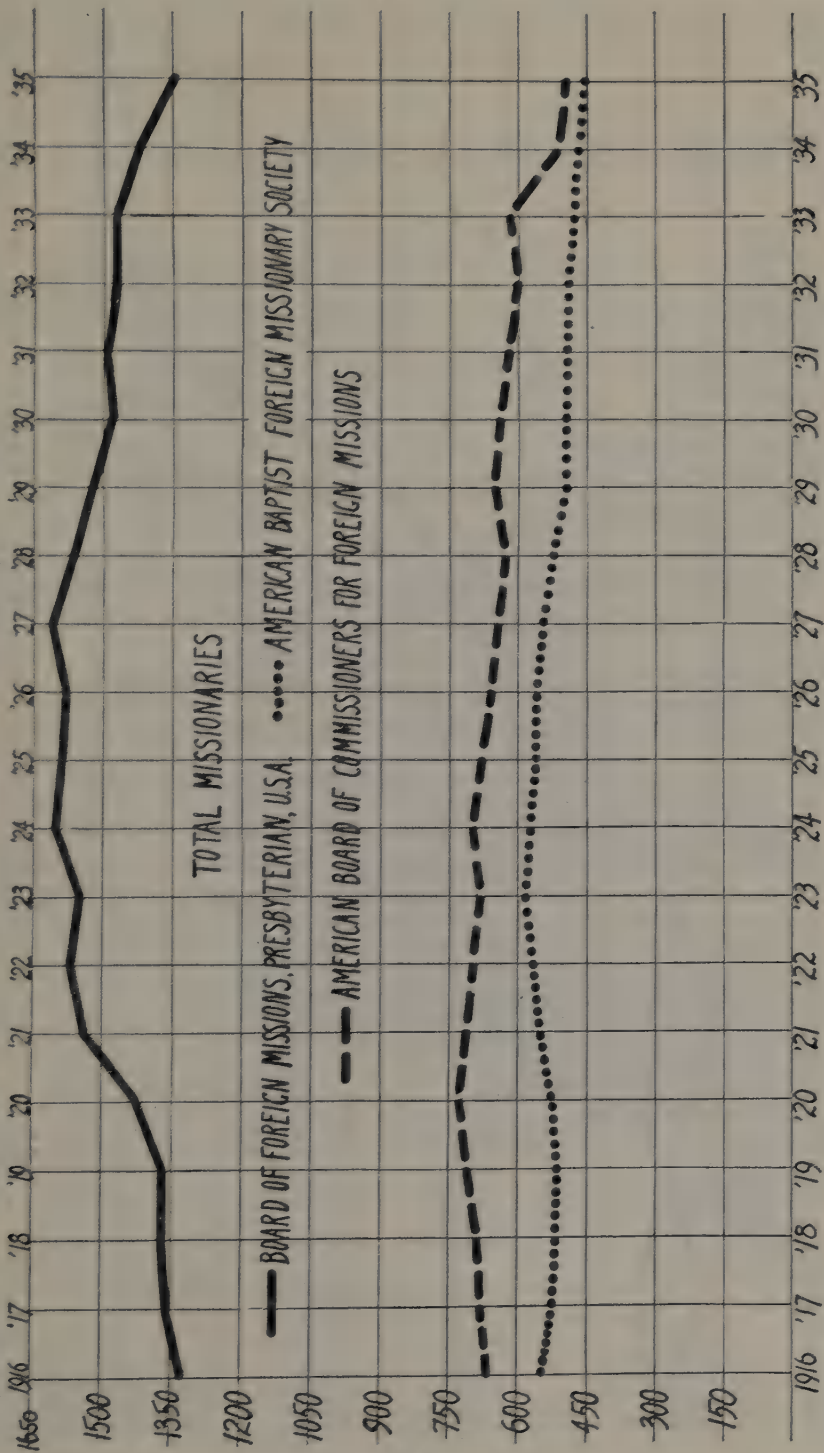
3. MEMBERS, RECEIPTS AND PER CAPITA SINCE ORGANIZATION

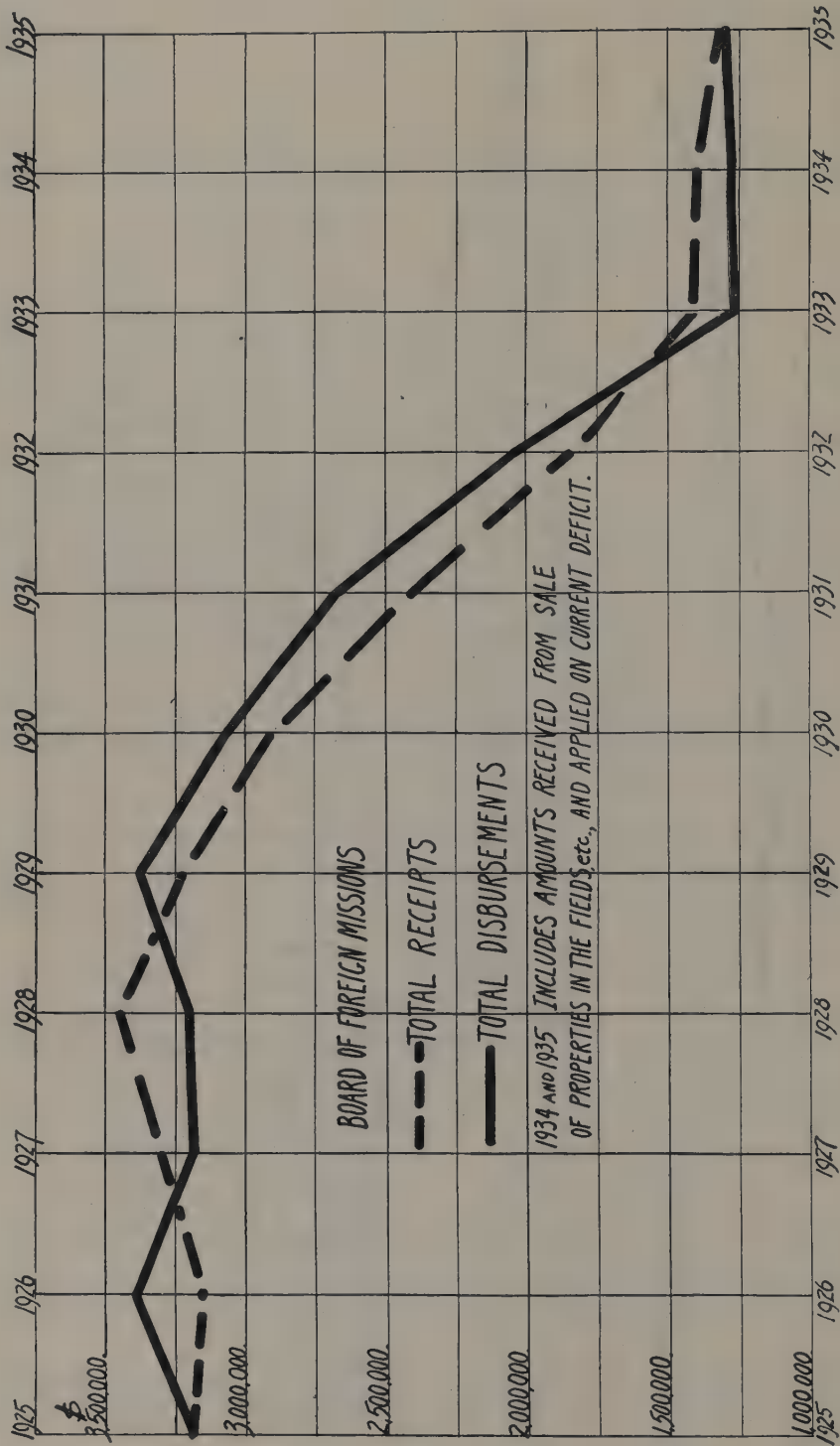
	Members and Probationers	Total Receipts	Per Capita
		\$	\$
1907.....	3,307,275	1,401,920.28	.423
1908.....	3,379,584	1,357,336.06	.401
1909.....	3,444,606	1,342,122.78	.389
1910.....	3,489,696	1,477,699.92	.423
1911.....	3,543,589	1,511,124.42	.426
1912.....	3,628,063	1,539,403.97	.424
1913.....	3,755,791	1,482,528.18	.392
1914.....	3,962,316	1,588,755.29	.401
1915.....	4,033,123	1,700,573.80	.422
1916.....	4,130,864	1,933,256.31	.468
1917.....	4,282,771	1,940,304.02	.453
1918.....	4,241,059	2,333,737.86	.550
1919.....	4,175,504	5,352,973.16	1.282
1920.....	4,393,988	6,166,989.75	1.403
1921.....	4,492,401	5,409,912.21	1.204
1922.....	4,566,146	5,426,129.03	1.188
1923.....	4,659,267	5,350,473.52	1.148
1924.....	4,712,528	3,152,962.70	.669
1925.....	4,738,093	3,465,269.99	.73
1926.....	4,750,766	3,766,538.23	.793
1927.....	4,781,357	3,907,725.45	.817
1928.....	4,783,590	3,927,000.29	.82
1929.....	4,739,519	3,529,328.84	.74
1930.....	4,722,076	3,198,639.93	.677
1931.....	4,658,862	2,712,775.30	.582
1932.....	4,616,049	2,016,277.52	.437
1933.....	5,001,352	1,402,954.49	.28
1934.....	5,024,827	1,290,876.18	.257
1935.....	5,063,338	1,258,027.12	.248

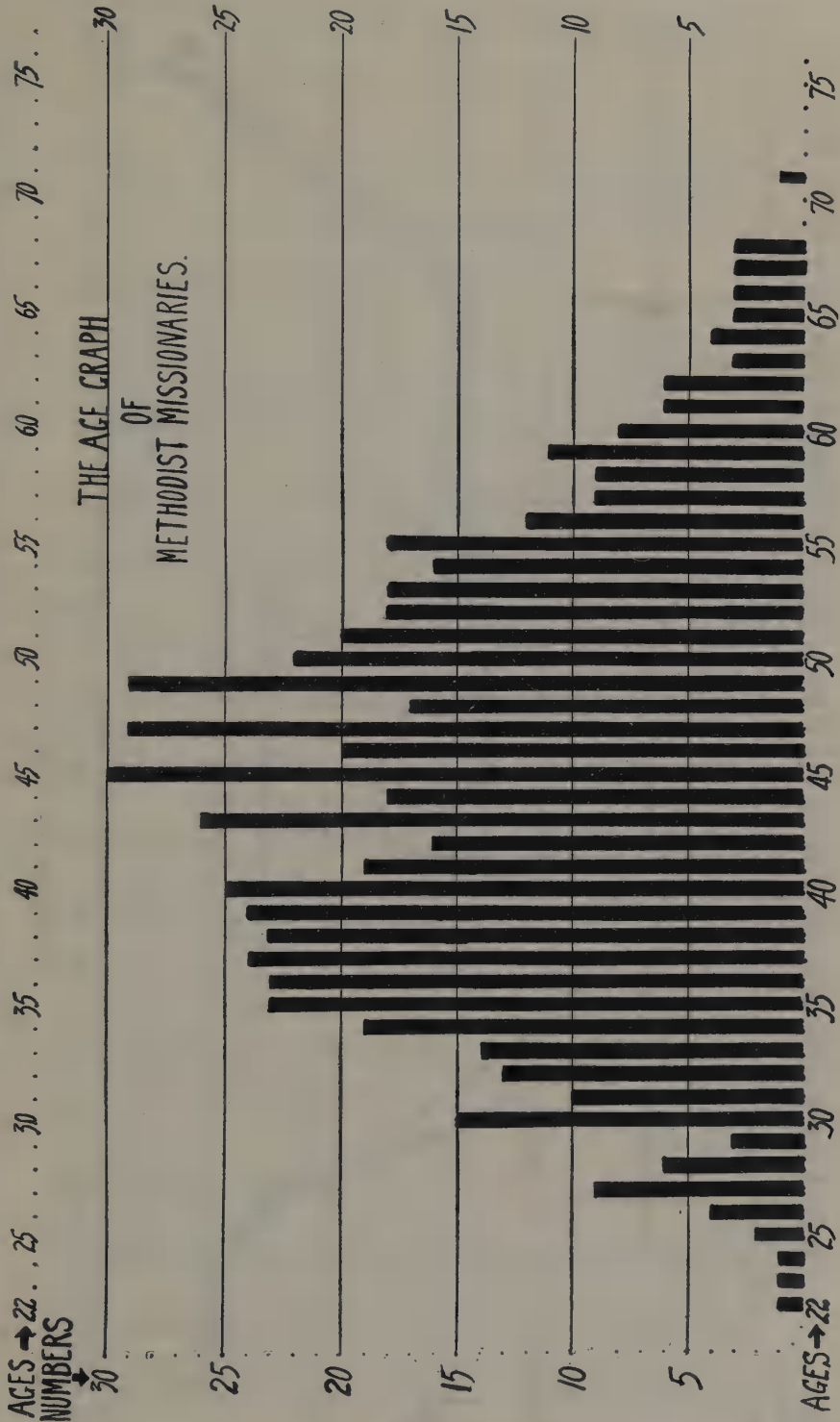








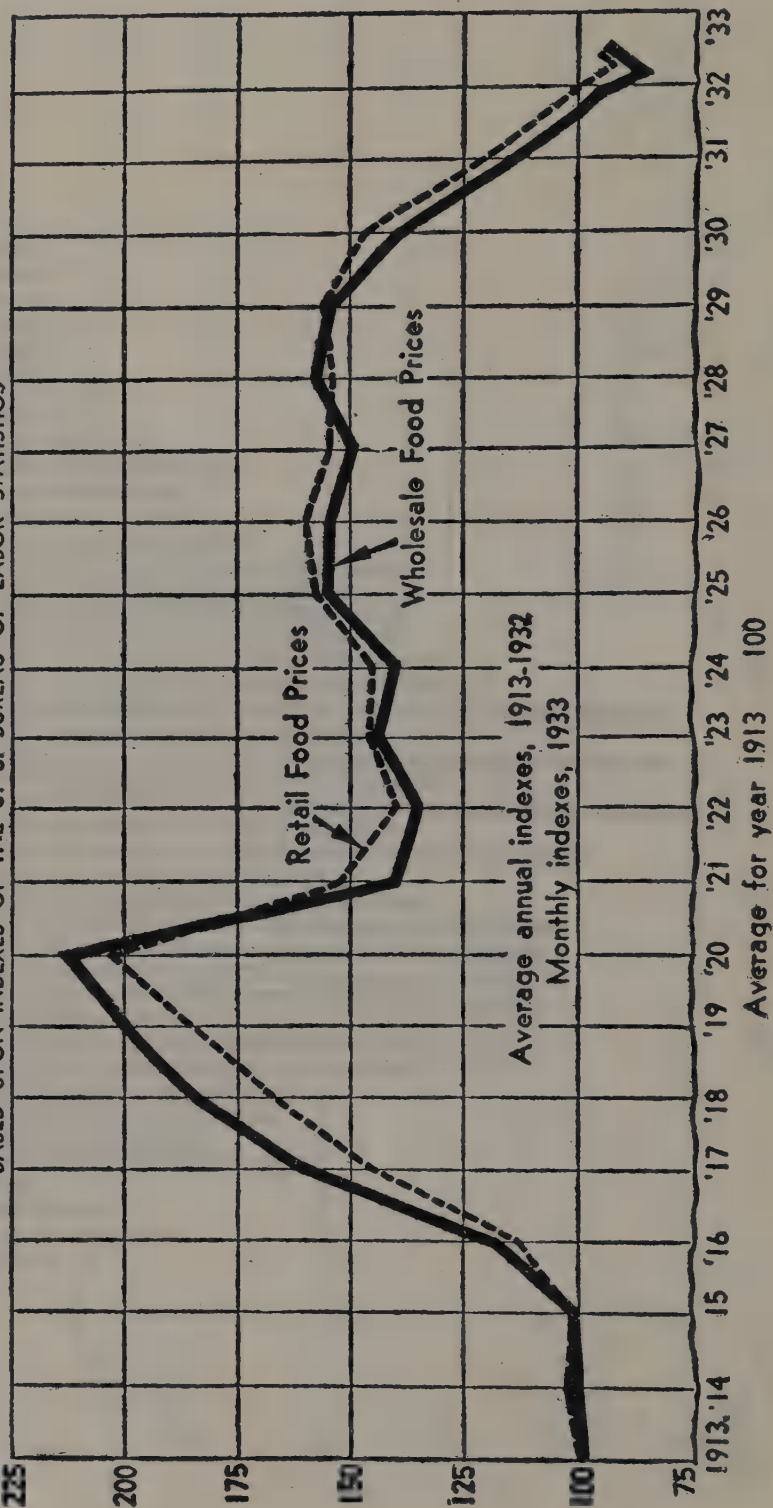




Wholesale and Retail Prices of Foods in the United States—1913-1933

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NUMBERS

BASED UPON INDEXES OF THE U. S. BUREAU OF LABOR STATISTICS



THE WOMAN'S FOREIGN MISSIONARY SOCIETY, 1936

TO THE GENERAL CONFERENCE OF 1936:

During this quadrennium, it may be that the words of Saint Paul, "Troubled—yet not distressed; perplexed—not in despair," have expressed the feeling of the Woman's Foreign Missionary Society. With incomes depleted, if not entirely cut off; with unemployment a present fact, not a future fear, for many; with droughts in some places, floods in others, plagues of grasshoppers, and closed banks, it is not to be wondered at that receipts and membership have decreased. But the fact that reverses have come does not mean that there has been retrogression. Rather these difficult conditions have been a challenge. They have demanded a new concentration in the task on the part of the workers. They have developed new resources of initiative and brought forth gifts of personality when possessions were not there to give.

These critical conditions through which we have been passing have called for an evaluation of missionary endeavor, a thorough study of the work upon which major emphasis should be placed in the future. And not only that—conditions such as these have demanded a searching of motives and spirit.

In this time of study we found that readjustments must be made. Some lines of work have served their day and now they must gradually decrease and other fields of opportunity must be entered. We are in the place of transition and through the coming years these problems must be worked out. But while methods and types of work are undergoing change, the one supreme motive remains unchanged—"to make Christ known."

Despite all hindrances within this period, there has been a loss in membership of less than twenty per cent and a loss in organizations of less than eight per cent. This remarkable record is due to the devotion, initiative and loyalty of missionary-minded women scattered through all our churches, some 50,000 of whom carry official responsibility for the Society.

The undaunted spirit of the Society found expression the first year of the quadrennium in this watchword: "Nevertheless, we, according to His promise, look for new heavens and a new earth wherein dwelleth righteousness." Emphasis was laid on deepening the spiritual life of the membership and the Church. To this end, 26,000 women of the Home and Foreign Societies banded together in a compact of prayer and devotional study as Fellow Workers for the Truth.

In the second year, in order to save money for the field, the annual public program of the General Executive Committee was

Woman's Foreign Missionary Society

omitted, but the Branches glorified their Branch meetings. Des Moines, Minneapolis and Topeka held their Jubilee celebrations. Northwestern took sectional Branch meetings to its whole territory, 15,000 women attending, representing 1,309 auxiliaries. New York went without a printed Branch report and used the money saved to send out a new missionary. It was also the fiftieth anniversary of the founding of the German Woman's Foreign Missionary Society Work, and it marked the valedictory of the department as such. Since there was only one German Conference left in the United States, the others having united with English-speaking Conferences, the German work of the Society was discontinued as a separate department and Miss Amalie Achard, Secretary of German Work, closed twenty years of distinctive service. During the fifty years of this department, the German women gave \$1,303,433 to the work of the Society and sent thirty-two missionaries to the field.

During the third year, there was the Motorcade of the Woman's Foreign Missionary Society. This was made possible by the gifts of two women. One, Miss Ella May Carnahan, who gave \$1,100 that the Society might be able to finance the enterprise, and the other, Mrs. J. D. Bragg, who gave of her remarkable business ability as director of the Motorcade. She took charge of all the multitudinous details of sending motor cars all over the country, each car carrying a General officer, a Branch officer, a Conference or District officer and a missionary. Two hundred seventy-five meetings, with an attendance ranging from twenty-five to eight hundred, were held from Florida to Minnesota, from the Atlantic to the Pacific. Cars were driven thousands of miles, the longest record of one driver being 9,000 miles. Sixteen thousand, four hundred and twenty-eight new adult members were enrolled, and through follow-up work that number was increased to 23,455 by the end of the year.

In the fourth year, it was decided again to do without the public meetings of the General Executive Committee in order to save money for the field. During this year, 1,421 prayer circles were reported, and 1,201 auxiliaries met their goals in full and 507 more met all but one.

Through these four years, prayer and the consecration of personality and of money have undergirded all our work. There has been the monthly presentation of stewardship in the auxiliaries and stewardship literature has been read by hundreds in the reading courses.

The textbooks published by the Central Committee on the United Study of Foreign Missions have been the basis of auxiliary programs. The books were *Christ Comes to the Village*, by Mary Schaufler Platt; *Lady Fourth Daughter of China*, by Mary Brewster Hollister; *Eastern Women Today and Tomorrow*, by Ruth Frances Woodsmall; and *Japanese Women Speak*,

Woman's Foreign Missionary Society

by Michi Kawai. In addition to these textbooks, the program material has been unusually rich and varied.

Leadership Training has developed until last year 1,353 were reported as taking the courses.

Library Service has functioned, even on a reduced budget; college libraries on the field have been supplied with books; and scientific and technical books have been sent to missionaries on request. One thousand thirty-two magazine subscriptions went to the missionaries as individual gifts from the auxiliaries.

The *Friends* continue to keep their readers world-minded. The publisher says, "There is more challenge in fighting a deficit than in building up a balance," and, despite reduced subscription lists, the office has maintained its record for self-support. The present subscription list numbers 91,983.

There has been an increasing interest in world citizenship, and more and more the women of the Society are feeling their responsibility in securing world peace, better movies and alcohol education. Auxiliaries give one month a year to the study of these problems.

One of the fine sources of information and inspiration and methods of work is the summer school of missions. Twenty-one interdenominational schools were reported last year with an attendance of about 5,000, and twenty-three Methodist summer schools with about the same number.

FINANCIAL HISTORY OF THE QUADRENNIUM

In 1932, the Treasurer of the Woman's Foreign Missionary Society reported all appropriations paid in full; no indebtedness to banks or individuals; net overdrafts made by Branches on the general treasury, \$116,250; a decline of 18.8 per cent in collections. The fact, however, that the foreign exchanges in which bills must be paid had been greatly in the Society's favor, had made it possible, despite lessened receipts, to pay missionaries, national workers and current work appropriations in full.

In 1933, collections had decreased \$435,408.74, or 25.73 per cent from the collections of 1932. In view of prevailing economic and financial conditions, this was truly remarkable. The Society had no bank loans nor debts to individuals; nor had any of its Branches any indebtedness except overdrafts on the Society itself. At the beginning of the year, a 10 per cent reduction in missionary salaries and a 15 per cent reduction in current work items was made. In May, need for still greater reduction became evident, hence missionary salaries were reduced by 15 per cent and current work by 30 per cent. These heavy cuts were accepted with amazing cheerfulness and a splendidly co-operative spirit. Because of them the fiscal year was closed without debt. Despite foreign exchange, losses where gains were confidently expected, despite economic turmoil and uncertainty, the Society

Woman's Foreign Missionary Society

won through, free of debt, with trust funds intact and budget balanced.

Nineteen hundred thirty-four marked the turn of the tide, with an increase of \$69,000 in collections. Appropriations were paid on the same basis as in the latter half of 1933, salaries being 85 per cent of the 1932 figure and current work appropriations 70 per cent. After many years in which it was necessary to concentrate on material plant, attention was given increasingly to spiritual phases and values as distinguished from buildings and equipment. Retired missionaries were cared for as probably few organizations, business or benevolent, have been able to do, with a cut of only five per cent. Investments were unimpaired and trust funds fully protected.

Nineteen hundred thirty-five emphasized the upward trend with an increase of 6.1 per cent. Collections for the quadrennium were:

1932	\$1,692,327.37
1933	1,256,918.63
1934	1,326,275.00
1935	1,407,915.18

a total of \$5,683,436.18, compared with \$9,692,079.29, received in the previous quadrennium. (It should be noted that this total includes Sixtieth Anniversary collections and special gifts, two being legacies amounting to \$324,000.) Many and violent were the financial changes of the period. Beginning with large exchange gain, continued through devaluation of the dollar, resulting in exchange losses in most of the countries in which the Society operates, it has ended with the present outlook uncertain as regards exchange, but momentarily, at least, far less stormy than in recent years.

Conditions have led to an interesting change in the Society's investment methods. An increasing volume of annuity or life income gifts has been protected by reinsurance of every income in a strong life insurance company. Five companies have been chosen so that risk is distributed and maximum protection afforded. Pensions of all missionaries now receiving allowances have been similarly reinsured and policies are being purchased through payment of annual premiums sufficient to cover pensions payable in later years to all missionaries now in active service. Investible funds remaining after the insurance purchases above noted, are secured by AA or AAA bonds legal for investment of trust funds in New York, New Jersey or Massachusetts. Investment losses represent only a fraction of a per cent of investible funds.

No missionary has been called home for lack of funds. Branch overdrafts on the general treasury (totaling \$248,000 at the end of the quadrennium) are underwritten by funds in hand or shortly to be received. Branches and Society are thus free of

Woman's Foreign Missionary Society

debt. There is no field indebtedness nor any encumbrance on the Society's \$8,000,000 real estate holdings abroad.

Thoroughgoing scientific revision of the entire budget is in progress. Its purpose is to adapt expenditures to changed and changing conditions abroad; to discover and inaugurate new types of work suited to the present day and to discard old types which have outlived their highest usefulness. Thus it is earnestly hoped the budget will become a more flexible tool, a more efficient medium for carrying the ideals of Christian women to non-Christian lands.

DEPARTMENTS

The record of the departments can be given only briefly. The Extension Department continues to support thirty-five missionaries and five nationals, keeps the "sunshine ambulances" going and the missionaries' cars running. During the quadrennium, 2,011 churches, which before did not have a member of the Society, have been entered by this department. The observance of Friendship Week, when thousands of calls were made, gained many friends for the Society.

The Wesleyan Service Guild, in spite of the economic conditions which have so affected business women, shows an increase in practically every line of its work. The Guild continues to support the work of Mildred Paine in the social settlement in Tokyo and the work of Mabel Nowlin in religious education in China.

The Student Department has had 103 student center committees functioning in college centers making contact between the students and the Society. Missionaries on furlough have itinerated among the colleges and the Student Secretary has visited colleges in practically every Branch. There has been close co-operation with the national organization of Methodist College women, Kappa Phi.

The Young People support eighty missionaries. Their Thank Offerings during the quadrennium have amounted to \$87,728 and have gone to help build the Methodist Girls' School at Singapore, the Foochow Union Hospital and to aid in the support of nationals. Affiliation with the Missionary Education Movement has been arranged so that more satisfactory text books for young people can be secured. Mrs. J. C. Shover, who has wonderfully supervised the work, now is obliged to resign and Mrs. A. E. Beebe takes her place.

The Juniors have worked and played with other children of the world in a "Friendly Garden"; they have held a "Peace Parade" and built a "Friendship Village"; and they have made the map of Japan more interesting by showing upon it how they met their goals. Their Thank Offerings have gone to the building of the Gamble Home in Constantine, Algeria; to the kindergarten department of Ewha College, Seoul, Korea; to the build-

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ing of a home for a missionary at Jagdalpur, India; and to the Melton-Young Memorial Center in Nagasaki, Japan. The junior work has had changes during the quadrennium. Mrs. C. R. Havighurst, after thirteen years of fine leadership, resigned. Her place was taken by Mrs. Frank McKibben, who for three years brought to this department the influence of a rare and beautiful personality. Just before the last meeting of the General Executive Committee, Mrs. McKibben was suddenly "called Home." Her place will be taken by Mrs. Carl F. New.

There have been other changes in our officary during these four years. Death called also Miss Amy G. Lewis, who for eighteen years was the secretary of our General Office in New York. She had previously been one of our missionaries in Japan. Her place has been taken by Miss Ruth Ransom, formerly a missionary in Peru. Mrs. J. N. Reed, the Home Base Secretary of Northwestern Branch, was called by death at the time of the last General Conference. Miss Sinclair, for many years Corresponding Secretary of the same Branch, went to her reward last November.

CO-OPERATION

The Society co-operates with other women's boards in Christian literature for women and children in mission lands; in publication of study books, a world day of prayer, interdenominational schools in missions, the Cause and Cure of War Conference, union colleges for women.

The Society is also a member of the Foreign Missions Conference of North America, of which our president served as chairman last year. Through this federation of some eighty mission boards, the Society also becomes a member of the International Missionary Council.

These agencies sponsor many co-operative projects through committees on which members of the Society serve, thus having a part in the formation of mission policies and of unified programs of advance.

Co-operation with the Board of Foreign Missions is continually increasing as through the Consulting Committee mutual problems and programs are considered. Through the Joint Commission with the Woman's Home Missionary Society similar co-operation is brought about.

MEMOIRS OF MISSIONARIES

During the quadrennium, fourteen active and eight retired missionaries have passed through death to "life immortal."

Those who had given service in Burma are: Fannie A. Perkins, thirty-four years.

In China: Ella C. Shaw, forty-seven years; Kate L. Ogborn, forty-two years; Ida Kahn, M.D., thirty-five years; Helen R. Galloway, twenty-seven years; Lela M. Lybarger, twenty-five

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years; H. Laura Frazey, twenty-four years; Louise Hobart, twenty-two years; Nora E. Kellogg, eleven years; Nelle Beggs, ten years; Rena F. Spathelf, six years.

In India: Josephine Stahl, forty years; Katherine A. Blair, thirty-nine years; Alice Means, thirty-eight years; Margaret D. Lewis, M.D., thirty-two years; Grace Boddy, twenty-one years; Bessie E. Rigg, ten years; Mildred Older, eight years.

In Japan: Matilda A. Spencer, forty-two years; Mariana Young, thirty-five years; Amy G. Lewis, thirteen years.

In Bulgaria: Kate B. Blackburn, thirty-four years.

NEW MISSIONARIES

During the quadrennium, twenty-eight new missionaries have gone to the field. This number, of course, has not been sufficient to take the places of those who have died and retired. The encouraging thing is that the number sent the last year of the quadrennium was larger than during the other years, and that instead of expecting to send no new missionaries, the Society is looking forward to replacing missionaries where imperatively needed. As a token of this, last year it was decided to send twelve new missionaries, placing them in the most strategic places.

INTERNATIONAL DEPARTMENT

Within the last four years, the International Department has enlarged its borders so that now Methodist women of twenty-three countries are associated in this Christian fellowship. The latest country to seek admission is Esthonia, and, though the poverty in this land is dire, the interested women have given money sufficient to support a Bible woman in India. Miss Winnie Gabrielson, who twenty-six years ago on her way to India, itinerated in Sweden and organized twenty-nine auxiliaries, this last year has revisited that land and seen the fruit of her labors. Inspired by her presence, the Scandinavian women, in addition to supporting a missionary in Korea, in Portuguese East Africa and in India, together with much field work, are now returning Miss Gabrielson to India for another term of service. For three years, in spite of the depression, there has been an increase in the gifts in each Conference in Scandinavia.

The Bulgarian women have put a Bible woman at work among the little servant girls, who are rented out twice a year at the servant market, and among the gypsies who themselves have formed a missionary society.

Of great interest in India is the development of the Mahila Samiti—the Church Woman Society—with Mrs. Chitambar as its president. This Society has a broad program, including temperance and health, as well as Church matters.

In South America, under capable leadership, Methodist women are increasingly active in the life of the Church. The women's

Woman's Foreign Missionary Society

societies in Argentine, Chile, Peru and Uruguay are units in this department. Chile has the distinction of having the southernmost missionary society in the world. These Chilean women are supporting three Sweet Memorial Bible Training School graduates and two others in missionary work among the Aurancanian Indians.

The Peruvian women are supporting a Lima High School graduate as a home missionary. The women of Argentina, while supporting a school among the Indians in Bolivia, also join hands with women of Mexico, Switzerland and German women of California to support a woman preacher in Macedonia. These women's societies are inclusive organizations with departments for Bible study, missions, social service, child welfare, temperance and local church interests.

In 1933, the Woman's Foreign and Home Missionary Society of Switzerland held its first general meeting, with 79 delegates and 43 visitors present. Switzerland supports a missionary, thirty-two scholarships and ten Bible women. In Germany, despite difficult situations, the women keep on loyally and bravely with their work. They support a missionary in Korea and one in the jungles of Sumatra.

In China, the Fukien Conference Woman's Missionary Society passed its twentieth milestone and the tenth anniversary of the opening of the mission station in Yunan, which this missionary organization supports. Other Conferences support local projects and work in Africa.

Korea and Japan have reported inspiring annual meetings, and so the story might go on. May it be that while each nation is suffering a resurgence of nationalism, this affiliation of Christian women all working "to know Christ and to make Him known" may prove to be a strong cord uniting these nations while other factors are dividing them.

IN LANDS AFAR

As has been shown by the financial statement, some curtailment of work has been necessitated during the quadrennium. The necessity for reduction has forced a more intensive study and a more searching appraisal of every institution. This has already resulted and will more fully result in more efficient work. Survey has shown that some types of work were outmoded, that the same funds and the same expenditure of life and effort, if more wisely used, could accomplish greater results. While the readjustments are not being accomplished easily, the final result, we believe, will work to the "furtherance of the Gospel."

We report the closing of two institutions. The Grenoble Foyer, which met a great need just after the war, was closed in July, 1934, as there was no longer a need for an institution for war orphans. The property has been rented to the French

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Young Women's Christian Association at a very nominal rent, with the thought that they will later buy the property. The buildings are being used as a hostel for from twenty-five to thirty-five girls and are also serving as a meeting place for many different groups of young people.

Owing to great increase in the operating expense of Crandon Institute in Rome and to the fact that the number of students has decreased recently, and the government and other agencies have established schools for girls, it has been decided to close Crandon Institute and sell the property.

In this quadrennium, certain trends, discernible for several years, have become more pronounced in every mission field, and these necessarily have affected the types of work and institutions of the Society. There is a greater emphasis on co-operation—co-operation with other denominations, with the Board of Foreign Missions, and between the Society and national movements. This has led, in a few instances, to the elimination of work which was duplicated by some other agency thus transferring funds and personnel into more needy fields. Joint community programs have been formed in several centers. Missionaries have been loaned to national religious agencies such as the Kingdom of God Movement and the New Life Movement. Definite instances of co-operation will be noted in the future report of countries.

Another trend is the transference of administration to the hands of nationals, leaving the missionaries free for other types of service and new fields of work. This has been hastened by the attitude of government in some fields and has resulted in increased self-support and effectiveness.

Increased emphasis is being placed on rural work which many Christian nationals are making their field of service. Also there is emphasis on health education, prevention of disease and on training along agricultural and industrial lines.

AFRICA

Viewing our work in Negro Africa as a whole, the outstanding features of the last four years are: increased self-support through extended agricultural and industrial work done by the girls themselves; consequent added interest of the parents; valuable services rendered through the British and American Interdenominational Committee for Christian Literature in Africa; growing interdenominational co-operation.

Our work has gone forward without drastic change in the three Conferences—Angola, Rhodesia and Southeast Africa—where the Society has its stations. In Angola, the Girls' Boarding School at Quessua, which has been commended by the Government Inspector of Schools for the high quality of its work, has 250 girls in attendance. Revival meetings, with wholesome and lasting effects, have been held.

The death of old Chief Mutambara in November, 1933,

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marked the transition, in a sense, from dark "heathen" Africa in Rhodesia, and focused attention on the amazing contrast that prevails under a Christian regime. In Rhodesia, our school work is co-educational. The Kraal work is advancing, with schools in their little pole and mud buildings opening daily at 7:30 A. M., with Sunday services in the native churches erected largely by the people themselves. With the exception of three special training schools, the Government does all its educational work in connection with the missions, and it urges religious training, with the Bible having first place on the school program.

The cut has made necessary the reduction of the number of girls in the schools, but to a remarkable degree self-help has been practiced to make resources stretch as far as possible. At Old Umtali, our largest station in Rhodesia, a village Teachers' Institute, with sixty in attendance, has proved helpful.

The hostel at Umtali offers a diversified social service program, and provides a shelter for Negro girls and women in a city full of difficulties and temptations.

In Portuguese Southeast Africa, the Society supports the Hartzell Girls' School at Gikuki. Despite a famine in the land, the school, crowded to the limit, has gone forward, the girls readily sacrificing a meal a day rather than have the school year cut short. In this school is a practice house, a three-room building of native material and style, in which the girls take turns in living in family groups, getting experience in meal planning, cooking, cleaning and the other essentials of home making.

More extensive evangelistic work through the district has been made possible by an automobile. The Nurses' Training Class continues to send forth groups of consecrated young women.

BURMA

Our work in Burma is divided on national lines—English, Chinese and Burmese.

We have two large English schools, one in Rangoon and one in Kalaw, nearly 300 miles north in the hills. The school in Rangoon, with an enrollment of 425, is entirely self-supporting, having this year even turned over its one missionary's salary to the reserve fund. At Kalaw, a new building, greatly needed and entirely paid for on the field, has been erected and is in use this school year. We have one school among the Chinese and in Rangoon, where there are 65,000 Chinese. These schools have a high scholastic standard with stable religious life in teaching staff and students.

There are many Indians in Burma, but the Methodist work among them has been limited. It was found possible to turn over our day schools to their Christian teachers, so they were sold to these masters, who carry them on as Christian institutions, but not under mission auspices. The arrangement has proved successful.

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We have Burmese work in four centers—Pegu, Thongwa, Twante, Rangoon. The largest institution is the Girls' School in Rangoon, which has a student body of almost 400 among whom there is definite religious cultivation.

In Thongwa, the Neil Dexter Reid School puts much emphasis on training for village life and gardening, rice cultivation, poultry raising and weaving. The Thongwa Infant Welfare Society, an activity centering in the new church, supplies milk for babies, and sponsors a weekly clinic.

These who know Burma feel that she is astir, that the old conservatism is breaking down, and that the door is open.

CHINA

During this quadrennium, China has suffered as perhaps no other country from various causes—war, floods, banditry, all have taken their toll and worked their havoc. Despite these distressing circumstances, the building of a new world wherein dwelleth righteousness has gone forward.

In the re-evaluation of the work which has been carried on in China, the changes suggested were all in the direction of a nearer approach to the people. Within the past four years, the National Committee for Christian Religious Education has made a survey of religious education in the Chinese Church. On the basis of the findings, advance is being made, especially along the line of new literature for young people, for children, for Christianizing the home and for rural life. In all of this the Society is taking an active part. The Wesleyan Service Guild is financing the production of the new character-building readers for children. One of our missionaries is a secretary of the national committee and many are doing creative work on Sunday School material for all ages.

In the churches more and more effort is being put into mass education. The thousand character readers of Dr. James Yen are being used with supplementary material on the Christian Gospel, child training and hygiene. In one year, in one Conference, 3,000 were in such classes. Most of these classes were taught by volunteer teachers. They are largely used for evangelism and for developing lay leadership.

The work is being carried out into the country, where 85 per cent of the people live in small villages. Better Homes campaigns, carried on extensively, attempt to meet the entire need of the community, the home and the individual through spiritual, educational, physical and economic channels. Concern for physical welfare is expressed through health education and mothers are trained in child care and child feeding. Health demonstrations show how to prevent disease and how to treat it. On one Temple Fair Day, 10,000 people saw such a demonstration. Two books, one for prospective mothers and one on home

hygiene, have been written by one of our doctors, translated into the thousand characters and published. Farmers are taught how to treat the soil, how to raise chickens and rabbits and how to budget the family income. Seven Boards and six educational units are co-operating in North China in this Better Homes Movement.

Women have made a remarkable advance in this area. The fact that every woman must learn to read the Bible and pray before she is received into the church is a contributing cause. Workers' Institutes are available for all women workers and are most helpful.

A number of high schools in China have attained the age of fifty years and Rulison, the first school for girls in the Yangtze Valley, has celebrated its sixtieth anniversary. While some schools during these years of turmoil have suffered, others have had increased enrollment. During the recent Communistic occupation of Yungan, the Girls' School, supported by the Fukien Missionary Society, was not only unmolested, but a special guard was appointed by the Commander, who said, "A girls' school is a good thing; this is one creditable thing which the church has done."

The League of Nations Commission on Education, which visited China within the past few years, strongly recommended more vocational training, as did the Laymen's Commission. Here and there, schools are answering this demand and are carrying on agricultural and industrial training, mothercraft and normal training.

Always in our schools emphasis is placed on service. In West China, under the leadership of a fine teacher, about fifty students volunteered to take up some special Christian activity in the city or rural communities round about. Students in different centers have assumed the responsibility of adult education through station classes, institutes, industrial classes, night schools, demonstrations in public health and hygiene.

China has one of our two distinctly Methodist Woman's colleges—Hwa Nan, in Foochow, which, under the presidency of Lucy Wang, brilliant and well-trained national, is making an outstanding Christian contribution to China's womanhood. The esteem in which it is held is attested by a grant from the Government of \$8,000 Mex. The new Practice House, which was built and furnished by funds on the field, has recently been dedicated. Alumnae organizations have been started in the Philippine Islands, Amoy, Peiping and Shanghai.

During the past few years, there has come about a shifting of emphasis in medical work. More effort is directed to prevention of disease. In line with this change of emphasis, and also with the desire of co-operating more fully, the Society is uniting forces with the Board in some hospitals. In Wuhu General Hospital, the Society furnishes two nurses and also the appropria-

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tion which formerly went to one of our hospitals. Further co-operation in medical lines will be worked out in the immediate future. Not only will the hospitals be better equipped and staffed, but through released funds the Society will be enabled to enter more fully into the new field of health education and disease prevention.

INDIA

In India, certain nation-wide movements are affecting the scope and the intent of our missionary work. The mass movement toward Christ in certain sections, the effort not only by Christian agencies, but by others to remove untouchability, the impetus toward greater unity of the church in India, and the movement for rural reconstruction, all have their effect on the work of the Society. While the established work in school and hospital goes on, efforts are being made to broaden the area of service in these institutions and also to move out into new fields.

The Society's schools were founded for the training of Indian girls, for whom little or no provision existed. Although sentiment toward education of women is changing, even yet only two per cent of India's women are literate, and school facilities exist for only ten per cent of girls as against forty-nine per cent of boys (Simon Report). However, the Society has opened many of its schools to boys as a type of co-operation with the Board of Foreign Missions. In others, our missionaries have assumed charge of boys' schools. In two Conferences, all primary boys' education is now sponsored by the Society. As co-education has proved successful, it has been extended to higher grades in some places. The Episcopal Address to the Central Conference of Southern Asia says: "The Church owes a debt of gratitude to the Woman's Foreign Missionary Society for taking over during the past quadrennium scores of the little schools that would otherwise have been closed, as well as for the splendid way it has maintained its own distinctive types of activity, and for its sympathetic co-operation in many ways and in many places, thus enabling us to save much work from wreckage that would otherwise have had to be closed out."

More and more, caste and communal lines are being broken down and reports from many schools tell of Hindus, Moslems and Christians studying together happily. In Gonda, sports for the four girls' schools in the city, three of them non-Christian, were carried on at the mission school. In Johnson Girls' High School in Jubbulpore, an inter-school sports meet was attended by eleven schools, and girls in purdah and Christian girls in gym suits all joined in the fun, and differences were forgotten.

High educational standards are increasingly emphasized and new methods are gradually being introduced. An interesting development in a section in Nagpur is the organization of a Par-

ent-Teacher's Association in which 100 fathers and mothers are enrolled.

Constantly the effort is being made to make Christianity an intrinsic part of everyday living. Such a village is Ushagram, the "Village of the New Day." Here 600 boys and girls "work with their hands as well as their minds and like it." Some are Hindu, some Mohammedan, some Christian, but all have the Indian background that labor is not dignified, and here they gain a different concept. These boys and girls conduct several schools in neighboring villages after their own school hours, and during vacation thirty-five schools were carried on by volunteers.

Another such experiment station is the Jidato School in Pakur—"The Village of Persistent Advance." This school is planned to meet the needs of the Santal village child, to preserve the best of Santal customs while giving the new ideals of the Christian life. Here in adobe cottages, very similar to those of the village, only cleaner and airier, the boys are taught to do the work which later will make it possible for them to earn a living; the girls are taught home-making. The Government sub-inspector was so much interested in these new teaching plans that he asked for a Teachers' Institute on the mission compound to which the men teachers of village schools were invited. All but 25 of these 200 children are Christians.

In Arrah District, one of our missionaries spent sixty days camping in the villages where there are 5,000 mass-movement Christians who have had practically no training. Staying ten days in each camp, she opened a little dispensary, made house-to-house calls and had evangelistic services. Then she called together the leaders of the villages for a two-day meeting. As a result, they formed a Brotherhood, which is nothing more nor less than a Christian Church, with fourteen rules, among which is doing away with idol worship, giving up child marriage, praying twice daily in Christ's name, worshiping together on Sunday and seeing that their children have some education. Nearly 700 gladly joined, giving their thumb-prints as they promised to obey the rules. This is the beginning of a unified village church in this district.

In Arrah circuit one of our missionaries moved to a village, living in a simple house to which any of the villagers might aspire, and here taught them how to find God, how to read, how to take care of their physical health—a simple program, but inclusive.

In Puntamba District are 2,000 village Christians, pathetically eager to learn. Here we have a school for boys and girls, a growing medical work, and practical demonstrations of making life easier and happier. "The aim is, while giving them the knowledge of Christ they long for, to teach them a mode of life that will alleviate their grinding poverty without lessening their capacity to live simply. Heretofore such a population has hardly

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dreamed of improving itself, but Christ has given them hope and they will rise."

JAPAN

Within this quadrennium, there have occurred notable anniversaries of several of our schools in Japan. Aoyama Jo Gakuin in Tokyo, the school that began with six pupils and now has 1,000, celebrated its sixtieth anniversary. Her graduates number 3,621. The development of the home economics department is one of the outstanding achievements of recent years. Teachers' licenses are granted by the Education Department of the Government.

Fukuoka Jo Gakko (Happy Hill School) has celebrated its fiftieth anniversary. There is a capacity attendance of 400, who have passed the competitive examination for entrance, a faculty of 21 members with Miss Tokunaga, a gracious Japanese woman, as principal, and a fine group of buildings.

Kwassui Jo Gakko in Nagasaki, full to overflowing, observed its fifty-fifth anniversary last year.

In Hirosaki, Jo Gakko, which is planning its fiftieth anniversary this year, there is an interesting feature—an international committee of twenty girls, who are making contacts with girls of other lands.

The terrible fire in Hakodate in March, 1934, has made of our school there a center of relief and service. The missionary in charge was presented by Government officials with a gold medal because of her splendid direction of affairs. A new chapel seating 650 has been built here.

The Society is solely responsible for Kwassui Woman's College in Nagasaki. During this quadrennium, the new building on which Kwassui's very life depended because of Government insistence, has been erected, a beautiful building built at comparatively low cost as exchange was favorable. Upon its completion, it was a Japanese teacher who said, "Now Kwassui is suitably housed, more than ever we must pour ourselves into making her richer spiritually."

The Kingdom of God Movement in Japan has focused attention on rural evangelism in these latter years. From Fukuoka as a center, rural work is carried on among the folk in eighteen small villages. Health clinics are conducted and here and in other stations day nurseries for the farmers' children are held during the rice transplanting season, while parents work early and late in the paddy fields.

In Nagasaki is an evangelistic social center, the Melton-Young Memorial Home in memory of Miss Mary Melton and Miss Mariana Young, who taught in Kwassui College for years. The large rooms and playground are in constant use for classes of mothers, working girls and boys, government school students and children of all ages. Among the needy groups are the 1,000

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Koreans for whom this is the only meeting place. Clinic and kindergarten are busy adjuncts.

In Tokyo is Ai Kei Gakun, one of the units of social work related to the Japan Methodist Church. The building is constantly in use with helpful program for all. A new kindergarten plant has been erected, equipped with living quarters on the second floor. A Baby Clinic is conducted by a Japanese physician.

After being closed three years, the Kumamota station is again open and the mission home is a beehive of activities for men, women and children. Out from this home, work is carried on in four large towns in the district. The missionary has her home with eight Japanese co-workers and the family life is a very happy one.

Evangelistic work in Japan is largely church-centered. The missionaries give their service in women's organizations, kindergartens, girls' clubs, Bible classes, and all the time strive to place the leadership more and more in Japanese hands. And Japanese women evangelists are taking their places beside the missionaries. One of these workers has started a home for widows with little children, where they can rent rooms cheaply and have their children cared for in a kindergarten while they work. Another phase of evangelistic work is a summer camp on the seashore, modeled after Camp Wesleyan at Northfield, and co-operation in an interdenominational Sunday School Institute camp.

Undoubtedly the greatest Christian influence in Japan during the last quadrennium is the life and work of Doctor Kagawa. The Society is gladly making its contribution to this outstanding work. One of its missionaries is devoting her time to literary work with the Kagawa Co-operators.

KOREA

Four really significant events fall within the scope of this report of the last four years. In 1933, a thorough-going scientific study and revaluation of all our work was carried on under the direction of a representative committee in which preachers, missionaries, Bible women and laymen participated. As one result, provision was made for withdrawing missionary support from unregistered primary schools, and within ten years, from kindergartens and Bible women such support being in the interim assumed by local churches.

A very important event was the jubilee in 1935 of the coming to this Hermit Nation of the first Christian missionaries. The record of the fifty years is a miracle story in which the Society has had its full share. Its first missionary, Mrs. Scranton, was the pioneer in education of Korean girls. Her little school has developed into the fine and only college for women in the nation. The first hospital for women and first kindergarten were founded by the Society. The story of our Bible women is an epic of

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spiritual force and physical endurance. These faithful women still carry the message over mountain paths into remote settlements, to city homes and village hovels. Ten missionaries supervise and share their work. One of our young nationals creates Sunday School literature and another has charge of the Home Department.

The second General Conference of the Korean Methodist Church, held in the fall of 1934, was a significant event. At this time, there was designated a "Woman's Work Section" placed under the Department of Evangelism of the General Board of the Church. The organization, still in its trial period, includes five divisions of work, evangelism, religious education, kindergarten supervision, public health, home economics and club work.

The fourth notable event of these years is the creation of the new Ewha College plant. Some years ago a gift of \$35,000 from Mrs. Phillips Howard Gray purchased the new site of fifty acres three miles from the city. Mr. and Mrs. Henry Pfeiffer's gifts of more than \$100,000 to the building fund and smaller amounts from many individuals made possible the undertaking of the building project, and on May 31, 1935, Pfeiffer Hall, the main and central building; Case Hall, the music building, and a gift of the women of the Methodist Episcopal Church, South; Emerson Hall, a wing of the same building; and the gymnasium, named for Mrs. R. L. Thomas, were formally dedicated. Four buildings are still under construction—the dormitory in three units, one unit being given by the women of the United Church of Canada; the kindergarten; the English House and the Home Economics Practice House; a model Korean home, provided by Dean Ava B. Milam and the Ewha Alumnae Association. In these two buildings, groups of students live with teachers for a given period and the ensuing friendships have meant even more to the girls than the main objective—the training through practical experience for home making.

Mr. and Mrs. Pfeiffer have also contributed \$50,000 for endowment. There are 225 students now in the college. Two hundred twenty-four have been graduated since the college opened twenty-five years ago. The Kindergarten Training School, opened in 1914 and closely affiliated with the college, has 262 graduates and 48 students this year. "Ewha Sunday" must be mentioned, when women's education in general and Ewha College in particular are the subjects of prayer in every Methodist church and multitudes of small, but precious, gifts are offered for Ewha.

In addition to the two hospitals—the Lillian Harris Memorial in Seoul and the Union Christian Hospital in Pyengyang, public health and child welfare work is carried on in four centers—Pyengyang, Chemulpo, Kongju and Taiden. In Chemulpo, the nurse, with a staff of Korean workers, is serving effectively in a neat new building. In Kongju, 102 infant clinics were held

and 1,576 health examinations given in 1935. The work of this station was so well esteemed that it has been used by other denominations as a training center for their workers. At the insistence of Japanese official families, who were appreciative and supporting patrons of the Center at Kongju, a branch has been opened in Taiden, a growing city to which the Provincial Government offices have recently been moved from Kongju. Seventy-two thousand, two hundred and nineteen bottles of milk were prepared and sent to homes last year by these two stations. In the Seoul Evangelistic Center, a group of Korean women are working to complete a fund for a child welfare building.

MALAYA

The fiftieth anniversary of the beginning of mission work was celebrated in 1934, with its beloved founder, Bishop Oldham, present. Miss Sophia Blackmore of Australia, the first missionary to Malaya under the Society, was an honored guest. Now there are seven day schools in the peninsula and with boarding schools there is an enrollment of 3,719 girls. Many of the teachers are graduates of our schools and former school girls are teachers, Bible women or mothers of Christian homes, not only in Malaya but throughout the Orient.

While Miss Blackburn opened the first school for Tamil girls, a second school for Chinese girls was begun in a little over a year, and when our second missionary reached Singapore four years later, she found these two schools and evangelistic work and "Nind Home" going concerns, and beginnings made among four races, Chinese, Malay, Tamil and Siamese. Schools have been cosmopolitan from the first and as in different centers work has providentially opened, this characteristic has become more pronounced.

At Malacca, in the new Suydam Girls' School and Shellabear Hall, girls of different nationalities are living and working together. This is true also of the schools in Kuala Lumpur and in Taiping, where girls of sixteen nationalities comprise the student body. The Anglo-Chinese schools in Ipoh and Penang have large enrollments; the missionary, in Sitiawan, a trained nurse, follows a varied and successful ministry.

In every school, much attention is given to spiritual instruction. The girls with the missionaries go out as visitors and as workers in the church and Sunday schools.

From the early days, evangelistic work has been a part of the program, Miss Blackmore organizing a Bible Training School soon after beginning her work. Now, as Eveland Seminary, it continues religious education training. It is an encouraging sign that religious education has been made so large a part of the church life in Malaya; also that self-support has been increasing so rapidly.

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PHILIPPINE ISLANDS

Despite conditions which have placed a heavy burden on our workers in the Philippines during the last few years, there has been a renewing of religious life which has expressed itself in the gaining of over 6,000 new church members. Necessary readjustments have been made, due to the loss of four missionaries.

Girls in the Harris Memorial Training School find a practice-field in twenty Junior Leagues and sixteen Sunday Schools to apply the teaching received in the class rooms. This work is carefully supervised by one of the graduates.

In dormitories which will provide Christian surroundings, the Society is rendering a service to Government-trained school girls. Hugh Wilson Hall in Manila and the dormitory in Vigan are more than carefully protected and supervised homes for girls. They train Christian leaders.

While the Mary J. Johnston Hospital is a maternity hospital, the medical and surgical departments have been growing, 378 being treated last year. The number of babies born this year was 459, making a grand total in twenty-eight years of 13,700. The new nurses' home across the street, Eveland Hall, is filled with the fifty-four nurses now in training.

A disastrous flood did great damage to the Mary Brown Townsend Memorial Bible Training School. Floods were destructive also in San Fernando and Bayombong, but physical difficulties such as these do not daunt the missionaries.

Two meetings recently held are signs of a growing church; one, a splendid inter-district evangelistic institute at Lingayen, with sixty-one students, and the other, a meeting of daily vacation Bible school teachers, at which representatives from three provinces were present. Successful Epworth League Institutes are also an encouraging index of growth.

SUMATRA

This lovely island is a challenging field, perhaps the greatest for its size in the world. The Batak people, whose grandparents were cannibals, make stalwart Christians when given a chance.

Four of our missionaries are on the field now. Miss Schwab, the International Department worker whose salary is paid by the German Unit, is doing great work in the jungles. The beautiful Medan School, which was dedicated in 1932, has an enrollment of over 200 girls, and is a school of which our Society may be justly proud.

Nine different racial groups are represented in the schools and a missionary must be a linguist to serve in this island.

EUROPE

BULGARIA

The Lovetch School has continued to attract girls from all

over Bulgaria because of the fine type of academic education it offers and especially because of the training in Christian character the girls receive. During the last few years, the dormitories have been full to overflowing with from 175 to 200 girls. The government schools are still having the old semi-classical courses for girls, but the officials have given the Lovetch School permission to start some new home-making courses which will help the students to be better wives and mothers. The school Y. W. C. A. furnishes a medium for Christian service to needy folk. It recently sent its leader to Bucharest on a friendship tour.

NORTH AFRICA

Because tangible results in North Africa are so meager, so far as statistics are concerned, intensive study has been given to the wisdom of continuing the work. After careful and detailed investigation, the unanimous decision was to keep on. Study is continuing as to how to carry on the work most effectively and emphases may be altered, but the work is to go forward.

Twenty years ago Les Aiglon, a home for Moslem girls, was founded in Algiers. During these years, twenty-three girls who have gone from the home have married and established Christian homes—not a large number, but they are having a marked influence in the communities where they are scattered, so much so that fathers who have seen them are coming, asking that their girls may have the same training. The two missionaries who began this work are now retired and are spending much of their time visiting these Christian homes and helping them to remain true.

The student hostel for French women students attending the University of Algiers has, in addition to housing from nine to fifteen girls, been the center for different groups of students and young people who have gone there to discuss economic, social and religious questions and to seek spiritual reality.

Another type of work among French women and girls is done by one of the missionaries who visits in the poor section of the city, demonstrating Christianity.

In Constantine is the Francesca Nast Gamble Home, with twenty to thirty Arab girls, all of whom would undoubtedly have remained illiterate but for the Home. Some of the older girls in the Home have been sent to France for training in nursing, sewing, etc., and have returned to become self-supporting women. The difficulty is to find Christian Arab husbands for these girls as they get old enough to marry. In Constantine, too, is the Hannah Bradley Memorial, or Neighborhood House, situated on the edge of the Arab section of the city, where it can minister to the women and children who slip up the back alley so they will not be seen. Besides having classes for women and girls, the missionaries do much visiting in the homes.

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Up in the mountains of Little Kabylia is Il Maten, which ministers to the physical, mental and spiritual needs of the community. The little girls are taught in the school, not only the three R's, but how to keep clean. A dispensary held each week by one of the French teachers meets a dire need, for there are no doctors in the mountains.

LATIN AMERICA

MEXICO

Because of government regulations our schools have worked under difficulties during the past few years. In October, 1934, a drastic law was passed, stating that no religious organization of any kind could conduct primary, secondary or normal schools nor could any school carry on any kind of religious propaganda. Though this legislation was aimed at the State Church, the Society felt that the law must be obeyed in spirit and letter and so, at the General Executive Committee meeting of 1935, it was decided that the Society could not longer use its funds for the support of primary, secondary or normal schools. Our schools in Mexico have in the past contributed much toward the building of the Kingdom and it was with the deepest regret that we voted to close them. However, the Society is not withdrawing from Mexico. It is planning to use the appropriations for other forms of service such as hostels, social centers, and literature. The few missionaries now in school work will be released for these new types of service.

A few years ago, two rural social centers were started by three of our missionaries, one in the state of Guanajuato, and one in a rural section just out of the city of Puebla. Through kindergarten, sewing and cooking classes and health programs service has been gladly given and received.

In Mexico City, two of our missionaries have been doing evangelistic work, teaching classes and organizing groups of young people and children in the churches. Two Mexican women, one as deaconess and one as physician, have also given their services to needy people, using one of the churches as a center.

The Bible Training School has not been interfered with in any way by the government. As the regular deaconess course has been discontinued because the Mexican churches cannot support deaconesses, a new service has been rendered by training lay workers, ordinary members, in Bible and methods of church work.

Short-term institutes for mothers and for preachers' wives have proven most valuable.

SOUTH AMERICA

During the quadrennium, the work of the Woman's Foreign Missionary Society has been marked by the erection of the new

Lima High School building and the subsequent development of this institution, and by the emergence of young women as leaders in the evangelical church throughout the continent. Through the years of decreased income, all the work has been maintained at a high level, due to the loyalty and sacrificial service of missionaries and nationals.

The erection of the new Lima High School marked the beginning of a new era in Christian education for women in Peru, where this is the only Protestant institution for girls. Since 1932, the enrollment has doubled, over 430 girls now being served by this school whose secondary courses have recently received Government recognition. The first Home Economics course in Peru, as well as the first course in Physical Education has been opened. These students are fast becoming young leaders in the Church, serving as Sunday-school teachers and as leaders in the rapidly developing Daily Vacation Bible Schools. One graduate, who was the first Peruvian girl to train for Christian service, is now a full-fledged deaconess.

A new personality—the trained Protestant young woman—is slowly coming to life in East South America as the result of the Christian education given by our schools in Montevideo, Buenos Aires and Rosario. The training school for Christian workers in Buenos Aires is called the most progressive type of Christian activity now being carried on in South America. Not only girls from our own schools, but many from other denominations and from several Republics are being trained here for service. The churches welcome these young women as pastors' assistants, ministers in the smaller churches, deaconesses and social workers. The deaconess of Central Methodist Church, Montevideo, has large influence in the Protestant community. Other young women are active leaders in the Federation of Evangelical Youth of Uruguay and in the Liga Feminina of Argentina.

Gradually our institutions are realizing a measure of self-support. Crandon Institute has been on this basis for a decade, the Society supplying only the salaries of missionaries. Lima High School is working toward that end. A committee of nationals have recently assumed partial support for Colegio Norte Americano in Rosario. However, self-help necessarily develops slowly among a small Protestant constituency in countries so predominantly Catholic, and the help of friends in the United States is still needed to aid in the development of a strong leadership for the evangelical religious and educational work.

UNION COLLEGES

In addition to our two Methodist Colleges, Hwa Nan and Kwassui, the Society has a share in ten union institutions.

In the Woman's College, West China Union University in Chengtu, China, the Society has two representatives on the faculty. The college is just ten years old and has a registration

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of 108—an increase of 100 over the entering class ten years ago. Ninety-five per cent of them are church members. Classes in mass education and rural reconstruction are conducted by the students—student doctors and nurses dispense medical aid as well as education in hygiene. A new building, “The Goucher Practice School of the Faculty of Education,” has been erected this last summer as a memorial gift to Dr. John F. Goucher, by his daughter, Mrs. Elizabeth Goucher Chapman.

Ginling College, Nanking, China: Again the Society has two representatives on the faculty. The president of the college, Doctor Wu, is president of the National Christian Council. An absolute charter was granted Ginling in 1935. Prior to this, the college functioned under the University of Nanking. Three new buildings have been erected during the quadrennium, the Chapel-Music Hall, the Library-Administration Building, and a new dormitory for the practice school, the latter building being erected by Mme. Sun Yat Sen, Mme. Kunga Hsiang-hsi, and Mme. Chiang Kai-Shek as a memorial to their mother Mme. Soong. The Christian ideal of service in the college shows itself in continually expanding social and religious activities.

School of Medicine, Cheeloo University, Tsinan, Shantung: Five representatives of the Society are on the staff. The enrollment of the Medical School is 100, that of the School of Nursing 50. There are 359 living graduates of Cheeloo. Of these, 130 are serving in 81 mission hospitals and 59 in government hospitals and public health centers. The hospital at present has 110 beds and has the fine record of caring for 2,000 in-patients and giving 80,000 out-patient treatments. There is much emphasis on training for public health and the government has recently provided an official to serve as head of the Public Health Department of Cheeloo. Ninety per cent of the total number of graduates are Christians.

Yenching College for Women, Peiping, China: On this college faculty are two representatives of the Society. The Women's College is an integral part of Yenching University, and the women students, of whom there are 275, attend the same classes with men, work in the same laboratories and do the same kind of field work. The women are keen competitors for scholarship awards and take a prominent part in every phase of college life. The graduates are found in almost every phase of life—as teachers, religious workers, social workers, in journalism and medicine.

Isabella Thoburn College, Lucknow, India: All the faculty are representatives of the Society, with the exception of one member. During the quadrennium, two wings have been added to Nichols Hall, one containing library, assembly room and class room, the other the science lecture rooms and laboratories. The college is the only one in this province having a science course and now that women are entering with avidity into the medical profession

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in India, this department meets a great need. The enrollment has increased and the college is working at its greatest efficiency. The first college class was opened by Miss Thoburn in 1886, so that the college is now in its fiftieth year.

Woman's Christian College of Japan, Tokyo: This college has 389 students. Despite Japan's high literacy record, meager attention has been given to higher education of women. There were in all the universities in 1930, 80,913 students, of whom only forty-two were women. The strategic center of Christian education is the Woman's Christian College at Tokyo. The college had 89 graduates in March, 1935.

Ewha College, Seoul, Korea: In the report of Korea the college is covered.

Woman's Christian College, Madras, India; Saint Christopher's College, Madras, India; Vellore Medical College for Women, Vellore, India. Although the Society's share in these three institutions is limited, there is gratification over the fact that despite insufficient funds, a steady advance is being made in number of students and type of work done.

This report, together with the statistical record, will convey some idea of the scope of the Society's activities. One needs imagination and spiritual discernment to personalize the tasks of our 5,496 missionaries and indigenous workers; to individualize the more than 67,000 pupils, whose minds are expanding and whose life purposes are forming under the guidance of Christian teachers; to follow district evangelists in their varied ministries, rural workers in their pioneering labors; doctors, nurses, social workers in their compassionate service; to visualize groups of Christian women in all lands beginning to assume their rightful responsibilities in world regeneration, joining hands across unfriendly border lines in a compact of prayer, purpose and fellowship to the end that the Kingdom may be realized by all people in all areas of life.

We face an Unfinished Task, but "multitudes, multitudes in the valley of decision" (as witness the movement among India's untouchables) proclaim that "the day of the Lord is near." Shall we fail him in such an hour by feeble faith, confused aims, or complacent satisfaction with past achievements? The rather we hear One say, "Speak unto this people that they Go Forward!"

EVELYN RILEY NICHOLSON, *President*,
ELOISE A. WOOLEVER, *Recording Secretary*.

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STATISTICS FOR 1935

Organizations	Members	
Auxiliaries	7,004	219,070
Young Woman's Societies and Standard Bearer Companies	3,139	46,070
King's Herald Bands.....	2,894	48,761
Little Light Bearer Circles.....	2,141	33,409
Wesleyan Service Guild Units.....	311	4,904
Total Organizations.....	15,489	352,214

Woman's Foreign Missionary Society

Organizations on the field.....	592
Membership on the field.....	12,186
Missionaries in active service.....	530
Detained missionaries.....	50
New missionaries, 1934-35.....	11
Indigenous workers in all departments.....	4,808
Total staff.....	5,496
Bible women and social workers.....	2,195
Women and girls baptized in 1934-35.....	7,719
Women in the Church.....	94,982
Probationers	125,203
Schools of all grades.....	1,257
Number of school buildings owned by Society.....	724
Pupils in all grades.....	67,777
Missionary Teachers.....	343
Indigenous Teachers.....	3,578
Hospitals	20
Dispensaries and Welfare Centers.....	13
Total staff.....	730
Number of hospital patients.....	18,547
Dispensary and out-patient treatments.....	419,842

BOARD OF HOME MISSIONS AND CHURCH EXTENSION

TO THE GENERAL CONFERENCE OF 1936:

Dear Fathers and Brethren:

CHRISTIANITY AND OUR COUNTRY

The United States of America is an exceptional field for Home Missions. No other nation can duplicate the intricate, exacting task that confronts organized Christianity in this country, with its unique historical heritage, religious background, territorial expansion, governmental development, racial mixtures, cosmopolitan population, changing economic and social situations. Notwithstanding the wisdom of an accepted "separation of church and state" political policy, interlocking moral and spiritual realities determine the character of community as well as of individual life.

A July 13, 1787, Congressional Ordinance for the government of United States territory northwest of the Ohio River, declared:

"Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

Undergirding material assets and offsetting moral liabilities, these factors fix the character of our economic, social and national life. Constructive statesmen remind us that no nation can hope to withstand the tests of time that lacks at least three fundamentals to perpetuity:

"A capable foundation of race;
A high standard of private and public morals;
A spirit of fidelity to tried and long-established institutions."

President George Washington's first National Thanksgiving Day Proclamation (October 3, 1789) pledged our Infant Republic's affection and loyalty to Almighty God, in whose name those entrusted with local and general administrative responsibilities still promise a faithful performance of their respective duties:

"It is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor."

Significant population trends are predicted by the Scripps Foundation for Research in Vital Statistics (*Nation's Business* for February, 1935), according to Directors W. S. Thompson and P. K. Whelpton, who expect a sharp decline in proportionate population growth. Instead of the usual estimate of 240,000,000

by 2,000 A. D., they claim that the rate of increase will fall from 16.29 per cent for the present decade to 4.68 per cent for the period from 1965 to 1975, when the proportion of young people, under twenty years of age, will also have decreased from 40.5 per cent to 30.3 per cent. Implications of major moment to the Christian church in the United States, are due to resultant racial ratios, rural and urban distributions, economic and social considerations.

The International Council of Religious Education estimates our United States youth population (ages 5-17) to be 30,034,308, and the total number in that classification who are unreached by the Christian church, at 15,000,000—a tremendous challenge to Home Missions! Mr. J. S. Stowell, who represented our Board at the last Annual Meeting of the International Council, reminds us that:

“Two general methods of approach to this problem of reaching the unreached are suggested: one calls upon the church to make its present machinery and personnel more effective; the other calls for the creation of new machinery and the employment of new personnel.

“It has been suggested that college students be encouraged to organize clubs for younger groups. But when totals are tabulated, it seems likely that the membership of such clubs would largely be made up of groups already being reached, and the movement itself limited by the fact that relatively few college students have sufficient specialized training to enable them effectively to conduct a club designed to give religious leadership to young life.

“The week-day program of religious training, closely affiliated with the public school program and carried on chiefly from Monday morning until Friday night, is the most effective plan the church has devised for reaching unreached youth. With the exception of the 2,000,000 pupils enrolled in parochial and similar schools, the public school is the only agency which succeeds in reaching the entire generation of growing youth with any adequate educational program. Any effective system of universal religious training for the children of America will need to be very closely associated with our public school system.”

Home Missions and American child life. My colleagues and I cherish the conviction that children deserve the utmost consideration by organized Christianity, whose Founder stressed the significance of child life to the Christian church in no uncertain terms (Mark 9:33-37). Children constitute the most needy and challenging service opportunity in the field of Home Missions. When available resources for this type of missionary activity were more adequate, directors of religious education and social workers, trained by our Board of Home Missions and Church Extension, rendered exceedingly creditable service in strategic centers, with the co-operation of public school authorities who were sympathetic toward this constructive ministry to child life. At a time when the Federal Government deems it advisable to spend so many millions of dollars on emergency education and various forms of student aid, the Christian church must reckon with the responsibility of undergirding

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that program of intellectual culture with an adequate religious ministry, that will ensure a balanced culture of both mind and heart to the future citizenry of this country. Substantial provision should be made for the restoration and enlargement of this service to American child life.

Social education and crime prevention was the theme for a series of thought-provoking discussions in the White House at Washington, D. C., on May 17-18, 1935, participated in by seventy-five mission and social agency representatives. We faced the fact that juvenile delinquency as well as adult criminality is a serious social problem that cannot be solved by purely punitive methods. However unavoidable under certain circumstances, an exclusive procedure of that sort is more likely to engender anti-social obsessions, and to develop confirmed criminals than to produce constructive citizens. It is heartening to report that Mrs. F. D. Roosevelt, Judge Florence Allen, Social Service Expert Miss Van Waters, New York Juvenile Court Judge Smythe, United States Commissioner of Education John W. Studebaker, Dean George W. Kirchwey of Columbia University, Attorney Charles P. Taft of Cincinnati, and other specialists of like caliber and influence, amply sustained our contention that, without discounting either the need or effectiveness of what Government men were doing toward the suppression of crime and criminals, *the cause and cure of crime* in the United States is a matter of immediacy; that preventive rather than punitive phases of social responsibility demand major emphasis; that the elimination of juvenile delinquency by means of constructive spiritual and social service is urgent; that organized Christianity has no more imperative obligation than a faithful ministry to the child life of neglected or under-privileged rural and urban communities. A positive outlet for irrepressible youthful energies, particularly in restricted areas of life; worthwhile programs that challenge the interest, intelligence, and co-operation of teen-age boys and girls; and an exaltation of the Christian social creed of sacrificial service—these are essential objectives in the plan of modern Home Missions. Scores of convincing exhibits, similar to the following cases, could be summoned from the laboratories of life, illustrating the fruitage of this type of activity, fostered by the Board of Home Missions and Church Extension:

Fifth Street Community Center, Philadelphia, within a few squares of Independence Hall, is a functioning League of Nations among thirty-one nationalities. It is the resurrected Fifth Street Temple. It was largely dormant for eighteen years on account of changing constituencies. Then Centenary resources and the superb leadership of Maurice Levit, a converted Jew, made it possible for Methodism to grip that supposedly hopeless situation and to render a remarkable service to one of America's polyglot communities.

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All Nations Foundation, Los Angeles, is attaining its aim to prevent delinquent behavior by boys and girls in an underprivileged urban area. Its child-welfare clinic contemplates a scientific survey of 1,200 children from the viewpoint of their physical, mental, social and spiritual needs. A study of the first 200 youngsters uncovered 1,154 personal problems, 586 of which were solved within a year. Juvenile delinquency was reduced in this area 65 per cent.

Halsted Institutional Church. The impact of this religious enterprise is credited with having so decreased crime and juvenile delinquency in Chicago's "bloody twentieth ward" during the past decade that the city authorities closed the Canalport Police station, less than two blocks from the church. Out of Halsted Street Church has come a host of honorable citizens; business and professional men, as well as Christian statesmen.

Morgan Memorial Church, mother of American Goodwill Industries which are functioning in nearly 100 cities, redeemed Boston's South End, once a red-light district, honeycombed with vice and crime. During his twenty years of personal contact with inmates of the Charles Street jail, where he met hundreds of boys from that section of the city, the chaplain found only three who had ever been actively identified with the social-service program of Morgan Memorial.

Church of All Nations, New York City. In density of population and number of children this area ranks among the highest, yet the juvenile delinquency ratio is sixth in that city. The Church of All Nations and allied agencies are the major factors in this achievement. Its twenty-eight clubs for boys and girls represent twelve distinct nationalities, each unit under the direction of a Christian leader. It is a daily attempt to make juveniles helpful members of society.

Grace Church, Denver, Colorado, in a truly difficult part of the city, is doing its work effectively. A letter to the pastor from the city's Bureau of Probation and Delinquency Prevention, Director Edmund C. Young, says:

"I wish to use this means of expressing to you my compliments on the effective work you are doing in your district.

"From a spot map made in the Juvenile Court, I find only one boy's case filed in 1932 and one in 1933, in the area bounded by Broadway, West Colfax, and Speer. This is, indeed, a fact to be proud of.

"The work of a community center with the necessary equipment can never be estimated in dollars. Our delinquency problem would be practically wiped out if we had a sufficient number of such institutions as the Grace Community Church."

HOME MISSIONS AND NATIONAL LIFE

The Executive Secretaries of America's most representative and substantial missionary agencies have recorded their collective conviction that the following facts reveal the necessity and magnify the importance of Home Missions, as an invaluable asset to national life:

1. *Democracy may be a promise or a peril*: with religion, a promise; without religion, a peril. A mere transfer of governmental and social control from the self-seeking few to the self-seeking many does not spell salvation for any nation. To ensure national stability and genuine progress, those entrusted with administrative responsibilities must be dominated by spiritual incentives. Democracy

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can only be safe and sound, when it is undergirded by the fundamentals of Christianity: the fatherhood of God; the salvation of Christ; the brotherhood of man; the infinite value of human life, regardless of racial relations.

2. *The utter failure of substitutes for religion.* The invaluable contributions of science, culture, education, economic and social reform do not touch the tap roots of our national ills: sin and selfishness. One of the most pathetic human exhibits imaginable is the spiritual poverty of a highly trained intellect, in the development of which eternal verities had little or no vital consideration. Experience proves that scientific, philosophic, economic and social minds which lack a spiritual impulse, fail to satisfy basic life expectations. Einstein reminds us that "the economic organization of the world cannot meet moral needs."

3. *Applied Christianity solves social problems.* Two great commandments constitute the platform: "Love God" and "Love your neighbor." They condition individual and social salvation. Christianity in action registers a three-fold contribution toward the enrichment of national life: it stresses the ethical implications, reckons with the social obligations, and fosters the experimental possibilities of religion. Christ taught inner righteousness as fundamental to a normal expression of individual and social conduct. Bewildered in both mind and morals, humanity desperately needs the clarity and uplift of a functioning faith that records results.

4. *Increasing recognition of the Christian church.* Despite its admitted limitations, the church of Christ is the most perfect agency devised to date, through which to channel Christianity's contributions toward the betterment of humanity's heart, home and community life. William Adams Brown well says: "It is the only social institution among us, touching men of all nations and races, that exists to spread faith in the good God, and to unite men in a world-wide brotherhood. Here, surely, is a factor with which any one must reckon, who asks with soberness where men are to turn for help in the stupendous task of world reconstruction."

5. *The national significance of Home Missions,* buttressed by mankind's noblest impulses—love of God, home, and country—is increasingly evident. Wherever Home Missions function as a generator of commanding convictions concerning God, salvation, duty and destiny, new tides of vigor are propelled through the arteries of national life by the establishment of churches, the fostering of constructive community activities, the purification of human relationships, so that hatred yields to love, suspicion to faith, greed to generosity, selfishness to service, uncertainty to confidence, and the spirit of America becomes the spirit of Christ.

6. *The challenge of unmet missionary needs in America* is inescapable. Without discounting Christianity's gratifying gains, nor denying the tragedy of unjustifiably competitive situations that haven't yet yielded to Christian persuasion, there are still 30,000 American villages that lack a resident pastor, 10,000 of them with no church of any creed; 13,400,000 children under twelve years of age, receiving no religious instruction of any sort; 44,000,000 people in the United States unrelated to organized Christianity to be reckoned with, plus economic and social areas of responsibility that must be dealt with by Home Missions.

7. *Christianity's ability to survive depressions,* notwithstanding the subtle antagonisms and unholy efforts that constantly seek to nullify its influence, and to destroy its functioning agencies is remarkable. Contrasting what has happened to economic institutions of every description during these depression years, with the

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actual material, as well as spiritual, achievements of the Christian church, dependent for its support upon the voluntary financial co-operation of adherents, there is ample ground for the most profound gratitude to Almighty God and to the church membership of this country, whose self-sacrificing loyalty is so superb.

HOME MISSIONS AND ECONOMIC SECURITY

Economic security and social safety are readily recognized as the rightful heritage of humanity, imperative to a successful pursuit of health and happiness. The supreme purpose of our Master's ministry to mankind is embodied in this significant declaration: "A more abundant life." To ensure a progressive realization of that soul-stirring objective is one of the major responsibilities to be reckoned with by organized Christianity's missionary agencies. Methodism's ministry to the masses has always been characterized by a tender solicitude for the physical and social, as well as spiritual, welfare of humanity. Our constant concern relative to the totality of individual and collective life is clearly and convincingly stated in a challenging document, repeatedly approved and strengthened by the General Conference of the Methodist Episcopal Church (*Discipline*, Paragraph 561). This declaration of principle and purpose, this Social Creed of the Church, in the development of which Methodism pioneered, is now an official commitment of the Federal Council of the Churches of Christ in America.

Current extremes between poverty and plenty in the United States of America, the richest country in the world, are an anomaly that has no rightful place in the scheme of an intelligently ordered national life, that must be corrected and its recurrence made impossible, or the manhood of tomorrow may curse this generation for its stupidity. Sincerely appreciative of the Federal Administration's heroic efforts to stabilize chaotic economic and social conditions in this country, immeasurably grateful for its worth-while achievements thus far, and with absolutely no thought of any partisan political emphases, it would seem as though the intangible, even negative, results from several years of experimentation in that phase of paternalistic procedure, ought to convince well intentioned economic and social experts of the futility of a philosophy of scarcity that involves: the deliberate destruction of food stuffs and supplies in certain sections, for want of which humans are actually suffering in other parts of our fair land; the payment of substantial bonuses, exacted from their fellow citizens by excessive direct and indirect taxation processes, to a selective list of actual and absentee agriculturists and farmers, as a reward for non-production, while grain, meat and milk product imports show startling percentage increases, according to easily obtainable and dependable data; the two-fold delusion of drinking and spending ourselves into prosperity, regardless of re-

sultant moral and social liabilities, or accumulating deficits which mean a mounting national debt that is bound to break the backs and crush the aspirations of millions of future American citizens. Some of us cannot escape the conviction that our Government's main problem is not the disposition of a bugbear surplus, but a justifiable allotment of the available necessities and comforts of life; that our task is not to foster a program of wanton destruction, but to solve the problem of equitable distribution, in order to hasten the realization of Christianity's ideal of "a more abundant life" for the children of men.

The exaltation of governing principles, rather than the charting of exact economic courses, is a matter of immediate moment to the Christian ministry; the business of blue-printing procedures belongs to specialists who, by technical training and practical experience, have earned the right to be heard and heeded in this specific phase of civic responsibility. That very fact stresses the significance of constructive services that ought increasingly to be rendered in the forum of politics and the field of statesmanship by conscientious, thoroughly equipped churchmen. However, direct human contacts in the realm of religious activity and social service ought to enable alert and discriminating ministers to say something tangible about the application of Christian principles to the business of life, helpful to open-minded lay leaders. United annual conference sessions afford an exceptional opportunity for joint appraisals of, and seasoned pronouncements concerning, economic and social situations.

The teaching and spirit of Jesus Christ are embodied in a glorious Gospel of Good News that proclaims the possibility of complete salvation: the enrichment of human life in all of its essential relationship—physical, social, spiritual. This justifiable premise warrants the assumption that any economic system which concentrates vast wealth and power in the hands of a fractional few, at the crushing cost of enforced idleness and poverty to millions of men who would work if they could, must be modified in the interest of a more equitable economic and social structure. Such a conclusion is acceptable to scores of sincere lay leaders, who are as anxious as any of us to find a satisfactory solution to this intricate problem, but cannot see the advantage of tearing down the whole superstructure in order to make easily recognizable and much needed repairs. They also acknowledge the responsibility of organized Christianity toward both individual and collective life, and welcome positive proposals for the practical application of Christian principles to our industrial system.

Methodist social service proposals must, of course, accord a primary placement to that outstanding humanitarian enterprise initiated thirty years ago by Dr. E. J. Helms, founder and director of the

GOODWILL INDUSTRIES

which furnish a fine foundation for the development of a completely co-operative economic and social life, particularly among groups that have much in common, whose interests readily respond to constructive efforts toward a realization of economic and social security objectives. This Christlike project is a convincing, composite expression of practical Christianity, evidenced by the following figures from the current quadrennial report:

For opportunity wages, those paid to physically, mentally, and socially handicapped people, the Goodwill Industries has paid \$1,628,486.11, and for service wages has paid \$392,920.97. With these wages the following service has been provided:

Total different persons employed.....	46,510
Hours of employment provided for them.....	6,580,495
Different persons placed elsewhere.....	3,112
Hours of employment secured for them.....	13,146
Number of sales in Goodwill Stores.....	3,315,376
Aggregate attendance daily Chapel service.....	545,596
Different adults enrolled in community service activities..	5,862
Different children enrolled in community service activities	12,306
Aggregate attendance community activities.....	471,446
Goodwill bags filled.....	2,733,709
Homes from which bags and furniture came.....	1,333,642

With the official organization of the Bureau of Goodwill Industries by the Board of Home Missions and Church Extension in 1918, substantial sums were appropriated toward the establishment and maintenance of Goodwill Industries in 29 cities; also, later liberal grants toward imperative building projects and the support of religious and settlement programs in associated churches and missions, have spread such projects among nearly one hundred American cities and made possible the development of \$37,000,000 in local resources, the payment of \$18,000,000 in opportunity wages to needy people, and \$6,000,000 in service wages to religious, social and supervisory employees.

Every major Home Missionary project in our Board program is a recognition of, and an attempt to meet, an urgent need in some actual area of human life: ministries to mankind in neglected or underprivileged rural and urban communities throughout Continental United States; in allocated sections of Alaska, Hawaii, Puerto Rico, and the Dominican Republic; specialized evangelistic and social services to Bilinguals, Indians, Latin Americans, Migrants, Mormons, Mountaineers, Negroes, Orientals, Polyglots. Solicitous for the total welfare of society, regardless of race or color or creed, Home Missions render a substantial service, undergirded by sound sociological bases of missionary method and procedure, buttressed by valid humanitarian and evangelistic incentives, in a field of varied activities,

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characterized by both home and foreign field environments, problems, and opportunities.

HOME MISSIONS AND SOCIAL SAFETY

Current social situations in America are even more distressing, because they threaten the destruction of previously mentioned fundamentals to the perpetuity of our national life. Christianity is challenged by a serious slump in ethical ideals; an alarming indifference to the demand of cardinal virtues; the propagation of pagan philosophies of life; the development of crime cultures of alarming proportions; the unsavory implications of our United States Senate Committee hearings; the ruinous ravages of an uncontrolled, federally fostered, body-and-soul-destroying liquor traffic; the moral menace of many movies that still persist in the unpatriotic and despicable pastime of discounting their country in the eyes of the world by magnifying the worst features of American life, idealizing crime and criminals, caricaturing the clergy and our Women's Christian Temperance Union womanhood, confusing the ethical ideals of impressionable children; the divorce evil, with its tragic trail from Reno to Hollywood and Washington, that makes a farce of sacred marriage vows and cheapens the sanctity of family life. Has not the time come when, for the sake of our future national welfare, such festering sore spots on the body politic as Reno and rival cities engaged in the exploitation of this type of human weakness, for filthy lucre, ought to be curbed by the enactment of a federal law that would not only ensure uniform regulations of marriage and divorce throughout the United States, but also condition the legality of divorces secured in other countries by American citizens?

CO-OPERATION AND CHURCH COMITY

Current Christian co-operative movements in American fields of missionary activity, are a fulfillment of early ideals. When contacts were effected between the colonial settlements of Salem and Plymouth, characterized by sharply divergent creedal concepts, local leaders were surprised to discover the reality of a practical basis for Christian fellowship. Puritan Governor John Endicott wrote to Pilgrim Governor William Bradford:

"God's people are all marked with one and the same mark, sealed with one and the same seal; they have, for the main, one and the same heart, guided by one and the same spirit of truth; and, where this is, there can be no discord; nay, here must needs be sweet harmony. And the same request, with you, I make unto the Lord, that we may, as Christian brethren, be united by a heavenly and unfeigned love, bending all our hearts and forces in furthering a work beyond our strength."

The Federal Council and the Home Missions Council were

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organized in 1908, when a new spirit of co-operation among our evangelical communions and their respective missionary agencies began to register results. In ever increasing measure, we have witnessed the practical application of the principle of co-operation until Home Mission Board office files are clustered with convincing cases that furnish ample evidence of genuine progress in this connection. More has been accomplished in this realm of responsibility during the past twenty years than in all the earlier years of American church history:

1. Church comity committees are now functioning in nearly all of our large cities and scores of rural communities, covering most of our states.

2. American Mission Boards are sponsoring co-operative projects throughout this country, and recognize respective responsibilities in officially allocated fields for Home Missions.

3. Federated and Union Churches in various parts of the United States now number approximately 2,000, many of them denominationally sponsored.

4. Interdenominational work has been developed among Filipinos, Latin Americans, Orientals, Migrants, Jews, Government Indian school children; in behalf of Summer Schools for Rural Pastors, Rural Life Sunday, World Day of Prayer; and in connection with religious programs in community churches at government public works centers, like the Boulder and Norris Dam projects, and similar enterprises.

5. *Co-operative projects with which our Board of Home Missions and Church Extension is identified, include:*

- (1) The Interdenominational Bureau of Church Architecture, with which our Methodist bureau was merged during this quadrennium, a constructive achievement.
- (2) Federated Churches at Nome and Hyder in Alaska, conditioned by alternating pastorates and interdenominational support, involve the personal and financial co-operation of Methodist Episcopal, Congregational Christian, and Canadian United Church missionary agencies in joint community service enterprises that have abundantly justified themselves to all concerned. Pending Methodist Episcopal proposals contemplate the eventual unification of all evangelical missionary activities throughout the Territory of Alaska.
- (3) Co-operative Christian Activities in Hawaii, specializing in religious education, evangelistic and social service among several racial groups, are fostered jointly by the Hawaiian and Methodist Episcopal Mission Boards. In that strategic center, the significance of whose international ramifications can hardly be overemphasized, recent conferences between administrative representatives of these two great religious organizations arouse expectations of even closer service relationships.
- (4) Puerto Rico and Dominican Republic projects reveal progressive accomplishments in the realm of church comity and co-operation: Puerto Rican territorial allocations to denominational home missionary agencies are buttressed by joint religious educational activities, the Evangelical Seminary in Rio Piedras, the Union Mission Press in Ponce, and the San Juan Union Church; the Board for Christian Work in Santo Domingo, a Methodist Episcopal—United Brethren—Presbyterian U. S. A. enterprise, records fourteen years of exceptionally

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fruitful work: nearly a score of organized churches, nearing the goal of self-support; a virile evangelistic and social service program; a full financed, thoroughly modern \$160,000 hospital, the pride of the Dominican Republic.

- (5) Boulder City, Nevada, has a population of 6,000 and boasts of its Grace Community Church, a "going concern" under one pastoral leadership, established four years ago and still sponsored by seven denominational Boards of Home Missions: Baptist, Congregational, Disciples of Christ, Methodist Episcopal, Presbyterian U. S. A., United Presbyterian, and United Brethren. With Secretary W. R. King of the Home Missions Council, it was my privilege on February 22, 1933, to participate in the dedication of that very attractive \$7,000 church, which was furnished by Boulder City contributors of an additional \$2,000. Despite the efforts of extremist groups to secure a foothold, there are only two other functioning churches in that community: Roman Catholic and Mormon.
- (6) Houchen Settlement Methodist Church in El Paso, Texas, is the fruitage of our Woman's Home Missionary Society evangelistic and clinical activities among Mexican Americans, a fine example of denominational merger possibilities. With quarters for devotional services overcrowded, the demand for a separate church building became insistent. Unwilling to create a competitive situation, we held a series of interdenominational conferences, notable for the readiness of all concerned to make reasonable concessions for the sake of the kingdom of God, that resulted in a mutually satisfactory sale price proposal from the Southern Presbyterians, who had a modest church in an adjoining block, but no institutional work. They petitioned their Presbytery and there were transferred to us both the church property and nearly one hundred Presbyterian members, who make remarkably fine Methodists, thereby ensuring a unified, productive program that is a credit to organized Christianity.
- (7) Continental United States presents a more intricate problem to church comity proposals, due to historic religious backgrounds and traditional theology, than comparatively new fields of Christian endeavor, yet substantial progress has been made and remarkable victories are being won here as elsewhere, embracing: rural and urban training schools for pastors and special workers; reciprocal exchanges of home missionary projects; territorial allocations and interdenominational mergers; co-operative appraisals of plans and policies.

FIVE-BOARD GROUP PLAN OF PROCEDURE

The Administrative Secretaries of the five Boards (i. e., Methodist Episcopal, Baptist, Congregationalist-Christian, Reformed in the U. S., and Presbyterian, U. S. A.) who co-operated in the preparation of "Master Lists" of the aided fields of these denominations, have agreed upon the following joint plan of procedure with reference to fields which appear to be competitive, either with other aided churches or with self-supporting churches of said denominations:

1. Each Board will, in whatever manner it deems appropriate, notify its denominational representatives, in each state for which the compilation of data is completed, as to the fields of that denomina-

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tion which appear to be competitive, to permit verification, correction, or amplification of the data in hand.

2. The Boards of their appropriate state bodies or local ecclesiastical unit will jointly submit all fields which appear to be competitive, for consideration and adjudication by the Comity Committee of the State Home Missions Council or Council of Churches, where such a body exists.

3. The Boards will unite in requesting the appointment of a special Joint Comity Committee in each state which does not now have a State Council, with the understanding that such special Committee will represent at least these five denominations, or so many of them as have work within the bounds of the given state. In such cases, the fields which appear to be competitive will be submitted to the special Joint Comity Committee for consideration and adjudication.

*4. Each Board agrees to limit its grant to any field named on these Master Lists, which appears to be competitive, to the period ending December 31, 1935, pending consideration of such fields and recommendation thereon in accordance with paragraphs 2 and 3.

5. Each Board will urge that a similar procedure be approved by its denominational units which conduct their Home Mission work outside the budget of the Board, or which make supplementary grants to aided fields.

6. The Boards will request the co-operation of the Executive Secretary of the Home Missions Council in the follow-up of all these cases. If possible, arrangement will be made to have one Board representative and the Secretary of the Home Missions Council meet with each State group when these fields are considered.

A co-operative Christianity, characterized by interdenominational integrity, buttressed by an unfaltering faith and ready to face the common foe with a solid front, is bound to defeat the demons of darkness and despair on every field of conflict. The perennial problem confronting the church of Christ is the problem of the people, of their economic and social environments, coupled with the prevalent problem of sin and its heartbreaking ravages. Current situations may seem new and intricate, owing to the complexity of modern life, but in the last analysis it is the age-old struggle to woo and to win the hearts of men from the call of the world, the flesh, and the devil.

THE METHODIST CHURCH

Unification of the three main branches of Methodism—The Methodist Episcopal, Methodist Episcopal, South, and Methodist Protestant Churches—is a paramount issue to Christian statesmen in America today. During the past twenty years there have been eleven church unions in this country:

1906—Presbyterian Church, U. S. A., and Cumberland Presbyterian Church.

1911—Northern Baptist and Free Baptist Churches.

1917—Three Lutheran groups form the Norwegian Church in America.

*Moratorium of one year mutually agreed upon in several intricate cases.

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- 1918—Three other Lutheran bodies form the United Lutheran Church.
- 1920—Presbyterian Church, U. S. A., and Welsh Calvinistic Methodist Church.
- 1922—Evangelical Association and United Evangelical Church.
- 1924—Reformed Church in the United States and Hungarian Reformed Church.
- 1924—Congregational and Evangelical Protestant Churches.
- 1931—Congregational and Christian Churches.
- 1931—Three Lutheran bodies merge into the American Lutheran Church.
- 1934—Evangelical Synod of North America and Reformed Church in United States.

Since the unfortunate divisions that resulted in the organization of the Methodist Protestant Church in 1828, and the Methodist Episcopal Church, South, in 1844, the reunion of Methodism has had almost constant consideration by level-headed leaders, who deplored such developments. Within two years of this later break in Methodist family relationships, Dr. Lovick Pierce, a representative from the Methodist Episcopal Church, South, visited our General Conference in Pittsburgh (1846) but, according to historical data, was not accorded a very cordial reception. Healing the hurt of schisms is an exceedingly slow process. However, the lapse of nearly a quarter of a century eased that situation and, in 1869, Bishops E. S. Janes and Matthew Simpson bore brotherly greetings to the Bishops of the Methodist Episcopal Church, South. The fraternal relations thereafter cultivated between these two major units of Connectional Methodism, climaxed at the memorable Saratoga Springs General Conference in 1916, finally resulted in definite steps toward the consummation of fond hopes for Methodist reunion, by the formulation and submission of a specific plan to the General Conferences of both bodies in 1924 and 1926, respectively, providing for two Jurisdictions, composed of the respective annual conferences and missions of each communion, with provision for an interchange of members, preachers, churches, pastoral charges, districts, conferences, and missions between these Jurisdictions; also, a General Conference, composed of all delegates to the two Jurisdictional Conferences. While that proposed plan won a decisive majority vote in both branches of Methodism, it lacked the required two-thirds vote in the Methodist Episcopal Church, South, to ensure ratification.

At a week-end stop in Saint Louis with our Motorized Covered Wagon last year, when Methodism North and South celebrated the one hundredth anniversary of America's First Transcontinental Mission under the leadership of Jason Lee with a June 24, 1934, joint Sunday afternoon mass meeting in Music Hall, Dr. Ivan Lee Holt voiced a conviction that was unanimously endorsed by the 2,000 participants, calling for an expression of opinion concerning a ringing resolution that declared, in substance:

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"During the period of her initial unity, Methodism made phenomenal progress; during the years of her separation, she has done fairly well; Methodism is still one in spirit and purpose, therefore let us forget what have become minor differences, emphasize points of agreement, and do everything in our power to hasten the unification of Methodism."

Having been a member of the previous Joint General Conference Commission on Unification for eight years (1920-1928), I know something of the ground traversed, the difficulties encountered, the expectancy generated, and the hurt of hopes deferred when the plan submitted did not carry, for reasons that need not now be restated. Another plan, prepared by the present Joint General Conference Commission on Unification, not yet officially released, will soon be published, and is even now being subjected to preliminary appraisals by both press and pulpit. Its first acid test by the General Conference of the Methodist Episcopal Church in Columbus, this May, will either hasten or indefinitely postpone the reunion of Methodism. Because of vital involvements that affect our Board of Home Missions and Church Extension, as well as all of our connectional benevolence and missionary agencies, let us ponder and pray for its consummation, in some mutually acceptable form that will conserve all essential equities, during the coming quadrennium.

ADMINISTRATIVE MATTERS OF MOMENT

Administrative and field service economies have had constant consideration throughout two quadrenniums. Compared with the present programs of other denominational home missionary agencies, the Board of Home Missions and Church Extension of the Methodist Episcopal Church has actually overdone this matter of budget and personnel retrenchments, during the depression. For the sake of a more adequate and effective performance of our tremendous task, we must begin to think in terms of reasonable expansions in several typical home missionary activities, or forfeit priceless service opportunities that may never again knock at the doors of this Board. In view of recent inquiries relative to such items, may I once more remind all who are interested in facts and figures, that there is a point beyond which intended economies become a "penny wise and pound foolish" policy. Despite disturbing deficits, and the temporary necessity of carrying an exceptional total indebtedness, current national and world crises warn organized Christianity of the fateful fact that at no time in human history was it more dangerous to soft-pedal imperatives to genuine religious progress. At whatever cost in men and money, the church of Christ must continue to move forward with a practical program of positive ministries to mankind. The extent to which we have yielded to the demands of depression psychology, during a decade, is apparent from the following data:

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First. Before the advent of the last ten lean World Service years, the organizational set-up of the Board of Home Missions and Church Extension embraced five departments and five bureaus as well as a Joint Committee on Indian Work with a full-time director, eleven distinct units, while our functioning units now number only six departments and bureaus, nearly a 50 per cent reduction:

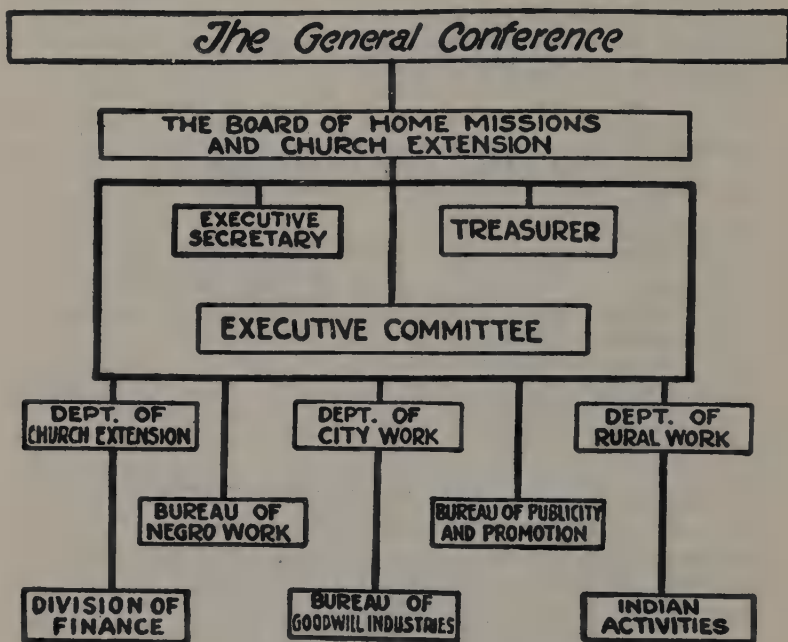
<i>Formerly</i>	<i>Current</i>
<i>Departments:</i>	<i>Departments:</i>
Church Extension	Church Extension
City Work	City Work
Rural Work	Rural Work
Frontier Work	
Evangelism	<i>Bureaus:</i>
	Goodwill Industries
<i>Bureaus:</i>	Negro Work
Church Architecture	Publicity and Promotion
Goodwill Industries	
Foreign Language Work	
Negro Work	
Publicity and Promotion	
(Joint Committee on Indian Work)	

Eight years ago, the Department of Frontier Work was discontinued, with General Conference provision for a Western Representative; four years later, the Department of Evangelism was displaced by a General Conference Commission on Evangelism; during this quadrennium, the Board's Bilingual and Indian Activities were transferred to the Departments of City and Rural Work, respectively, the Bureau of Church Architecture was interdenominationalized, and the Bureau of Publicity and Promotion now functions as a single organizational unit.

Second. Proportionate reductions in administrative, office and field personnel, plus severe salary cuts and similar sacrifices on the part of our home missionary superintendents, pastors, and special workers of both sexes, wholly or partly supported from maintenance funds furnished by this Board, testify to their love and loyalty in behalf of the sacred cause of Home Missions. Since 1924, our headquarters personnel has been reduced from 70 to 50 persons. Annual recessions in World Service receipts have played havoc with the numerical strength and service possibilities of home missionary field workers, among whom the discontinuance of scores of trained women and child-life specialists constitute irreparable losses to our rural and urban community programs. Reductions of this sort range from 6,041 persons in 1921 to less than 4,000 in 1928, and 2,531 in 1935 (a total of 2,505 specific projects, served by 2,332 pastors, 56 district superintendents, and 143 special workers of whom 100 are women). Under similar pressure, other denominations exer-

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cised greater restraint in the curtailment of their budgets and personnel. The accompanying chart is illustrative of our present organizational alignment:



Administrative and Field Force

President, Bishop E. G. Richardson, Philadelphia Area

Executive Secretary, Edward Delor Kohlstedt

Treasurer, William J. Elliott

Assistant, H. Conwell Snoko

Department Superintendents:

Church Extension, F. W. Mueller

Associate, H. C. Leonard

City Work, C. A. Richardson

Rural Work, M. A. Dawber

Bureau Directors:

Negro Work, W. A. C. Hughes

Goodwill Industries, E. J. Helms

Publicity and Promotion, J. S. Stowell

Field Service Activities:

Western Representative, Walter Torbet

Promotional Representative, Ezra M. Cox

Finance and Debt Division: D. E. Kendall, E. J. Hammond,

J. Wesley Oborn, F. Olen Hunt, Virgil Turner.

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Third. The recorded series of successive reductions in our annual administrative budget, under the close scrutiny of as efficient and considerate a treasurer as any board could ever hope to have, is conclusive evidence of the drastic economies that have been applied to every type of financial outlay which is imperative to an effective administration of Methodist Home Missions and Church Extension. Mere mention of our falling figures on administrative expenses, during the past five years, ought adequately to cover the case for this Board which, in addition to the administration of a current annual General Fund of \$1,049,-469.07 in 1934 and \$1,038,604.97 in 1935, was also held responsible for the safety and satisfactory investment of an \$8,443,-689.79 Permanent Fund; hence the financial responsibility carried by your executive officers now totals nearly \$10,000,000, with an administrative budget of only \$123,950.22 in 1931; \$109,756.45 in 1932; \$92,969.24 in 1933; \$89,987.57 in 1934, and \$88,877.56 in 1935.

Church extension and maintenance problems, plus financial demands arising from debt, drought, dust storm, earthquake, fire and hurricane emergencies, as well as periodic contingencies which involve the health and happiness of missionary families, continue to tax the minds and stir the souls of your administrative officers, on account of the limitation of World Service funds for appropriation purposes. Mainly for this reason, because a fragmentary distribution of the amount now available to districts and conferences under our former procedure would mean so little toward a realization of essential objectives, the present plan sets aside a bulk sum each year for church extension, to be administered connectionally as cases develop and on their comparative merits, all grant and loan commitments conditioned by "if and when funds are available." I ought to add, in this connection, that the invaluable services of our Finance and Debt Raising Division mean much toward the easement of this situation. The Save-the-Sanctuary Campaign has literally been a life-saver to scores of Methodist Episcopal churches that did not deserve to die.

With respect to maintenance matters, the Conference rather than the district has become a basic unit in the appraisal of respective maintenance askings, but individual projects are subjected to the joint scrutiny of Bishops, District Superintendents, Conference Boards of Home Missions and Church Extension, benefited by the counsel of administrative representatives from the office of the general Board. Despite a continuous equalization process, the chief causes that contribute toward our present appropriation problems and embarrassments, include: submergence of missionary motives, by an unprecedented pressure of local demands; exhaustion of reserve resources; falling income and financial limitations; unmet needs in old and new areas of home missionary responsibility; unfortunate comparisons, fre-

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quently based upon partial information or personal considerations.

Current Home Missions appropriation resources are determined by our proportionate part of World Service receipts; church extension and maintenance commitments are based upon financial expectancies, rather than available funds. Following careful appraisals of individual board askings in behalf of projects and programs, their respective ratios are fixed by the World Service Commission. Guarantees to certain boards, plus unexpected preferentials, and the exception of disproportionate designated gift totals, are bound to create confusion among a group of connectional agencies that are engaged in a composite benevolence and missionary task, in the performance of which each organizational unit has been charged with specific responsibilities, and assured a definite percentage of World Service receipts for that purpose. As a consequence of variations from a strictly connectional procedure in this regard, the Board of Home Missions and Church Extension suffered another current decrease in its ratio of World Service receipts from all sources: the difference between an expected 38 per cent and an actual 31.74 per cent, excluding the "Save-the-Sanctuary Fund," accounts largely for our present problem.

Untapped resources for Home Missions and other World Service agencies, still constitute the most serious financial problem confronting Methodism's missionary and benevolence boards, especially the large proportion of non-contributing church members to either local or World Service budgets. The following official statement, from one of our substantial educational center churches, with a remarkable achievement record in certain particulars, is indicative of a situation that is too painfully prevalent:

Total church membership.....	838
Church budget subscribers, 193; non-contributors.....	645
World Service subscribers, 23; non-contributors.....	815
Non-contributing families to Church budget.....	199
Non-contributing families to World Service.....	366

Despite the sacrificial support of our Christian enterprises by many missionary-minded men and women of means, to whom we owe an everlasting acknowledgment of appreciation, it is an erroneous assumption that the bulk of missionary and philanthropic contributions in this country can be traced to reservoirs of wealth. A recent book by Robert R. Doane on *The Measurement of American Wealth*, claims that:

"In the prosperous year of 1929, when over two billion dollars came from living sources into the treasuries of our churches and other benevolent agencies, only 13½ per cent was contributed by persons with yearly incomes of \$25,000 or more. Those with incomes from \$3,000 to \$25,000, gave 18½ per cent of all that was contributed, but those with incomes of \$3,000 and less gave 68 per cent of the total."

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Maintenance appropriation cuts cannot continue, in view of our increasing missionary obligations not only to underprivileged rural and urban communities, with their specific problems and needs, but to society as a whole, if Methodism is to perform her proportionate part in making America Christian, without undermining the superstructure of Home Missions. The economic and social implications of Christianity are inescapable. In his latest book, *Christ's Alternative to Communism*, Dr. E. Stanley Jones declares:

"I am persuaded that the Christian forces of the world will not throw themselves behind this movement for the re-making of the total order, unless they are sure that it is an integral part of their gospel. It must be something not imposed on the gospel as a changing social fashion, but the soul of its very soul. Jesus was right when he refused to give rules. But if we do not find rules, we do find principles—clear intimations and suggestions so definite and clear that we can mark out the road for the future. We can see quite clearly what his program is. That program is the Kingdom of God on earth. In this conception he announced a higher order, founded on love, good will, and brotherhood, breaking into and transforming and ultimately displacing the lower world order founded on greed, selfishness, exploitation, and unbrotherliness."

Notwithstanding several periodic reappraisals of Home Missions; the successive elimination of projects; and essential adaptations to the missionary demands of developing areas of life and Christian responsibility, we must cultivate a keener sense of individual concern for the financial undergirding of Home Missions and World Service, on the part of our entire administrative personnel: staff, board, district, and general. May I presume to offer three suggestions in this connection, based upon reactions from the field: *first*, instead of majoring in negatives and magnifying mistakes of the past, of which there are enough to keep us all very humble, let us enlarge upon the achievements of Home Missions in the matter of actual life enrichment, of which there is an accumulation of data that abundantly justifies Methodism's total investment of men and money in this field of Christian activity; *second*, would it not help the situation if, instead of preaching quite so many sermons, whatever their quality, those of us whose duties make possible so many privileged missionary contacts, would more frequently capitalize opportunities to portray and interpret national and world movements, policies, and programs for human betterment, thereby ensuring missionary visions, plus a sense of personal and collective responsibility to many congregations that, according to dependable data, are seldom challenged by a missionary message that deals directly with actual life situations and needs that should be reckoned with by the Christian church; *third*, while we are absolutely in accord with the policy of a connectional procedure in money, as well as other matters of moment to Methodism, it must be apparent to all concerned that an equitable application of even

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so desirable a policy as that is inevitably conditioned by a mutual agreement to that effect on the part of all our World Service agencies.

However, reports and reactions from the field justify the assumption that the financial tide is turning; that World Service receipts are bound to increase; that the dawning of a better day for Methodism's benevolence and missionary work is at hand. It is heartening to note that, even in flood and drought-stricken areas, several Annual Conferences actually recorded gains in World Service receipts last fall. There is some real evidence of an awakening on the part of many people to an appreciation of the privilege and obligation to share with others Christianity's priceless assets; to co-operate more generously in making it possible for Home Missions to function effectively in America's underprivileged and unevangelized communities. Despite the \$60,000 decrease to be reckoned with in determining our maintenance appropriations for 1936, we found a way to avoid another reduction in the all too meager support of our self-sacrificing home missionaries, whose heroism and consecration compare so favorably with the rare records of other missionary messengers, past and present, here or elsewhere.

DEPARTMENT OF CHURCH EXTENSION AND DIVISION OF FINANCE AND DEBT RAISING

F. W. Mueller, Superintendent

In the very nature of the case, this report on Church Extension will deal largely with the Sanctuary and the fierce struggle that has been raging oftentimes against overwhelming odds, in seeking to prevent church edifices from being confiscated. Giving the Sanctuary situation preferentially of my time and service, necessarily some other activities for the department had to be temporarily postponed. However, we can report having provided 63 projects with modest grants of aid from the Emergency Fund, ranging usually from \$100 to \$300, in assisting to replace some of the fire- and flood-destroyed churches, but this still leaves forty to fifty communities which have lost their chapels or mission churches in such disasters, and where Methodism has the sole or major responsibility, without the help they urgently need to re-establish God's House.

In the earlier years of the Church Extension Society, considerable emphasis was given to memorial chapels. A gift of \$250 to \$500 constituting a memorial for some deceased member of the donor's family, would develop a mission church, costing from \$1,200 to \$1,800. Under this inspiring challenge, 1,351 memorial churches have been scattered across the country, many of them in remotely located communities and some even in apparently forgotten rural sections where jack rabbits and foxes bid

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each other farewell. Ten memorial donations were placed the last four years.

The urgency of reconditioning a large number of churches in various parts of the field is increasingly demanding attention. From one district comes the report that "almost every point has a Church Extension need." Another district superintendent, from our western territory, with intense earnestness, appeals for help for ten churches, mostly in isolated communities, where the one church, like a lonely sentinel, keeps watch by day and by night over the religious destinies of its adherents. In pressing his claim for attention and aid he writes: "These are my most needy places. These must be saved. My heart pulls and my men and their families are calling to me. The men are suffering. Please, can you not find some way to help these men and their churches?" Alaska, Puerto Rico, and most of the districts have appealed for assistance in repairing or remodeling chapels and churches. This item takes on particular significance because of our steadily declining income which has kept Church Extension appropriations at such a low level.

Methodism has always recognized with appreciative concern the importance of providing and maintaining a place of worship in a community. As early as 1784, the Church had a law making it obligatory to secure contributions for this cause. Preachers were to insist everyone "not supported by charity" should give. If in our day this exception were to be observed, it would have excluded in some communities one-half or more of the membership from enjoying the privilege of supporting the church and its program. The effort of loyally sustaining the Church in these days and years of financial strain and stringency has revealed and revitalized a spirit of devotion and sacrifice to the things of God among our people which is most beautiful to behold and elicits the admiration of all who have the capacity to understand its deeper meaning.

BUREAU OF ARCHITECTURE

We have joined with various other denominations in the formation and maintenance of the Interdenominational Bureau of Architecture, which was organized by the Interdenominational Committee on Church Building of the Home Missions Council and has offices located at 105 East Twenty-second Street, New York City. Fortunately, the Rev. E. M. Conover was secured as the Director of the Bureau, and is, due to his wide experience and technical knowledge of this field of endeavor, gradually developing the service possibilities of this organization with gratifying and acceptable results to the various constituent boards and denominations. We have reason to believe that, to the present denominations co-operating, others will be added in the near future, thus giving a more equitable distribution to the maintenance of the Bureau and perceptibly widening its field of

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service and opportunity. We are co-operating with the Interdenominational Bureau in the requests for architectural counsel and plans which reach us and have received most satisfying reports from the churches thus served. The Church Extension Department only maintains service contacts with several architects to look after the interests of our missionary projects and such other items as would naturally be expected from us on the basis of the requirements of the *Discipline* and the action of the last General Conference.

PROBLEMS TO BE SOLVED

The avalanche of solicitation and appeals to come to the rescue of "God's House" has continued without abatement. At times, with telegrams, long-distance calls, special messengers, air-mail, and special-delivery letters, individual and committee visitation and office interviews, supplementing our heavy regular daily mail, the combined impact seemed like Niagara's torrents rushing the precipice. Each project had an appeal that could not be ignored, each applicant insisted his case was most urgent, and each intercessor prayed for immediate attention. Mark Twain once said, "Everybody talks about the weather but nobody does anything about it." He was wrong; railroads have been doing much about it, at least, to the extent of "fixing" the weather through their air-conditioning methods. In these recent years, Methodist Sanctuary debts have been the subject of wide discussion, but no one dare say that the church-at-large is not doing anything about it. If all could know what has been crowded into the day-and-night work of the Church Extension Department and the Division of Finance and Debt Raising activities in behalf of Sanctuary-rescue work of the past year, it would give incontrovertible evidence to everyone "that something is being done about it."

THE DIVISION OF FINANCE AND DEBT RAISING

The Division of Finance and Debt Raising has been busy answering distress calls from all sections of the field. Beginning several years ago in extreme modesty, this exceedingly important service-adjunct of the Church Extension Department has expanded its activities to the extent of contacting with some phase of our "Vitalization Program," last year 319 churches, ranging in membership from 150 to 1,600. This service is our best answer to the question: "What shall we do about it?" which comes to us, either stated in so many words or implied, in the hundreds of letters from pastors and committees of debt-ridden churches. One additional worker was placed in the field in recent months, made possible through the munificent endowment gift of \$100,000 from two of God's noble sanctuary devotees. Several other contributions from interested friends have been added to the Fund through which it is our fond and firm hope a suffi-

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cient foundation may be established to make this remedy, for an unprovided current budget or a crushing church property debt, available more nearly to the constantly increasing appeals from the field. What an alluring opportunity for a real productive investment!

SAVE-THE-SANCTUARY SPECIAL OFFERING

The pages of Methodist history, containing the matchless story of building and maintaining the Sanctuary, tell us of several periods in which economic strain and financial disability seriously endangered God's House, but in each instance our much vaunted connectionalism came to the rescue. In the last special effort in 1907-08 an appeal for \$300,000 to prevent auction sales of mission churches swept the field. The denominational forces answered the call, even if, for the moment, other causes were deferred, and rescued the Sanctuary. Surely in this day, when more than ever we need these impregnable fortresses to give us the sense as well as the reality of security, nothing must be left undone which we can do denominationally to safeguard our chapels and churches.

Through the Save-the-Sanctuary Movement and the modest Special Offering, many Sanctuaries were rescued from being confiscated through foreclosure. The funds thus received were administered in accordance with the following policies:

1. The money is not donated but administered as a loan.
2. It is to be used as a missionary loan at one per cent interest as a stimulating factor in refinancing a critical church property debt.
3. The proposed aid must be recommended by the Conference Board of Home Missions and Church Extension of the Annual Conference in which the respective church is located.
4. The local church raises funds proportionately.
5. Preference is to be given projects—
 - a. In non-competitive fields.
 - b. Where Methodism has a distinct responsibility and missionary opportunity.
 - c. Whose creditors urge settlement with generous donation offers.

DEPARTMENT OF CITY WORK

C. A. Richardson, Superintendent

It is much easier to study the experiences of past generations than to prophesy correctly for the future. Yet we must soon be aware of the fact that enormous changes are taking place in our American population. The National Resources Commission declares that in 1960 there will be twice as many people living of the age of sixty years as is the case now. In other words, we are in the process of becoming a nation of old people. There are two main reasons for this change. One of them is the better health care and health conditions under which we live, the improving science of medical care. The other is the steadily declining birth rate. Yet another reason is the cessation of immigration, for the

stream of newcomers entering this country in the first and second decades of this country was made up of youth and early middle-aged.

Sociologically this new situation will have a large influence on our life. Any attempt at old-age pensions will have to take account of twice the number of aged that are now found in this country. The decline in the percentage of children and youth should make it easier to care for them and make it possible to give them a better education.

Since these changes are most evident in the urban populations, it will mean that leaders of urban church work must begin to reshape their activities, as well as to be prepared to provide religious ministries in new lines.

FACING NEW CONDITIONS

I wish therefore to call your attention to at least two conditions which urban church workers and leaders will most certainly have to face in the next generation, and for which we in our part should be exploring for them. *First:* the solid foreign-speaking sections of our cities are steadily being reduced. There are several reasons for this: such as the decline in the use of the old-country tongue, as the children are American born; the better economic situation of the second and third generations of immigrant stock, by reason of which there is a constant moving out to better living conditions; and the regular and constant deterioration of residential property, which, in at least three decades, passes from a fresh new house to the direst and most forlorn slum dwelling.

Second: the anticipated activity of the urban and national slum-clearance planners will most assuredly affect the population as regards the ministries of our evangelical churches. Mr. Nathan Straus, the Special Housing Commissioner of New York City, is reported to have told New York that that city still "has buildings built in 1879 which contain more than 250,000 rooms without windows to the outer air," and that "1,500,000 people in that city are forced to live in crime-fostering and disease-breeding tenements." What is true in New York is mainly true of other of our great American cities. The reestablishment of this million and a half of people in suitable housing will most certainly present a task and an opportunity for our churches. There must be precautionary steps taken to see that churches are not zoned out of these developments, and further that proper and adequate ministries are provided when the opportunities are presented. This will not be done by individual churches seeking such locations; but by co-operative connectional support for such vital urban projects.

I believe, therefore, that we must re-emphasize the new communities and the new groupings of our down-town city populations. Twenty years ago we began to give large and worth-while

emphasis to the foreign-language peoples. We now must definitely turn to the English-speaking children of these people. This cannot be done solely with foreign-speaking churches. Just as our German and Scandinavian brethren have developed an almost complete English-speaking ministry, so the other groups, the Italian, Mexican, Japanese, Slovak, Lithuanian, and Portuguese, are fast becoming English-speaking in their ministries. This can best be accomplished by that mixture of the languages that can serve both young and old, and in every one of these groups we have fine illustrations as to how it can be done.

The children of our foreign-speaking brethren are giving good account of themselves today in America. They are in education and in government. Angelo Patri, the school teacher of New York City, and son of an Italian immigrant, is read by millions of people in his syndicated newspaper articles on *Child Training*. In more than one city these men have been elected to the office of mayor.

Those who were present at the last Council of Cities or who have read the report of it, *Toward a Christian City*, will recall the excellent work our church is doing in its racial ministries. There has been no time when this work was more needed, nor when young men educated for a bilingual ministry were more needed. We should be making provision to cover this need with well-trained consecrated young men.

In like manner it is clearly evident that most of our urban church workers must give attention to the needs of the peripheral communities of the metropolitan areas. For six years we have been in a crisis—but the national population has continued to grow toward the city. Frequently we are given figures that indicate the shortage of housing facilities in the United States. These figures seem quite appalling, but we know that when the new building of homes begins it will be at the circumferences of the cities. Even in the period of the past six years there has been a steady population movement in that direction.

METHODISM AND THE CITY

It has been customary for some to refer to Methodism as unequal to, or unequipped for, the city task. It has been said that we are rural by training and by thinking. It is said that our ministers are rural born and bred, and the assumption is that, therefore, we are unequipped to meet the needs of urban populations. To me the assumption is not justified. By the same token all churches, all educational institutions, all commercial and industrial organizations, would be so handicapped.

To the man of inexperience who first faces a city church from training or residence in the country, it may seem that Methodism is not fitted for the task. He himself does not know where to begin, and hence thinks the Church is at fault. But if you will go to any one of the great American cities today in which

our Methodism is at work, you will see an outstanding piece of church work being done by "the people called Methodists," and you will find a group, larger or smaller as the case may be, at work at the city as a whole. He who undertakes to say that Methodism today is not city-minded, or is unable to cope with urban needs, is merely emphasizing his own inexperience. Boston, Brooklyn, New York City, Philadelphia, Baltimore, Washington, Pittsburgh, Cincinnati, Buffalo, Cleveland, Detroit, Chicago, St. Louis, Milwaukee, St. Paul, Minneapolis, Denver, Los Angeles, San Francisco, Portland, Seattle, and other cities besides—to mention only the larger—each one of these cities gives an illustration of what Methodism is doing and can do to cope with every type of urban problem.

Bewildering, amazing, appalling, enticing—here is the city for which our Lord has plead. It has strange people whom we do not know. There are bad people whom we are sometimes tempted to shun although Jesus did not. But there are helpless people whom we must serve. We have not solved the problem of the city for we have not solved the problem of sin and selfishness. But there are devoted men giving their lives in these city tasks, and there are men and women in their churches who are living in order to save the cities and their peoples.

It may be a hope, a prophecy, a dream, but please God, some day, as a part of the coming of His Kingdom, He shall gather the cities to Him as a hen gathers her brood for safety. We press on "Toward a Christian City."

DEPARTMENT OF RURAL WORK

M. A. Dawber, Superintendent

The Rural Church

The rural church continues to be something of a problem, but this also carries with it a sense of opportunity. The danger that obtains and that has been intensified during the last twenty years is that the city churches do not fully appreciate the importance of the rural church to the life of the city and the nation. Granted that the largest ratio of population is living in cities, we must remember that a very large proportion of the city population is Catholic and Jewish. There is also a remarkable increase in the rural population during the last four years, so that, today, we have in the United States, the largest farm population in our history. We are concerned here with the rural population as a great Protestant field and religious opportunity. The strength of American Methodism is in the rural churches. Studies made in the foreign field reveal that the great bulk of foreign missionaries came out of rural churches, and these, for the most part, in the middle and western states. During the last four years there has been a weakening of many rural churches. This has been due, in some cases, to a lack of interest on the part

of official leadership. There are, of course, glorious exceptions to this statement, and where the leadership has been alert, well informed, and aggressive, the rural churches have held their own or gone forward. But it has been exceedingly difficult to maintain the morale of the ministry because of the attitude of some official leaders. Many of the outstanding rural pastors became discouraged and accepted appointments to city churches. There is a feeling abroad that, unfortunately, has too much truth behind it—that, if a man wants to get anywhere, he must get out of the rural church. We have many well-prepared pastors who are perfectly willing to invest themselves for a number of years in the rural field, but they would like to feel that they were doing something worth-while, and, also, that they had the respect and the backing of the leaders of the Church while they ministered to these needy, difficult, and discouraging parishes. One of the most helpful contributions that could be made at this moment would be for the leaders to come forward with a ringing declaration of their faith in the country churches and their willingness to do all they can to encourage and help these pastors to a vital ministry.

The General Situation

The general rural situation is one that is challenging the best minds of the nation. As never before the political leadership is making an effort to grapple with one of the most baffling problems that ever confronted the rural people. During the last ten years significant transformations have taken place in the rural areas. The changes in economic production, social organization, and community development have brought new problems that must be solved. The religious life of the people has been seriously affected by these changes. The Church must, therefore, not only take an intelligent interest, but also link itself up with those agencies that exist to promote the welfare and advancement of rural people.

To legislate in the interest of American farmers is extremely difficult because the country is so large and the interests of the farmer so diverse. But it would be in the interest of the largest group of farmers, and the nation as a whole, to pass laws that would help the small unit family farm, discourage tenancy and promote home ownership. We should discourage mass production, corporation farming. Large-scale farming encourages tenantry, migrancy, and a landless people. It is practically impossible to build a community or establish churches among them. Home-ownership-farming creates a dependable people, reliable and trustworthy citizens. Home-owning farmers are the citizens who support schools and churches and elevate the moral and spiritual standards of the community in which they reside. The church must bear its witness of righteousness on such questions which vitally affect the welfare of millions of human beings. The Department of Rural Work has been the voice of the Church

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in this matter. In pulpit, press, and conferences, in summer schools, discussion groups, and seminars all over the country, it has endeavored to make clear the problems that are involved in our rural life, and to lead in those forward movements that would promote the best interests of the rural people and the nation as a whole. It has been the source also to which the pastors of rural churches have come for aid and advice upon the manifold problems of the country church. It has represented the Church in the several national organizations of rural interest and in carrying forward such unified programs of rural welfare that, from time to time, have been developed.

Leadership Training

In spite of many discouragements we have continued the training program. During the past four years about 1,500 rural pastors have attended the two-week schools, held in colleges of agriculture or theological seminaries in various parts of the country. A similar number have been reached by one-week schools or institutes. Modest scholarships have been provided to make possible the attendance of these pastors. Without this aid from the Board of Home Missions and Church Extension, it would have been impossible for hundreds of these men to receive this inspiration and training. This program must continue inasmuch as every year a new crop of ministers comes into the work. With very few exceptions these men are appointed to the rural charges. While many of them have received some training in theology and the academic subjects, few of them have been given any help in the understanding of the problems of rural life or the building of a religious ministry to rural people.

In this training program we have had splendid co-operation from the state colleges of agriculture, some of the theological seminaries, and also the Board of Education. We are more than grateful to all those who have so generously helped in this work, but in particular, would express our thanks and acknowledge our indebtedness to the agricultural colleges that have made available their faculties and equipment, and have expended thousands of dollars in providing a program of extension education for rural leadership in the special interests of the country church. It is a matter of deep regret that more of those who are charged with supervisory responsibility have not seen the value and importance of this contribution of the state colleges. Because of a lack of co-operation we may lose much of this service. The extension departments of these institutions have also desired to co-operate in the building of a constructive program in the town and country communities. They have now reached the limit of their patience in waiting for the church leaders and organizations to join with them. With the recent developments in national administration in the realm of rural reconstruction, unless the churches quickly take advantage of the opportunity

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for co-operation that has been offered, the door will be closed and the churches left out of the program altogether. In many communities this has already happened.

THE LARGER PARISH

The rural community has changed. It has moved from the small hamlet or village group of some fifty families to the larger areas of some three to five hundred families. Other institutions have adjusted themselves to this change. The economic, educational and social unit now embraces this larger community. For the Church to ignore this change and to continue with the old unit is to commit suicide. The larger parish offers the most hopeful outlet for the rural church to continue its ministry. In spite of all the obstacles that have been cited, we must find some way to develop larger parishes in the town and country field. The Department has not let up in its activities in this regard. The quadrennium now closing has been a most difficult time to press the adoption of this plan, but we purpose to continue the advocacy and the organization of the larger parish wherever we get an opportunity. In too many instances we are called upon to supplement the salary because the church is limited to an area of population and resources too small to provide support itself. Such areas are no longer complete communities, but need to be linked with adjoining territories to make possible a community life and a program of social and religious ministry in keeping with the trend of the time.

Another reason for the failure of some larger parishes and special rural projects is the changing superintendency. As a rule, it takes six years to get the district superintendent inspired and informed to undertake this type of program and to get under way. Then he is moved, another man takes his place, and the work must begin all over again. Our experience leads us also to believe that most superintendents do not want to do what their predecessors have done. Many have the idea that to succeed they must scrap all the special efforts and outstanding achievements with which the former superintendent's name was associated. The larger parish has had an unfortunate experience in this regard. The movement cannot succeed unless we can be assured of the interest and support of the bishops and district superintendents.

Salary Adjustments

One of the most serious barriers to the work of the town and country church is the pitifully small salaries for the pastors. The Department has been much concerned with this problem and has worked with a number of conference commissions in developing plans to provide more equitable salaries looking toward a definite minimum for conference men. The Church has had much to say about injustice and inequality in the economic

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structure in general, but has failed to deal with it within her own institutions. Some of the most glaring injustices and inequities obtain within the ministry itself. This has created conditions of poverty with all its consequences in the homes of the poorly paid pastors. The responsibility to remedy this situation lies heavy upon us. We are not pleading for equality. Under the varying conditions of our work with its multiplicity of situations there can be no such thing as a flat equality. But equity there must be. A ministry based upon such conditions of salary range that now obtain in our Church is impotent to deal with the problems of modern society.

The American Indian

The American Indian is the oldest mission group in the missionary program. During the quadrennium we have celebrated the centennial of Jason Lee's missionary journey to the Indians of the Oregon country. We would do well to remember that, in a very real sense, missions to the Indians date back to John Wesley, whose coming to America was motivated by a deep concern for the welfare of the Indians and a desire to preach the gospel to them. Methodism was a pioneer in missions to American Indians.

The Indian group is one of the smallest, numbering some 330,000. Mission boards have spent more per capita on Indians than upon most other groups. There is probably no group in which the problems of race, religion, education, economic and social life are more difficult, calling for special understanding and technique. The problem is to develop a leadership and program more in harmony with the background and psychology, the interest and abilities of the present-day Indian. This we have tried to recognize, and during the last four years have made many adjustments in this direction. We have advocated, and still press, the importance of a united approach of the Protestant home mission boards in work among Indians. The independent denominations' program is under severe indictment by leading Indians. We have sought every opportunity to have our work considered as part of a larger interdenominational program. We are on record in the Home Missions Council to this end and stand ready at any time to join with the other denominations to achieve this purpose.

Summary and Conclusion

The country church is just beginning to feel the real impetus of the educational, political, economic and social change which is nation-wide. It is the last of the several institutions to face the adjustments that are necessary. There are reasons for this. The Church is a voluntary institution and cannot move as rapidly as other institutions that are supported by taxes and the power of compulsion. The Church is the creature of local inter-

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est, of prejudice, of tradition and sentiment. We must needs be patient, but we must also press forward with all possible speed consistent with support and willingness of the people to follow.

The country communities are in greater need of the Church and its ministry than ever before. The rural people are confronted with uncertainty, insecurity and a confusion of purpose. The Church must be strong and its ministry intelligent, courageous and self-sacrificing in order to command respect, confidence, and leadership. We need fewer churches but better ones; less ministers but real ones. A strategy for the country church must include the following considerations:

1. More consolidation of churches and charges, making possible stronger units of work with larger membership, and better financial support.
2. An appreciation by the church-at-large of the inherent worth of the country church and the importance of the work of the country pastor. The rural ministry needs more than anything else appreciation and encouragement.
3. Some plan must be worked out to provide the rural minister with more opportunities for continuing education, more contacts with his fellow ministers, better facilities for reading and study.
4. It should be possible for men who have served faithfully and successfully the rural church to receive promotion and appointment to administrative office without having to turn their backs upon the rural ministry. In a church so largely rural as ours, rural experience should count for something.
5. The rural community is still the seed bed of the population and of the city church. We must continue and enlarge the program of children's and young people's work. The church school and Epworth Leagues are important interests in the rural church. There should be a special worker on the district if possible, but at least in the conference, giving full time to these activities having special regard for the rural situations.
6. Some way must be found to reach the unchurched rural communities. The tragedy of competition is its counterpart: neglected rural sections that are churchless and godless. These are purely missionary in character and may be found in every state in the union, particularly in the states where we have the largest number of competitive churches.
7. There are new rural-urban communities that are developing. These are to be found around large cities such as Chicago, Saint Louis, Philadelphia, New York, and on the Pacific Coast. They call for special study and planning and also for financial aid to get the church on its feet. It is important that we work for an assignment of territory in these new centers and thus avoid the mistakes of yesterday in competition. But once these are assigned to us we should provide enough aid to do something that will justify our acceptance of the responsibility.

GOODWILL INDUSTRIES

Founder and Director, E. J. Helms

The primary purpose of Goodwill Industries is to help physically, mentally, socially and vocationally handicapped people to realize the highest physical, intellectual, vocational, cultural, moral, spiritual and social usefulness they are capable of attain-

ing. In the carrying out of this purpose the Goodwill Industries naturally touches people in four general fields:

A. Those who are provided with employment, training, and rehabilitation within the Goodwill Industries and the prospective applicants for such services. To these the Goodwill Industries offers employment, vocational guidance, training, and adjustment; social service and counsel in the attention to health, domestic and other similar problems; the development of their cultural, spiritual and social life so as to help them through personal counsel and group activities to realize the more abundant life of which the Master spoke and which we covet for all people. The people to be considered for this type of service are divided into three groups: (1) those who are mobile and can make their way to and from the Goodwill Industries unassisted; (2) those who are physically handicapped but who can, with transportation provided, work in the Goodwill workrooms; (3) those who are so seriously disabled that work must be taken to them in their homes.

B. The people in the second general field of Goodwill service are the customers in Goodwill stores. Here it is our responsibility not only to sell merchandise at prices fair both to them and the Goodwill workers, but also to help Goodwill customers to secure the greatest value for the dollars they have to spend and the materials available. This, of course, is possible through store service, educational classes, and personal service. The Goodwill Industries do have a further responsibility to Goodwill customers, as with every other person in contact with the organization; namely, to help them to realize the more abundant life. This would be made possible through personal service and group activities similar to those suggested for Goodwill workers.

C. The people in the third general field of Goodwill service are the residents of the communities around Goodwill centers. It has long been an accepted fact that the Goodwill Industries, as missionary organizations, should endeavor to meet unmet religious and social service needs of the communities in which they are located. This service is likewise made possible largely through personal counsel and group activities similar to those suggested for Goodwill workers and customers.

D. There is a fourth field in which Goodwill Industries has a real opportunity for service. The people in this field are those who are making possible the work of the organization through contributions of money, material, and service. The Goodwill Industries should give especial attention to the development of the contribution of personal service, in order that through this the philosophy and ideals of the Industries may more thoroughly find their way into the general life of the community.

NEGRO WORK AND RACIAL RELATIONSHIPS

Director W. A. C. Hughes

In a pamphlet prepared by the late Bishop Joseph C. Hartzell, we found the following:

"When 1846 found a divided Methodism in America, of the 447,961 who composed the Methodist Episcopal Church, South, 118,904 were Negroes, nearly all of them slaves. The Methodist Episcopal Church, with a membership of 644,558, had a Negro membership of 30,516, of which 20,000 were slaves."

This Negro membership was chiefly located in Maryland, Virginia, Delaware, New Jersey and Pennsylvania. Missionary

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work with the Negro from 1846 until the Civil War was largely confined to the area which now makes up the Delaware and Washington Conferences. These Conferences have a combined membership of 67,000.

The Civil War and the emancipation of the slaves made the Southland a very fertile missionary field and the Methodist Episcopal Church literally plunged into the task of educating and Christianizing a race.

Our mission board, and later the Freedmen's Aid Society and the Woman's Home Missionary Society (organized by Methodist women for the purpose of leading their colored sisters in the fine art of making homes) built churches, schools, colleges, and homes which are the American white man's finest and most generally helpful service to a race that was in a maze of confusion. The fine personalities sent by these agencies brought to the Negro a love and respect for learning. They outlined a program of intellectual improvement based on the best concepts of white civilization, and their continued presence among us gave us living examples of genuine Christian culture. To this the Negro answers back with:

A Methodist Episcopal Church membership which has grown from 30,516 to 321,000, a proportionate increase larger than the entire church has had during the same period.

A church property with a total valuation of \$20,248,219.

A ministry that is regarded as among the foremost in qualifications for leadership among the colored people in America.

A service to world-wide Methodism, represented in their missionary offerings, which has consistently led the entire denomination.

No other race has achieved so much with as little help from without. No other element of our population has risen to such heights with so many handicaps.

A Glimpse at the Negroes' Economic Status

One of the gravest problems that confronts the nation today is that of relief. In spite of a bold period of experimentation millions of citizens are on the relief rolls. In October, 1933, 2,117,000 Negroes were in families receiving relief in the United States. These represented 17.8 per cent of the total Negro population as of the 1930 census. In January, 1935, after two years of recovery measures, 3,500,000 Negroes were in families receiving relief, or 29 per cent of our 1930 Negro population.

The unemployment census made by the Government in 1933 revealed additional facts on the extent of the problem. An analysis of 23 states, each of which had a Negro population of 100,000 or more in 1930, brings to light some interesting contrasts. Ten of these states showed a disproportion of Negroes to whites in urban areas equal to, or greater than, the average for the country, the greatest disproportion occurring in Missouri, New Jersey and Ohio, each with approximately four times as

great a percentage of Negroes as whites on relief. In none of these 23 states was there a greater proportion of urban whites than of urban Negroes on the relief rolls. In New York, Illinois, Ohio, and New Jersey there were three or four times as great a percentage of Negroes as whites on relief in rural areas, and in Pennsylvania and Michigan twice as many.

The Church and the Present Crisis

It is no small challenge which meets the church when confronted with grave social and economic problems. Is the church to play the role—"Hear nothing—see nothing—speak nothing"—when these problems confront it, or will it go forth bravely into the struggle for the more abundant life for all people?

Most of these social and economic problems are not racial, because bacteria and various forms of social disorganization are, in the last analysis, no respecter of persons. They are community problems which must be solved through mutual resources.

The problems of the Negro churches seem overwhelming in these fields but one does not need a microscope to discover that they have their counterparts in the churches of all other groups.

RURAL LIFE

As a whole, our outlook in rural America is not so hopeful as it was ten years ago. There seems to be no plan anywhere for a constructive and permanent program of service to our rural people who are three fourths of our Negro population. Denied the right of franchise, they have no participation in government. Their schools are of short terms. Their teachers are poorly prepared and their farms are worn thin. There is little market for what they produce and the agencies set in motion by the Federal Government have little effect upon our people, largely because their interests are administered by local leaders who are usually prejudiced. Even the Agricultural and Mechanical College, the State School for Negroes, has a very small proportion of its student body from the open country sections of the state. The country youth cannot secure funds for his education. The tendency among young people, especially if they have city contacts, is to leave the country and do their suffering in the cities, where there is a better chance socially, and, perhaps, economically.

To meet the needs of these people we have consistently promoted our Rural Pastors' Schools with a hope of reaching our country people with a program that will:

1. Improve the type of church program.
2. Improve their home and living conditions.
3. Improve social conditions so that the young people will find these country places interesting and worth living in.

We have done our best service of the quadrennium in our Summer Schools for Pastors. The schools are entirely different

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from the Conference Course of Study groups. We bring together pastors in active charge of churches and confine our study to problems growing out of conditions in the general area from which these pastors come. We enlist teachers and lecturers from state and Federal agencies, for it must not be forgotten that the Negro church is the main channel (almost entirely so in rural life) for the distribution of information to the race. To these schools we bring instruction in health by state agents, teachers in the field of home economics, farm demonstration agents and social workers. These make up our faculties. Classes in preaching and pastoral care, church administration, and youth and the church are taught by professors from Gammon Theological Seminary, Morgan College, and members of the staff of the Board of Home Missions and Church Extension.

During the summer of 1935 we had an enrollment of 480 pastors. For the quadrennium we conducted 45 institutes in 12 college centers, graded so as to cover ten days of actual classroom work each year.

For the four years now ending we had a total enrollment of 1,990 ministers and an average of 495 each year.

LATIN AMERICAN MISSION AND MIGRANT WORK

Superintendent Vernon M. McCombs

The return of many Mexicans to their Fatherland has made great inroads into our membership. It is a new dispersion. Inspiring letters come from all parts of the Republic to the south, telling of productive Protestant centers, and many cases of organized Sunday schools, the fruitage of these new contacts. One must also remember that thousands of Mexican people in the United States have been in utter economic distress. Racial discriminations have been cruel and criminal, but have resulted in an organized quickening of sympathetic interest among friends of our Mexican work; also, in an enforced movement toward citizenship.

Vital statistics for the quadrennium, gleaned from the workers' monthly reports:

STATISTICAL STATEMENT

3,902 conversions; 1,704 baptisms; 390,756 contacts with Latin Americans; 237 sent to Christian schools; 38,920 letters written; 275 weddings; 5,863 Bibles and 258,139 tracts sent out as "silent missionaries"; 87,988 "helped to help themselves"; \$9,330 given to benevolences; \$16,750 raised for self support; \$65,700 total giving; 3,373 total full members; 1,076 preparatory members; 6,314 members of all kinds; 6,035 pupils in 75 Sunday schools; 1,940 in the Epworth Leagues; 464 in the Brotherhoods; 685 in the Ladies' Aids; 7,263 adherents; 32 local preachers; 279 volunteer workers; 75 regular workers; 108 preaching places; 982,411 miles traveled during the quadrennium; 286 tithers; and 131 taking the church papers.

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COMPARATIVE RECORD

	1912	1922	1932	1934	1935
Members of all classes....	113	1,535	4,096	5,576	6,314
Total giving.....	\$130	\$4,603	\$17,047	\$14,569	\$18,785
Sunday-school members..	123	1,931	4,945	6,077	6,035
Attendances at services during year.....	2,400	93,326	301,283	411,710	446,245
Charges.....	3	21	45	47	47
Ordained men.....	5	14	32	36	35
Different Latin Americans reached.....	300	18,945	96,583	126,139	104,008
Folk helped to help themselves.....	60	5,725	31,375	32,159	87,988
Converts.....	48	540	1,015	934	841

UTAH AND NEW MEXICO

W. E. Blackstock and Francis L. Geyer, Superintendents

Our Utah and New Mexico Missions have new superintendents, appointed a short time ago, in the persons of W. E. Blackstock and Francis L. Geyer, respectively. Both leaders are taking their significant responsibilities with the utmost sincerity and seriousness, determined to give a good account of their stewardship in fields of activity that call for unusual sacrifices on their part, as well as the part of their pastors, who have heroically clung to their tasks, notwithstanding the exceptional privations endured by them and their families, on account of business stagnation and depleted resources that forced reductions of even meager pastoral support and, in many instances, caused actual physical distress in parsonage homes.

Future Protestant work among Mormons is a question that needs to be faced with frankness and determination by American mission boards, who must be willing to modify objectives, in order to justify their activities. The idea that the Mormon Church would vanish as Protestant missionary programs developed, has not materialized. Mormonism, while not a decisive spiritualizing force, has had amazing success in its institutional expansion. In the intermountain states, it is still spreading rapidly, consolidating institutional gains. Gentile churches can render an increasingly worth-while contribution toward the enrichment of spiritual character within the Mormon Church. However, to accomplish this laudable purpose, a more unified and co-operative service is imperative. Home Mission boards are working toward this end, and the outlook is encouraging.

New Mexico is a pioneer missionary field, characterized by as primitive environments, in many particulars, as the work of early Methodism in America. In this territory, with its primitive conditions and racial mixtures, mainly of Mexican descent, the demand for a forward movement is imperative. Methodism must take to heart this tremendous task of evangelization in New Mexico.

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METHODIST MOUNTAIN MISSIONS

J. S. Burnett, Superintendent, and Hiram M. Frakes, Associate

Seventeen years of productive service in the Smoky Mountain Mission under the able leadership of Dr. J. S. Burnett, and a decade of similar service in the Kentucky Mountain Mission, under the vigorous leadership of the Rev. Hiram Frakes, have been crowned with results that abundantly justify Methodism's missionary investments of men and money in these rural regions and pocketed mountain villages, evidenced by a multiplicity of convincing exhibits, many of which have been published in *Advocate* articles and previous reports.

America's Southern Highlands, clustered with isolated communities that are almost inaccessible to one another on account of forbidding mountain ranges and a woeful lack of transportation and communication facilities, cover an area 600 miles north and south by 200 miles east and west, embracing West Virginia, southwestern Virginia, eastern Kentucky, western North Carolina, eastern Tennessee, northern Georgia and northern Alabama. While Federal census figures indicate a total population of 6,000,000, citing a number of modern industrial and city centers, at least 3,000,000 of these "Pocketed Americans" are "ultra rural," according to President Emeritus Frost of Berea College. Direct descendants from colonials of British, Dutch and German extraction, faithful to the primitive customs and social ideals of their forefathers, these mountain men are the lineal offspring from American pioneer settlers.

Our Pittman Center Circuit activities have enriched the life of twenty mountain pocket communities during the past decade, rendering an invaluable basic service that has resulted in the establishment of 6 accredited high schools with a total enrollment of about 500, with 2,000 youngsters now numbered in the county grade school group. While Home Missions has not been charged with specific responsibilities in the field of secular education, we do endeavor in exceptional opportunities to supplement state school service in underprivileged parts of the United States with an adequate program of religious nurture and spiritual ministry to child life, a very vital phase of Methodism's home missionary task. Our constant objective, of course, is to develop self-supporting Christian churches that will eventually co-operate in similar services to other missionary communities.

Henderson and Kingdom Come Settlement projects, in the Kentucky area of our Methodist Mountain Missions, continue to show fine progress. From Hiram M. Frake's September 28, 1935, communication, we quote:

"We are closing our tenth year. On October 5, 1925, I preached my first sermon to these people at a gathering in a mountain cabin. That fall we opened with a community center in a log building that had been used as a barn. We began our school in a clapboard, crudely built, one-room shanty, with one volunteer teacher and 13

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students. As we approach the closing of our tenth year we have 185 in school, seven teachers and an accredited four-year high school, have graduated 13 students, two of whom are teaching in our Settlement. From the log barn beginning we now have buildings and properties to the value of \$75,000 and a total of 13 workers on the staff.

"A community nurse has been added to our staff. She is not only taking care of the ills of our community, but is conducting a health education program for the adults and teaching Red Cross classes in the school. More than ever before the mountain people are beginning to realize the many advantages we are offering them. There are more than 3,000 people within a radius of six miles looking to us for help and inspiration."

Additional achievements that might be mentioned include: home and community environment transformations, mental and spiritual life enrichment exhibits, soil utilization achievements, social progress, the development of a constructive local leadership personnel, and life investment opportunities that would otherwise have barred the children of these descendants from America's purest original stock.

OUR ORIENTAL MISSIONS IN THE UNITED STATES

America for Christ is the primary purpose, but Christ for the world is the ultimate objective of both Home and Foreign Missions. While it would be entirely possible to multiply convincing arguments and exhibits in support of this contention, obtainable from official missionary records, several illustrations will suffice, by way of reminders:

1. *China.* Canton's Independent Chinese Methodist Church, with its series of outposts in contiguous territory, to which Chinese home missionaries are now sent by that church, is the daughter of our San Francisco Mission, sponsored by the Board of Home Missions and Church Extension.

2. *Japan.* Japan Methodism is indebted to the fruitage of Home Missions for approximately one third of her Methodist ministerial personnel, and her great Bishop Akazawa, who once went to Honolulu as a Japanese liquor agent and was converted there, is a product of Home Missions.

3. *Europe.* Bishop John L. Nuelsen of Zurich, Switzerland, whose Christian statesmanship has won the plaudits of two continents, was won to Christ in a modest mission near Cincinnati, Ohio, while half a dozen preachers in Scandinavian pulpits today were converted in our San Pedro, California, Seamen's Mission.

4. *Italy.* Italian and bilingual missions in America have made and continue to make vital contributions toward life enrichment and the expansion of the kingdom of God in the native lands of their emigrating adherents, who are returning to many parts of the world in increasing numbers.

5. *Mexico and South America.* Individuals and families in large numbers, spiritually awakened as a result of their contacts with our Latin-American, Mexican, Puerto Rican and Spanish-speaking missions in various parts of the United States, have gone back to their fatherlands to spread our evangelical faith, a number of them to full-time Christian service.

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PACIFIC JAPANESE MISSION

Superintendent Frank Herron Smith

With a practical program, featured by evangelistic endeavor, self-support, adequate housing, constructive citizenship, and racial good will, the statesmanship and international concern of this devoted servant of the church of Christ registers results that gladden thoughtful churchmen. Listen to his story of activities and achievements:

"Our 1935 Annual Conference, held at Los Angeles under the presidency of Bishop J. R. Magee, was our 36th and easily the best in the series. In the nine years of the present administration our total church membership has more than doubled, having advanced from 2272 to 4527 and our full members from 1280 to 3325. We have added twenty workers to our roll, all of them young, well prepared and usually able to speak both English and Japanese. In any case we will not accept a worker who cannot speak English well. Several of the older ministers have returned to Japan and, in addition to the three employed officials of the Japan Methodist Church, the pastors of almost all the larger churches are men whom we have sent back. Our former workers are now pastors at Sapporo, Ginza and Central, Tokyo, Fukuoka, Seoul, Dairen and Hirano, and three or four are District Superintendents. Mr. Matsuoka, our famous layman, has been made the president of the South Manchurian Railway. If you go as a tourist and land at Yokohama, the chances are that your baggage will be inspected by Hisao Nakayama from Berkeley and you will wonder where he learned his American English.

"The most important phase of our work is that which centers about the church schools. Our total enrollment advanced from 4708 to 4921, largely because of a well managed drive at Brawley and because Pastors So, Uemura and Machida pushed out and organized several branch schools."

Chinese and Filipino missionary work in this country, fostered by the Board of Home Missions and Church Extension, is now the direct administrative responsibility of the regular Annual Conference District Superintendents, within the bounds of whose respective districts such projects are located. Bishop James C. Baker and his lieutenants welcome the hearty co-operation of Dr. Walter Torbet, our efficient Western Representative, who renders a similar service to our Alaska Mission, in response to the request of Bishop Titus Lowe. However, I am in accord with their joint conviction that the interests of our work would be best served by an enabling act from the next General Conference, setting the Territory of Alaska off as a separate mission, under the direct supervision of a Pastor-Superintendent, located at some strategic center, like Seward, where so many of our missionary interests in the far North converge.

THE PACIFIC CHINESE MISSION

This mission includes all our Chinese and Filipino work west of the Mississippi River. There are about 75,000 Chinese and 60,000 Filipinos in the United States. Forty-one per cent of the

Chinese are American born, and more than 90 per cent of the Filipinos are men. We have Chinese Missions in Mexicali, Pasadena, Los Angeles, San Jose, Stockton, Sacramento, Oakland, and San Francisco.

We are in a transitional period in our Chinese work. The American-born and educated Chinese must have our attention. There are about 1,200 Chinese students in our colleges and universities. Our Chinese language schools, church schools, Epworth Leagues, and youth conferences are of supreme importance. The programs for our Chinese churches must stress stewardship, education, social life, and evangelism as objectives; and our leaders must be thoroughly trained, spiritually minded, Christ-like men. At present, there is only one of the older generation of Chinese preachers still effective in our Mission. Our pulpits are being filled with the younger generation of Chinese, educated in our schools, colleges, and universities. We are seeking the very best students on the coast; and, as we place them in charge of our churches, we notice a new day in church life.

FILIPINO WORK

"The Policy of Methodism in Filipino work on the coast, has been to organize the Filipinos into Fellowships, non-denominational in character, but sponsored by some denomination or church. Emphasis is placed on character and loyalty to Christ, rather than in creedal statements and denominational differences. By this method, Filipinos representing different denominations can fellowship together in mutual helpfulness. Methodism has a total membership in the Philippine Islands Conference of 84,339. Many of the Filipinos here in America were connected in some way with our churches in the Islands; and they naturally look to us for leadership. We sponsor Fellowships in Seattle, San Francisco, Oakland, Vacaville, Fairfield, Modesto, Stockton, Fresno, and Santa Maria. The Filipinos in our Fellowships are of a high standard both morally and intellectually. We have many college students, and quite a number of college and university graduates.

"Two outstanding developments of this quadrennium:

- (1) The adoption of a Constitution for the government of the Annual Conference of Filipino Fellowships of all denominations. This Conference is now a delegated body in which certain denominational leaders are ex-officio members.
- (2) The establishing of Filipino Christian Fellowship Homes in San Francisco and Stockton, where lonely men can find a home atmosphere.

"The coming of the Filipinos to America has been of such recent date, that many people fail to know that they are really here. The Centenary Survey was made before their arrival. A new survey will surely recognize their presence. There are no indications that the Filipinos will return in great numbers to the

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Islands. Many of them are here to stay. For no other group in our midst have the various denominations done so little."

ALASKA

Home Mission projects in Alaska, sponsored by the Board of Home Missions and Church Extension and the Woman's Home Missionary Society, who work well together there as elsewhere in continental United States and her distant territories, include:

Churches at Juneau, Ketchikan, Seward, Seldovia, Unalaska, Nome and Hyder, the last two being federated churches with the Congregational Church and the United Church of Canada, respectively.

Hospitals at Nome and Seward, where the Jesse Lee Home is also located.

Our missionary work in Alaska reaches from Ketchikan to Nome; covers the Kenai Peninsula, and trails along the Alaska Peninsula, to the Shumagin and Aleutian Islands, and on into Bristol Bay, an area in which we minister to Eskimos, Aleuts, whites and racial mixtures of sundry sorts.

Methodism's most vital centers in Alaska are Ketchikan, a busy town; Juneau, the capital city, where our work is evidencing new life; Seward, centrally located and a place of great possibilities; Nome, our farthest north point, now rising from the ashes of a recent destructive fire; Cook Inlet, Shumagin Islands, Unalaska, and Bristol Bay parishes, part of a vast area of peopled islands, allocated to Methodism by the Home Missions Council, and to whom we furnish their only vital religious ministries. We now have twenty-five Sunday schools in action, quite a number of them three or four hundred miles from any Protestant minister. Our sturdy mission boat plies these waters southwest of Seldovia during the summer months, bringing cheer and spiritual solace to hundreds of hearts that long for something more in life than a mere existence.

HAWAII MISSION

Dr. William H. Fry's Quadrennial Review

"The past four years have not been easy years. In fact, the past twenty-two years have few easy spots. When the history of the Hawaii Mission is rewritten, it will be shown that it presents more difficult tasks and more critical problems than any bit of work within the whole scope of Methodism. Successful handling of this task has been made possible only through the increasing interest and continued financial support of the Board of Home Missions and Church Extension. This, together with continued administration on the local field, has made it possible to lay foundations, and to plan programs that would win both admiration and respect from our contemporaries and visiting friends.

Board of Home Missions and Church Extension

Young People's Work

"There is no lack of moral or social idealism among our young people, but a growing impatience with some concepts of religion which are traditionally dear to an older generation. The changing views and outlook of the younger generation must be reckoned with. There must be an offering, both in money and lives, on the part of these young people in all the future plans of this Mission. Many of our churches, such as Hilo Korean, Lahaina Japanese, Harris Memorial, Honolulu; Korean Church, Honolulu, and others, furnish a wholesome example of what can be done if our young people are given an opportunity for self-expression and responsibility. No one could come in contact with the Sunday schools under the care of Brother Goto, where groups ranging in numbers of 400 at Kahalulu, 600 at Kailua, and 700 at Kaneohe, are gathered for Christmas exercises, without a serious sense of our sacred responsibility and unusual opportunity. The pews of these churches were removed so that people might sit sardine fashion on the floor and even then, scores were unable to gain admission.

"Our immigration laws will convince anyone that the future of Christian work in Hawaii is with the American born; there is no adult immigration from the Orient. The social and intellectual breach between the young people of American birth and their Oriental parents furnishes food for serious thought. All about us are multitudes of children, born of parents from the lowliest walks of life, who, before coming to America were of the coolie class, with no education or social standing. Their Hawaii-born offspring, not wishing to imitate the drudgery of their parents, studied hard and climbed rapidly. Armed with an American education and versed in American customs, they look down upon their less fortunate parents, and in many cases refuse to obey or be led by them. This unfortunate condition is only a beginning of what will be in the next seven to ten years. On the other hand, our young people find themselves torn between old customs and pieties and the shifting moral standards of a modern world. Our pastors must have preparation equal to the best standards of ministerial training anywhere. Otherwise they cannot hold a place of leadership with these young Americans of Oriental parentage. Five days each week of the school year, they are under instructors who are authorities in their own line. With their special knowledge of the subject in hand, they easily win the respect and admiration of the student who is all too apt to make comparisons between the teacher and the preacher when he comes to church Sunday morning. We must lead the way to the deeper, truer meanings of life. It is not an easy task, but it is a holy one.

Building and Equipment

"It is a matter of great relief to have reached the end of

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church building, at least for the present. The church at Lahaina, Maui, was dedicated March 17, 1935. Its cost approximated \$8,015, and is a real achievement during this period of depression. This is the last of twenty-five churches erected in our Mission during my term of office. In addition to the churches must be added nine parsonages and three parish houses. The costs of the parish houses were \$13,000, \$16,000, and \$25,000 apiece. I am glad that I could live to see the day when all our pastors have comfortable buildings into which they may invite their people for worship. We are in great need of a Sunday school and social hall at Kaneohe, where Goto's young people have outgrown their church building; of parsonages at Kailua and Wahiawa; and a residence for the missionary-in-charge on Maui.

"Our building enterprise marks two distinct cycles. The first one followed closely our great centenary program when the major portion of the building funds came direct from the Board of Home Missions and Church Extension. Their contribution made possible our three important racial churches in Honolulu. This great organization, with headquarters in Philadelphia, lifted us over the threshold into a doorway which opened a possibility of large developments. The second cycle marks the completion of a group of smaller rural churches for which the major portion of the funds was raised locally. We always have been, and must ever remain, the offspring of our parent Board in Philadelphia.

Geographical Significance

"Hawaii affords a center from which Christianity and democracy are carried to the Orient. Whatever is planted here soon spreads to the Orient and the islands of this vast Pacific area. This is the nerve-center of the Pacific, a place of supreme advantage to Christianity. It will be the scene of the next great drama in the world's progress. It is important that we repeat the question now, asked ten years ago—namely, 'What shall be the nature of the development of the Pacific in the coming years? Will the development be peaceful or militaristic, Oriental or Occidental, or shall it be a mixture of both?' No question is of greater importance to the Pacific than the domination of spiritual and moral ideals for the people touching her waterways. The establishing of Christian ideals will mean the opening of this center of development to peace, to liberty and friendly co-operation between nations. A Pacific without Christianity will mean a stage set for conflict, the play of selfish national ambitions, and the exploiting of a weaker people. Upon Christian influence will depend the character of its political development. These are old-time prophecies, but their fulfillment seems near at hand. Look about us and what do we see. Distrust, uneasiness, suspicion on every hand. The discussion of larger navies and armed air forces and the fact that every mechanical development or new invention is measured by its capacity to destroy

human life, all show the necessity of seeking solutions of human difficulties by the Christ method: 'Love your neighbor.' We somehow feel, where real desire is, there will not be lacking the wisdom to find a way. John R. Mott, speaking in Honolulu, said: 'This is the greatest single strategic spot in all the world where so many young people of various races are growing together.'

General Topic

"We have five churches that are self-supporting; that is, they receive no money from the Board of Home Missions and Church Extension, but it is going to be difficult for one of them to continue its present financial program. The effect of part-time employment and small wages is plainly seen in the report of the church treasurer. One bright spot in the work of this quadrennium has been the contribution made by volunteer workers. Nine persons have given generously of their time. Most of them have been responsible for rural Sunday schools where excellent service has been rendered, which made it possible to hold these community churches together during these days of financial depression. Our pastors on plantations and in rural sections labor in difficult fields. For the most part they have a hard time. The cost of living is increasing rapidly; pay cuts in other employments have been restored. How some of our men support their large families is a marvel. No man has uttered a word of complaint.

"The problems we are solving affect lands beyond our own shores. We may be prone to forget that we are an integral part of a great organization, but the Church will not soon forget what we do here. Bishop Akazawa of Japan found Christ here, and had his first appointment at Lahaina. When the Methodist Church of Japan was organized, two thirds of its membership had been affiliated directly or indirectly with the Hawaii and Pacific Japanese Missions. Here impinge the races and culture of the East and institutions of the West; Occidental in ownership, government, education, and business, we are Oriental in population. With this happy blending of races and mutual interest, we are fast becoming the proving ground of new contacts for the two halves of the human race. We are developing a new type American; as sections of our mainland population are known as Southerners, New Englanders, Mountaineers, Westerners—in the years to come our people here will be known as Hawaiian Americans. For the most part, our skin is more likely to be brown than white, but color does not subdue the emotions and will not deprive us of our place in the great American family under the Stars and Stripes."

PUERTO RICO

Protestant activities in Puerto Rico, where our mission is

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supervised by three pastor-superintendents, Bruce R. Campbell, Juan Orlandi Bairan, and George Richardson (the last two are natives of the island), with the helpful co-operation of Director of Religious Education Coe R. Wellman, began in 1889. Puerto Rico now has 276 organized Protestant churches, with a membership of 24,000, and a Sunday-school enrollment of 45,000, in round numbers. In 1932, these churches contributed \$90,000 toward self-support and more than \$20,000 toward benevolences, out of their poverty.

Inadequate housing and health provisions for the masses are exacting their tragic tolls: with wages for the common laborer ranging from \$135 to \$269 per year, 94 per cent of which must be spent for fundamental foods and clothing, no wonder the most prevalent diseases are hookworm, malaria, and tuberculosis, the death rate from that dread disease being 387 per 100,000, over four times its ratio in the United States. As if the exploitation of those poor people by absentee sugar corporations were not calamity enough to reckon with, race-track gambling, cock-fighting and lottery have been legalized, with the encouragement of a series of governors appointed by Presidents of the United States.

Methodism's missionary mandate in Puerto Rico, plus previously mentioned joint projects, covers a strip of allocated territory running north and south across the center of that island as well as the adjoining islands of Culebra and Vieques, embracing one third of Puerto Rico's present population of a million and a half. We function in more than fifty centers of activity under the joint leadership of our three pastor-superintendents, two of whom are natives, and a director of religious education, who also serves on the Union Evangelical Seminary faculty. In the thirty-three years since our Puerto Rico Mission was established 18,566 persons have been baptized, \$332,306 has been raised locally. The total value of our property now is about \$290,000. There are 52 church buildings, with 3,410 members; 92 church schools, with an enrollment of 7,757; 21 Epworth Leagues, with 720 members.

Informational items of interest recorded by Pastor-Superintendent Bruce R. Campbell, of the San Juan District, follow:

"General conditions. During the quadrennium there was a disastrous hurricane in the fall of 1932. It came when the island was somewhat recovered from the hurricane of 1928 which swept the entire island. That of 1932 affected very severely about half of the island, destroying crops, trees, and buildings and killing a number of people. Poverty due to these hurricanes and unemployment has increased during the quadrennium, mitigated somewhat by Federal Relief. Most of the people of our churches live a hand-to-mouth existence.

"Evangelism has been pursued by pastoral effort, with an addition of 1833 probationers and 904 full members during this period. The past year has been especially fruitful in this regard due to the united interdenominational evangelistic campaign promoted by the Association of Evangelical Churches of Puerto Rico. It was a campaign of

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about three months and was carried on almost entirely by the pastors in their own churches or in neighboring ones.

“Religious Education. The work of Mr. C. R. Wellman has been very efficient in this field, although he has had to work during the last two years with a greatly reduced budget. He has promoted many institutes and normal classes, resulting in a notable increase in the use of better literature. Most of the Sunday schools are using graded lessons wholly or in part, the organization of the Sunday schools has greatly improved as well as have also their worship services, and self-support has increased in the church schools.

“Self-support. During the quadrennium there has been a steady increase in self-support, from \$5,877 for ministerial support in 1931, to \$8,157 in 1934.”

DOMINICAN REPUBLIC (AN INTERDENOMINATIONAL MISSION)

Barney N. Morgan, Superintendent

Quadrennial Report to the Board of Home Missions and Church Extension:

“For Santo Domingo, center of greatest activity of the Board for Christian Work in Santo Domingo—a union of Methodist, Presbyterian and United Brethren Churches—the cyclone of September 3, 1930, marks a definite date from which many activities are reckoned. By no means all of the relief work was finished by 1931, especially on the part of our Board, which carried on a definite relief program until well into 1932.

“Building Activity. This has been a period of building activity, with three churches and the *Hospital Internacional* as the result. In 1931 the church buildings at San Pedro de Marcoris and at Villa Consuelo, section of Santo Domingo, were finished and dedicated. The beautiful new hospital building was dedicated February 16, 1932, at which time Bishop Thomas Nicholson and Dr. E. D. Kohlstedt represented the Methodist Episcopal Church. In March, 1934, the Central Church and social center in Santo Domingo was begun and, while it is not yet finished, it was opened for services August 4, 1935.

“There has been a steady growth in the churches. The membership reported at the end of 1931 was 539 as compared with 1,101 at the end of 1934. The great increase was due in part to the incorporation of the former Wesleyan Methodist Churches of Puerto Plata, Samana, and Sanchez. The real progress has not been so much in the number of members added to church rolls as in a more vital and active church life. The influence of the Evangelical churches upon the life of the community is far greater than is indicated by reports of membership. There are great numbers of people of all classes who definitely sympathize with the Evangelical cause and who uphold and support it. The intellectual class, as a whole, shows a growing respect for our program, and, while many of them may never be won to active allegiance and fellowship in the church, they can be counted as friends.”

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FINANCE

As you will note from the financial statement at the close of this report, our World Service income has declined each year, excepting the last. The slight increase for 1935 was due to special contributions for the "Save the Sanctuary Fund," without which our World Service income was \$60,268.44 below that of the previous year. The total World Service income for the four years ending October 31, 1935, was \$4,289,864.56, or less than one half of the \$9,211,194.19 received during the previous quadrennium. Due to preferentials and disproportionate designations, the amount that we received was but 32.75 per cent of the total apportionment credit World Service receipts for the past four years.

Notwithstanding declining income, we have made marked progress toward the liquidation of the deficit caused by the severe decreases in income for the years 1929, 1930 and 1931, and which on October 31, 1931, amounted to \$932,435.78. During the past four years we have applied a total of \$506,173.82 on the deficit, leaving on October 31, 1935, a net total of unpaid obligations of \$426,261.96 in excess of cash balances and assets belonging to the General Fund.

The total received for the Permanent Fund during the quadrennium was \$764,291.34, made up as follows:

Annuity Gifts.....	\$319,682.30
Bequests	25,787.58
Gifts for Special Trusts.....	207,091.40
Returned and Transferred Donations.....	211,730.06
Total	<u>\$764,291.34</u>

Our Permanent Fund assets on October 31, 1935, totaled \$8,443,689.79, of which \$2,047,924.36 was subject to annuities, represented by 780 annuity bonds and special agreements held by 527 annuitants. During the quadrennium we have paid our annuitants a total of \$491,169.49. This Board has been issuing annuity agreements for sixty-five years. During that period we have received a total of \$4,262,475.73 in annuity gifts, which amount still constitutes a part of our Permanent Fund, and have paid to our annuitants a total of \$3,116,193.96.

Our ability to make loans to churches during the quadrennium was lessened by the smaller amount collected on maturing installments on loans previously made, and also the smaller amount of new capital added to the funds. Notwithstanding these handicaps, the service that our loan funds have rendered during these days when there is practically no mortgage money available for church loans from Mortgage and Life Insurance Companies, cannot be overemphasized. During the four years we loaned from the Regular Loan Fund \$357,824.76 to 80 churches, and from the Revolving Fund \$574,345.24 to 127 churches. During

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the quadrennium, therefore, we loaned from the two funds a total of \$932,170.00 to 207 churches, and had outstanding on October 31, 1935, a total of \$4,011,006.34 loaned to 845 churches.

Personal acknowledgments: Permit me, in conclusion, again to voice my sincere appreciation of: the efficiency and fidelity of my administrative colleagues and staff to their respective responsibilities; the devotion of our office force; the faithfulness of our Board and Executive Committee personnel; the co-operation of our Bishops, District and Mission Superintendents; the generosity of our Editors, whose liberal allotments of space for publicity purposes mean so much to Home Missions; the multitude of sacrificial World Service contributors, who have made possible the matchless ministries of Methodism to throngs of underprivileged peoples in this and other lands; and particularly the Grace of God, "whose mercy endureth forever."

Respectfully submitted,


Executive Secretary.

GENERAL FUND

RECEIPTS AND DISBURSEMENTS FOR QUADRENNIUM ENDING OCTOBER 31, 1935

	RECEIPTS			Totals
	1932	1933	1934	1935
World Service Income:				
Undesignated.....	\$978,243.11	\$469,950.04	\$426,988.90	\$451,866.06
Designated.....	352,853.37	549,133.74	534,125.28	526,704.06
Other General Fund Income.....	140,764.49	167,741.99	106,572.25	127,678.74
Totals.....	\$1,471,860.97	\$1,186,825.77	\$1,067,686.43	\$1,106,248.86
DISBURSEMENTS				
Home Missions.....	\$1,067,358.16	\$842,827.77	\$861,743.74	\$606,866.27
Church Extension.....	329,236.10	212,174.82	187,715.16	225,164.60
Interdenominational Work.....	14,251.40	11,218.33	9,675.00	13,572.66
Bureau of Architecture.....	11,600.00	7,715.06	5,929.53	.....
Training Conferences.....	15,781.50	9,913.09	7,114.23	.....
Bulletin and Information Service.....	5,303.69	.....	.....	8,082.29
Church Extension Finance Division.....	11,062.41	8,287.44	8,683.16	.....
Foreign Language Publications.....	1,955.00	.....	.....	14,298.99
Scholarships.....	2,225.00	550.00	.....	.....
Service to the Field.....	29,506.95	24,149.85	100.00	300.00
Publicity and Promotion—Direct.....	29,567.76	36,964.29	24,640.68	24,576.99
Co-operative Promotional Work.....	76,755.70	25,776.26	32,717.46	32,123.94
Administration Expense.....	109,756.45	92,969.24	21,162.54	24,741.67
Totals.....	\$1,704,360.12	\$1,272,546.15	\$1,049,469.07	\$8,877.56
				\$1,038,604.97
				\$5,064,980.31

PERMANENT FUND

Balance Sheet, October 31, 1935

ASSETS

CASH IN BANK.....		\$19,667.33
LOANS TO CHURCHES:		
Regular.....	\$1,784,679.42	
Revolving Fund.....	2,226,326.92	
		4,011,006.34
BONDS, AT LEDGER VALUES:		
Railroad Bonds.....	\$426,775.00	
Real Estate Mortgage Bonds.....	346,500.00	
Public Utility and Other Bonds.....	304,725.00	
		1,078,000.00
MORTGAGES, NOTES, ETC., AT LEDGER VALUES.....		1,120,268.25
STOCKS, AT LEDGER VALUES.....		288,400.00
REAL ESTATE, AT LEDGER VALUES:		
Wesley Building, Philadelphia (Less De- preciation).....	\$940,000.00	
Other Real Estate.....	976,917.87	
		1,916,917.87
FURNITURE AND OFFICE EQUIPMENT.....		9,430.00
Total.....		\$8,443,689.79

DISTRIBUTED AS FOLLOWS:

LOAN FUND:		
Subject to Annuities.....	\$1,188,218.60	
Not Subject to Annuities:		
Revolving Fund.....	\$2,534,424.75	
Undesignated.....	2,538,291.95	
William A. Williams Loan Fund.....	108,101.35	
Other Designated Funds	249,539.71	
		5,430,357.76
		\$6,618,576.36
HOME MISSION FUND:		
Subject to Annuities.....	\$859,705.76	
Not Subject to Annuities:		
Undesignated.....	\$612,757.32	
Designated.....	313,882.32	
		926,639.64
		1,786,345.40
MISCELLANEOUS TRUSTS.....		38,768.03
Total.....		\$8,443,689.79

THE WOMAN'S HOME MISSIONARY SOCIETY

To the General Conference of 1936:

A significant sentence in the Jubilee history, *Looking Backward, Thinking Forward*, coupled with a clause from Paul's second letter to the Corinthians, explains the organizational vigor and work accomplished during the difficult years of this quadrennium. "The miracle of The Woman's Home Missionary Society has been wrought out by regular routine work" on the part of faithful women who "first gave their own selves to the Lord." It has been noted that the spiritual vitality of this Society is its most certain source of strength and power. In all projected work it is never forgotten that "Home Missions, whatever else it may be, is essentially and fundamentally a spiritual undertaking."

Through the regular routine work of the officers in carrying forward the plans and programs of inspiration, education, and promotion prepared by national leaders, we are able to report in all departments a total membership of 276,325 in 12,983 organizations.

FINANCE

The income from The Woman's Home Missionary Society has not equaled the receipts before the depression. It was necessary to cut all salaries, allowances and pensions fifteen per cent, and then later ten per cent for those living in institutions, but we have been warranted in restoring the ten per cent because of slight increases. The major portion of increased income is attributable to the building gifts received. The total for the year 1934-35 was \$1,750,751.03, exclusive of supplies or voucher credit. The national organization has no debts in any of our institutions or at any bank. Much enthusiasm is manifested all over the country because of the Girls' Golden Year program, which culminates next fall.

WESLEYAN SERVICE GUILD

The Wesleyan Service Guild is auxiliary to the Woman's Foreign Missionary Society and The Woman's Home Missionary Society with a fourfold program for others and themselves.

The Guild is one of the few nationally organized Christian societies for adult employed women. The Church is justly proud of its splendid growth and generous contributions to home and foreign missions. The last annual report shows a total membership of 4,347 in 322 units, with a total giving of \$24,956.16.

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YOUNG PEOPLE'S DEPARTMENT

The celebration of the fiftieth anniversary of the founding of the Young People's Department occurs this year. In anticipation of this event, known as Girls' Golden Year, a three-year plan is in progress, moving toward the achievement of the following golden goals:

- 50,000 members
- 50,000 subscribers and readers of *Woman's Home Missions*
- 5,000 organizations
- \$50,000 in \$1.37 gifts from Queen Esther girls
- \$50,000 in 1,000 special fifty-dollar gifts

This \$100,000 will be used to erect three needed buildings: a girls' dormitory at Wood Junior College, Mathiston, Miss.; a gymnasium and nursery at the East St. Louis Settlement, East St. Louis, Ill.; a new building for Freeman Clinic, El Paso, Tex.

JUNIOR DEPARTMENT

In making the gains in membership, organizations, and subscriptions to *Junior Neighbors*, the Junior Department has the hearty co-operation of many loyal consecrated women who are willing to accept the duties of leadership and give sacrificially of their time and ability to promote the Junior program. This department, with a membership of 66,202 in 3,540 organizations, gives a pledge of over \$12,000 each year. But more than that, it is training future leaders.

DEACONESS WORK

The deaconesses under the administration of The Woman's Home Missionary Society are engaged in many different forms of service. They work as teachers, superintendents, nurses, pastors, pastors' assistants, directors of religious education, social service workers, chaplains in hospitals, matrons, evangelists, secretaries, and in special types of work.

The demand for deaconesses has greatly increased. The fixed, uniform allowance, paid monthly, gives an economic security to the worker that is reflected in the quality of her service.

Four hundred and twenty deaconesses are listed under the administration of The Woman's Home Missionary Society.

PROMOTION

At the beginning of this quadrennium, the Field Department was dissolved and promotional activities placed under the supervision of the National Corresponding Secretary.

In its promotional work, the Society aims to build upon the steady educational, social and spiritual processes. By the use of the standard or the simplified leadership training courses available through the Leadership Training Department of the Board

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of Education of the Church, by preparation in Schools of Missions and in Methods periods in connection with programs of Conference and District meetings, the women of Methodism are being prepared both educationally and spiritually for positions of leadership in the various activities of the Society and in the other work of the Church.

Two full-time promotional workers are kept in the field throughout the year cultivating the unorganized churches and helping to strengthen the work where it is weak, teaching in Schools of Missions and furthering the interest of the organization by public addresses and personal contacts. In addition National, Conference, District and local officers give much time and thought to arousing, sustaining and expanding interest in Home Missionary endeavor.

One of the foremost objectives in all promotional planning is making plain to the constituency that The Woman's Home Missionary Society offers to church women collective opportunities for Christian achievement on a large scale. That it is an orderly means of expressing, controlling and standardizing the individual and group impulses for altruistic service. Furthermore, that interest in a common cause with common objectives tends to diminish misunderstanding between racial groups and between people of differing social and economic conditions, thereby deepening and developing the finest type of Christian fellowship.

As a promotional method, a pastor's edition of the booklet, *Facts, Brief and to the Point*, was issued with a twofold purpose. First, to present facts concerning the Society in a brief and informing manner. Second, to give assistance to pastors interested in organizing auxiliaries or subsidiary units.

A joint promotional project was carried through with the Board of Home Missions in the issuance of a booklet bearing the title, *Joyous Living*. This contained missionary facts and devotional topics upon which Methodists throughout the United States could think and pray unitedly day by day.

CHRISTIAN CITIZENSHIP

Confronted with present-day economic problems, child labor, improper recreation, lawlessness, bad legislation, racial discrimination, social sins and intemperance, Christian womanhood recognizes an increasing opportunity to bring the spirit of Jesus Christ to bear upon human relationships. One of the most important activities of the Society heads up in the Committee of Christian Citizenship. Through this committee, Methodist women co-operate with all national organizations for the betterment of society.

CO-OPERATION

The Commission composed of the four general officers of The Woman's Home Missionary Society and the Woman's Foreign

Missionary Society has considered problems shared in common. Agreeing that since so many groups were working together, it was the part of wisdom to have a program which would direct the study of the entire group to the work of both Societies, the Commission authorized the preparation of a joint program for union societies. This type of program has been in use four years. The two editors arrange the joint program to give the major topic in alternating months to each Society. By this plan it is hoped that the missionary education of both groups will be developed. The Young People's Department of the two organizations have prepared similar joint programs.

The Co-operative work of The Woman's Home Missionary Society with other Boards of the Church has continued to our mutual satisfaction. A Committee on Co-operation is appointed with an equal number of members from the Board of Home Missions and The Woman's Home Missionary Society, which studies the mission fields of the United States, its territory and insular possessions, plans for their cultivation and eliminates any overlapping of separate projects.

The Society co-operates with the Board of Education in eight institutions. The National President and one Trustee have been invited to sit in as advisory members of this Board during this quadrennium.

The Presidents of the two women's societies are advisory members of the World Service Commission.

The Secretary of the Deaconess Department is a member of the Board of Hospitals, Homes and Deaconess Work.

Co-operation with the Council of Women for Home Missions in the support of its major projects—the Migrant Work and the Directors of Religious Education in government schools for Indians continues. Among the interdenominational activities none is of greater interest to our women than the annual World Day of Prayer.

The Society co-operates with and contributes to the American Peace Society, Committee on Church and Race Relations, through the Federal Council, to the Latin-American Commission and the Committee on Santo Domingo.

The Society holds, through its President, Editor, and Secretary of its Junior Department, membership in the Missionary Education Movement, which selects authors and supervises the preparation of the missionary textbooks for the Society.

THE WORK

The Society supports seventy-eight national projects. In addition, forty-one Conferences maintain centers of work within the bounds of their own Conferences.

In all, 830 missionaries and deaconesses serve in 173 projects in 40 States, the District of Columbia, Alaska, Hawaii, Puerto Rico, and Santo Domingo.

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All these projects are community-centered with a decided trend toward vocational training in their academic work.

NEGRO

Thirteen different pieces of work minister to all ages of Negro people in many sections. There are kindergartens and Nursery Schools, both in New Orleans and Cincinnati. A Christian home, with lower school grades, shelters homeless children at Baldwin, Louisiana, where needed buildings have been erected during the past year to replace the dormitory destroyed by fire in 1932.

Three boarding homes have grade and high-school work. In 1932, Haven Home, at Savannah, Georgia, was closed, and the school work merged with Boylan in Jacksonville, Florida, known now as Boylan-Haven School. The excellent buildings of the Haven School were sold to the Board of Education of Savannah for use as a centralized school for Negroes.

Peck Home in New Orleans has become the boarding home for girls attending Gilbert Academy, the newly opened high school under the joint administration of The Woman's Home Missionary Society and the Board of Education.

Dormitories are maintained for girls attending Clark University, Rust College and Samuel Huston College, under the Board of Education. Adeline Smith Home in Little Rock, Arkansas, was closed during this quadrennium.

Bennett College, a co-operative undertaking of The Woman's Home Missionary Society and the Board of Education, has the distinction of being the only college expressly for Negro women maintained by Methodism.

A Woman's Department in connection with Gammon Theological Seminary has been established to train full-time and volunteer workers for Christian service.

Brewster Hospital in Jacksonville, Florida, not only ministers to the sick, but carries on a recognized training school for Christian nurses.

Friendship Home in Cincinnati, Ohio, furnishes a home for working girls alone in the city. A number of similar homes are supported by Conferences.

MOUNTAINEER

To give training in home-making, under Christian auspices, to meet the educational need of the locality and insofar as possible to touch the life of the community are the general objectives for the work in the Southern Mountains. Recent new emphases are: the outreach into the community, vocational training for both sexes, including normal training for teachers and specialized courses in developing spiritual leadership.

The Ethel Harpst Home in Cedartown, Georgia, with a resi-

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dent family of 110, has been greatly enlarged, through the generosity of Mr. and Mrs. Henry Pfeiffer, who gave two new buildings to this splendid piece of work. Besides these buildings, the girls' dormitory, James Hall, was completely remodeled, and sixty-one acres were purchased adjoining the campus as additional gifts from these friends. Another friend gave a well-stocked farm of 253 acres. *

Mr. and Mrs. Pfeiffer further manifested their interest in young people of this section by giving five buildings to Pfeiffer Junior College at Meisenheimer, North Carolina. This school was formerly known as the Ebenezer Mitchell Home School, but has lately been given junior college rating by the State of North Carolina.

Another school to change its name is Bennett Academy, Mathiston, Mississippi, now the Wood Junior College, named for Dr. and Mrs. Irving Wood of Omaha, Nebraska, who have been worthy benefactors of this institution. This school will share in the building program of the Girls' Golden Year.

Elizabeth Ritter Hall at Athens, Tennessee, and Rebecca McCleskey Hall at Boaz, Alabama, are two dormitories for girls attending junior colleges under the Board of Education.

Aiken Hall and Erie School, Olive Hill, Kentucky, is the sixth project in the bureau for Mountaineers. A gift from Mr. William Walker, an uncle of Dr. Rollin Walker, is making possible a much needed community center at this accredited secondary school.

INDIAN

A recent bequest enabled the Society to build one wing of the greatly-needed high school for the Navajo boys and girls at Farmington, New Mexico. This is the only school for Indians, and is one of the best Indian institutions. A good farm in connection with the school provides the vocational training so much needed by the Navajos.

The three other projects for this racial group are community centers located at Yuma, Arizona; Ponca City, Oklahoma; and Mayetta, Kansas.

ORIENTALS

With the exception of one Bible Woman for the Japanese in New York City, the Oriental work centers in three cities on the West Coast. The Chinese Home in San Francisco numbers thirty-five girls in its family, while 125 Chinese children fill the kindergarten classes each day.

Ellen Stark Ford Home was closed in 1934 as a home for Japanese girls, and the building converted into a Community Center under the direction of Mr. and Mrs. Shigeo Tanabe.

A ceaseless round of duties fills the days for Miss Katharine

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Maurer, as she ministers to the many who need her help at Angel Island.

In Los Angeles, our Chinese Bible Woman is the only representative of our Society among her people.

In 1932 the Jane Couch Home was closed. It is now being reopened as a Social Center for the Japanese young people.

At the Catherine Blaine Home in Seattle, Washington, a deeper personal knowledge of Jesus Christ is brought to the second generation Japanese people.

Susannah Wesley Home in Honolulu provides a Christian home and training for girls of many nationalities. Very fine centers for Oriental work are carried on by the Conferences along the West Coast.

SPANISH-SPEAKING GROUPS

A Christian elementary school and three kindergartens enroll a large number of native children in Puerto Rico. George O. Robinson School furnishes to sixty or seventy Puerto Rican children the only home they have ever known, and trains them in Christian living.

During the quadrennium the Mary P. Platt School at Tucson, Arizona, was closed. Two homes and schools are conducted for Spanish-speaking daughters of the Southwest, Harwood Girls' School at Albuquerque, New Mexico, and Frances De Pauw School in Los Angeles, California.

Settlement House activities and a Clinic are carried on at El Paso, Texas, where we co-operate with the Board of Home Missions in the church services. Newark Conference and Girls' Golden Year funds will make possible a small hospital and a new building for Freeman Clinic.

ALASKA

Jesse Lee Home in Seward trains the native children to be self-supporting citizens. There, too, co-operating with the city the Society conducts a well-equipped hospital.

A well-known and valuable mission serves the natives in Unalaska.

The Maynard-Columbus Hospital in Nome has served through emergencies of epidemics and fire, and is the only hospital for both whites and natives in a wide area. Another piece of co-operative work is carried on with the Board of Home Missions in Nome, where the Society furnishes the deaconess and the Board the preacher.

HEALTH WORK

In addition to the three hospitals previously mentioned, the Sibley Memorial Hospital in Washington, D. C., gives "service with kindness to those who suffer." The Methodist Sanatorium in Albuquerque, New Mexico, cares for tubercular patients. The

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Society co-operates with other Boards in the Hospital International in Santo Domingo. The Medical Mission Dispensary in Boston brings physical help and spiritual renewing to many of foreign speech or parentage. Most of the city settlements conduct clinics as an important phase of their service. The salary of the Protestant chaplain for lepers at the Marine Hospital in Carville, Louisiana, is paid by the Young People's Department.

HOMES

Many types of homes are maintained. Epworth School, Webster Grove, Missouri, provides a home and an all-round education for girls of limited opportunity.

National homes for self-supporting girls alone in the city are located in Ogden, Utah; Des Moines, Iowa; and Cincinnati, Ohio. In many other cities similar homes are maintained by Conference Societies.

The Alma Mathews House in New York City is now a co-operative Home for business girls, having changed its status in the last three years.

Bancroft-Taylor Rest Home in Ocean Grove, New Jersey, and Robincroft in Pasadena, California, are both year-round, cheerful homes for retired workers.

Homeless boys and girls find loving care at Mothers' Jewels Home in York, Nebraska, and Peek Home in Polo, Illinois, and in Sager-Brown in Louisiana.

CITY MISSIONS AND COMMUNITY CENTERS

Eight City Settlements under the national Board reach many nationalities and provide character-building activities for all ages. One of these, Marcy Center, in Chicago, does an outstanding piece of work among the Jewish people.

Fire destroyed Unity Mission at Berwick, Pennsylvania, but work is going forward in rented quarters.

Five Community Centers in the mining districts of Colorado, Utah, Wyoming, and Pennsylvania teach American ideals and Christian citizenship to the foreign-born.

NATIONAL TRAINING SCHOOL

The National Training School, Kansas City, Missouri, prepares selected young women as deaconesses and missionaries. This is now the only training school under the Society. Lucy Webb Hayes Training School, Washington, D. C., and the San Francisco Training School were closed within the quadrennium.

PUBLICATIONS

Woman's Home Missions, the official organ of the Society, is ably edited by Miss Ruth Wheaton, and carries to its 50,000 readers each month inspiring records of missionary achieve-

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ments. *Junior Neighbors*, well edited by Miss Bertha Stephenson, is the mouthpiece of the Junior Department and has a circulation of 23,000.

OTHER ACHIEVEMENTS

"The achievements of The Woman's Home Missionary Society through the years have not been just in the administration of the work, raising vast sums of money, or the lives salvaged, children educated, sick cared for or communities uplifted. Great has been the benefit to women themselves. Through the medium of this organization hundreds of thousands of women during the fifty-six years of the Society's existence have had opportunity to develop and enlarge their own lives and at the same time engage in Christian humanitarian service. Granted that many secular organizations are open to Methodist women now which were not available to them when the Woman's Home Missionary Society was organized, it is nevertheless true that vast numbers of church women find in these women's organizations their only outlet for social or expressional service.

"Through the years the women's missionary societies have given to the lay woman an informal type of education, which has increased her capacities immeasurably. These by-products of the organization are as great as its institutions and other products. Methodist women have developed administrative ability which has proved valuable to the local church in other departments of its work. Their influence has widened until their ability has been recognized for places of leadership in social and moral reform outside the church and into these secular activities they have carried the missionary spirit. The missionary woman's mind and heart have been quickened through regular study of needs and conditions at home and abroad and this knowledge has developed in her qualities of spiritual insight, moral courage and independent thinking. Side by side with self-culture has grown a spirit of sisterhood which the Church and the world at large would be the poorer without."

MEMOIRS

Many great leaders of The Woman's Home Missionary Society have moved into their "mansions" during the past quadrennium. Two great Presidents: Mrs. George O. Robinson, fine executive, clear thinker, stateswoman! Mrs. W. P. Thirkield, deeply loved Christian leader, broad-visioned, wise, prophetic!

Carrie Barge, eager enthusiast, courageous leader of youth, and many others the fragrance of whose good deeds shall long pervade the spiritual atmosphere of The Woman's Home Missionary Society.

IDA HASLUP GOODE, *President*,

EDNA HOPKINS SLUTES, *Recording Secretary*.

Woman's Home Missionary Society

OFFICERS OF THE WOMAN'S HOME MISSIONARY SOCIETY

PRESIDENT

Mrs. W. H. C. Goode

VICE-PRESIDENTS

Mrs. W. Raymond Brown, Mrs. Daniel Stecker, Mrs. M. L. Robinson,
Mrs. Dan B. Brummitt, Mrs. Anna E. Kresge.

CORRESPONDING SECRETARY

Mrs. V. F. DeVinny.

RECORDING SECRETARY

Mrs. M. C. Slutes.

TREASURER

Mrs. J. H. Freeman.

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Mrs. J. Howard Ake, Mrs. J. N. Rodeheaver, Mrs. F. C. Reynolds,
Mrs. F. D. Leete, Mrs. H. C. Black, Mrs. Adelaide Hudd, Mrs. B. M.
Hochswender, Mrs. Franklin F. Lewis, Mrs. Edward A. Martin,
Mrs. John W. Lowe, Mrs. Henry Pfeiffer.

ADMINISTRATION

Spiritual Life—Mrs. Wilbur Longstreth, Chairman.
Christian Citizenship—Miss Ada Townsend, Chairman.
Publications and Publicity—Miss Ruth Wheaton, Editor; Miss
Helen E. Cox, Assistant Editor and Editor of *Annual Report*;
Miss Bertha M. Stephenson, Editor of Junior Publications; Mrs.
George W. Keen, Publisher and Chairman of *Missionary Education*.
Deaconess Work, Personnel, Emergency, and Relief—Miss Grace G.
Steiner, Secretary.
Education, Personnel, and Student Work—Miss Muriel Day, Sec-
retary; Mrs. Myron S. Collins, Secretary of Student Work.
Promotional Workers—Mrs. Cora Downs Stevens, Miss Helen John-
son.

DEPARTMENTS

Wesleyan Service Guild—Mrs. Merle N. English, Secretary.
Young People—Miss Hannah P. Miller, Secretary; Mrs. Arthur S.
Knight, Bureau Secretary.
Junior—Mrs. Austin L. Prynn, Secretary; Mrs. Charles Smith,
Bureau Secretary.

BUREAUS

Alaska and the Northwest—Mrs. Frank B. Carter.
California and Hawaii—Mrs. A. G. Scudder
City Missions—Central, Mrs. C. C. Travis; Central West, Mrs. Frank
L. Davis; East Central, Mrs. H. S. Metcalfe; Friendship Homes,
Mrs. H. R. Hargis; North East Central, Mrs. Edwin Sebring;
West, Mrs. Frank E. Day.
Hospitals—Mrs. Robert Stewart.
Mountaineer—Mrs. H. S. Osborn.
Negro—Co-operation with the Board of Education, Mrs. Anna L.
Zook; North and South Carolina and Florida, Mrs. N. A. Wiff.
Puerto Rico and New York—Mrs. Raymond Meek.
Rest Homes—Mrs. Mary E. Stout.
Southwest—Miss Laura May Robinson.

Woman's Home Missionary Society

STANDING COMMITTEES OF THE BOARD OF MANAGERS

Finance Methods—Lenten Offering, Mrs. O. D. Jacoby; Permanent Missionary Fund, Mrs. H. S. Hollingsworth; Thank Offering, Mrs. H. G. Leonard; Mite Boxes, ———.
Supplies—Ministerial, Mrs. William C. Otter.

ASSISTANT TO THE TREASURER

Miss Margaret Freeman.

ATTORNEY

Mr. M. C. Slutes.

REPORT OF THE BOARD OF EDUCATION OF THE METHODIST EPISCOPAL CHURCH TO THE GENERAL CONFERENCE OF 1936

(Including reports from related agencies)

DEAR FATHERS, SISTERS, AND BROTHERS:

Education in religion is recognized by all branches of the Christian Church as one of the essential activities of the Church.

METHODISM AND EDUCATION

Interest in education has characterized Methodism from its beginning. One of the great universities of Europe gave Methodism to the world, though little direct credit is due to eighteenth-century Oxford for this priceless gift. John Wesley early recognized the importance of education in and for the new movement. The Kingswood School leads a long list of educational institutions established through the inspiration and under the auspices of Methodism. John Wesley recognized the values of the newly organized Sunday School Movement and quickly adapted it to his own uses. He introduced the class meeting as an agency of Christian education and wrote many books and pamphlets for the instruction and edification of ministers and laymen.

American Methodism did not lag behind. It is a significant fact that the famous Christmas Conference of 1784, at which the Methodist Episcopal Church had its official beginning, education was given much attention. With possibly only one university graduate among its sixty members, the Conference established a definite requirement that all preachers should preach regularly on the subject of education; it also approved enthusiastically a resolution calling for the establishment of a college under Methodist auspices. The foundations of Cokesbury College were laid at Abingdon, Maryland, in June, 1785. Though, as the result of a series of disasters, the college was discontinued within a few years, it will always be remembered as the first of scores of institutions of higher learning founded and fostered by American Methodism, about 170 of them still rendering distinguished service in the field of higher education with definite Christian emphasis.

In the same year, 1785, the first Methodist Sunday School on the American continent was organized by William Elliott in his home at Bradford's Neck, Virginia, the first of more than 30,000 Sunday Schools maintained by the Methodist Episcopal Church alone throughout the world, which number would be doubled through the addition of Sunday Schools maintained by other branches of American Methodism. In recent years there has

The Board of Education

been much criticism of the Sunday School—some of it just and to the point; but it is safe to say that, in spite of its weaknesses and shortcomings, the Sunday School during the past 150 years has been one of the most productive educational and evangelistic agencies of the Church.

These more formal educational efforts were supplemented by the class meeting, in which the class leader was the educational director. Then, before the close of the eighteenth century, The Methodist Book Concern was established for the publication and distribution of religious literature. Throughout its entire history the Book Concern has been a sympathetic, co-operative and effective ally of Christian education.

Christian education, in educational institution or local church, is the responsibility of the entire Church. Only as the Church, in practice as well as in theory, recognizes Christian education as an essential part of its total task, not something apart from its main function, to be delegated to a small group or Board, may we expect Christian education to achieve its highest and noblest results.

ADMINISTRATIVE PROVISIONS

The responsibility of the entire Church for Christian education cannot be overemphasized. At the same time there is need of a control agency, through which the Church may promote and direct a constructive, intelligent, church-wide program of Christian education. There must be active promotion, correlation, supervision, and direction, the preparation of teaching materials, the development of effective techniques, the conduct of experiments, the inter-exchange of experiences, and the discovery and use of new ways and means through which the educational enterprises of the Church may become increasingly productive of Christian results in spirit, attitude, and life.

Throughout the years the Methodist Episcopal Church has tried various experiments to provide effective organization, supervision and administration for its manifold educational enterprises and institutions. Since 1924 the promotional and supervisory responsibility, in so far as it concerns Christian education in the United States, has been entrusted to the Board of Education of the Methodist Episcopal Church.

The present Board of Education comprises the educational interests which were formerly directed and supervised by four Boards: The Board of Education, the Board of Education for Negroes (originally the Freedmen's Aid Society), the Board of Sunday Schools, and the Board of Epworth League.

Board of Education: The old Board of Education was authorized by the General Conference of 1868, but was given such limited powers that it could accomplish but little during the first quadrennium. In 1872 the General Conference remedied the defects, enabling the Board to render much more effective service

The Board of Education

to the cause of Christian education. For many years the principal function of the Board was to interpret the cause of institutional Christian education, foster the establishment and development of schools, including theological seminaries, and to build up and administer a Student Loan Fund for the benefit of needy and worthy Methodist young people who sought to acquire a college education or professional training.

Board of Education for Negroes: Soon after the close of the war between the States, on August 7 and 8, 1866, a number of ministers and laymen, interested in the education of the newly emancipated slaves, met in Trinity Methodist Episcopal Church, Cincinnati, Ohio, and organized the Freedmen's Aid Society. The General Conference of 1872 gave approval to the Society and recognized it as one of the official benevolence agencies of the Church. In 1880 the General Conference enlarged the responsibilities of the Society by including in its functions supervision of the educational enterprises of the Methodist Episcopal Church among the white people in the Southern mountains. Eight years later the General Conference approved a change in the name of the Society, which thereafter came to be known as the Freedmen's Aid and Southern Education Society. In 1908, when responsibility for the Southern mountain institutions was transferred to the Board of Education, the name was changed back to Freedmen's Aid Society. The name was changed once more in 1920, this time to the Board of Education for Negroes.

Board of Sunday Schools: The Sunday School Union, the forerunner of the Board of Sunday Schools, was organized on April 2, 1827, but did not receive official recognition until 1840, the first Corresponding Secretary being elected in 1844. The General Conference of 1908 created the Board of Sunday Schools as the successor of the Sunday School Union, in an effort to modernize and make more effective the religious educational approaches of the Church. The new Board became one of the most influential agencies in the religious education movement in the United States, which completely transformed the program of religious education in all Protestant Churches.

Board of Epworth League: The Epworth League was organized at Cleveland, Ohio, in May, 1889. The new organization resulted from a consolidation of several young people's societies, such as the Young People's Methodist Alliance, the Young People's Christian League, the Methodist Young People's Union, and the Young People's Methodist Episcopal Alliance. In 1892 the General Conference created the Board of Epworth League, so as to care more effectively for the religious, social, and recreational needs of youth.

Merger: In 1924 the General Conference ordered that the four Boards named be merged into one Board of Education, in which should be centered responsibility for the total educational program of the Methodist Episcopal Church in the United States.

The Board of Education

Wesley Foundation Movement: The Wesley Foundation Movement, organized for the purpose of providing for the religious and social needs of Methodist students at tax-supported and independent colleges and universities, received official recognition by the General Conference of 1916. From then until 1924 this movement was administered by a joint committee representing the old Board of Education and the Board of Home Missions and Church Extension. From 1924 to 1932 the joint committee represented the Board of Education as at present constituted, and the Board of Home Missions and Church Extension. In 1932 the General Conference assigned complete responsibility for the development and supervision of the Wesley Foundation Movement to the Board of Education.

Student Loan Fund: Since 1872 the administration of the Student Loan Fund has been one of the important functions of the Board of Education. The purpose of this fund has always been to assist "meritorious young persons, members of the Methodist Episcopal Church, to secure a more advanced education."

THE BOARD OF EDUCATION

The management of the affairs and properties of the Board of Education is vested in a Board of Trustees, consisting of forty-five members, twenty of whom are laymen, twenty ministers, and five bishops. At present the personnel of the Board is as follows:

BISHOPS

Adna W. Leonard
Edgar Blake

H. Lester Smith
Charles L. Mead

Robert E. Jones

MINISTERS

Floyd L. Blewfield
Jesse W. Bunch
Stephen B. Campbell
Guy O. Carpenter
James E. Coons
Sanford W. Corcoran
E. Guy Cutshall
Matthew W. Dogan
T. N. Ewing
Charles W. Flint

Wilbur E. Hammaker
Earl E. Harper
Tully C. Knoles
Daniel L. Marsh
A. J. Mitchell
John H. Race
Horace G. Smith
Andrew Warner
Robert C. Wells
Earl C. Wright

LAYMEN

Edwin P. Bliss
W. C. Coffey
U. G. Dubach
C. F. Eggleston
John S. Fletcher
*Lewis N. Gatch
Thomas F. Holgate
James R. Jackson
W. A. Jessup
David D. Jones

Raymond G. Kimbell
J. E. Kinney
Ira E. Lute
Hugh S. Magill
Mrs. Ellis L. Phillips
J. B. Randolph
Clarence E. Rarick
W. Branch Rickey
Clarence A. Short
George C. Taylor

* Died February 27, 1936.

The Board of Education

OFFICERS OF THE BOARD

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FIRST VICE-PRESIDENT

Bishop H. Lester Smith

SECOND VICE-PRESIDENT

Bishop Robert E. Jones

RECORDING SECRETARY

Horace G. Smith

ASSISTANT SECRETARIES

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TREASURER

Thomas F. Holgate

ASSISTANT TREASURERS

* Lewis N. Gatch, John S. Fletcher

CORRESPONDING SECRETARY

Frederick Carl Eiselen

CHANGES IN PERSONNEL DURING QUADRENNIUM

During the quadrennium the following changes in personnel occurred: Bishop A. W. Leonard took the place of Bishop Frederick D. Leete, who resigned immediately following the General Conference in 1932;

John H. Race was appointed in the place of Leonard D. Baldwin, deceased;

Earl C. Wright was appointed in the place of Ira W. Kingsley, who removed to another Area.

In the list of officers:

Thomas F. Holgate was elected Treasurer, in the place of A. W. Harris, resigned;

John S. Fletcher was elected Assistant Secretary and Assistant Treasurer, in the place of Leonard D. Baldwin, deceased.

STAFF PERSONNEL

Frederick Carl Eiselen, *Corresponding Secretary*

I. GENERAL BOARD ACTIVITIES

Frederick Carl Eiselen, *Corresponding Secretary*

Assistant Secretary, Promotional Activities..... William S. Bovard

Comptroller..... H. K. Wright

Director of Publicity..... Miron A. Morrill

II. EDUCATIONAL INSTITUTIONS

Frederick Carl Eiselen, *Corresponding Secretary*

Assistant Secretary, Educational Institutions (General)

William J. Davidson

Administrator, Student Loan Fund..... Thomas F. Holgate

Assistant Secretary, Educational Institutions for Negroes

Merrill J. Holmes

Assistant Secretary, Wesley Foundations..... Hiel D. Bollinger

III. RELIGIOUS EDUCATION IN THE LOCAL CHURCH

Merle N. English, *Associate Secretary*

* Died February 27, 1936.

The Board of Education

DIVISION OF RELIGIOUS EDUCATION IN THE LOCAL CHURCH

Assistant Secretary, Religious Education of Children. Sarah E. Green
Assistant Secretary, Epworth League and Young People's Work
Blaine E. Kirkpatrick
Director of Institutes, Life Work, and the Devotional Life
Owen M. Geer
Assistant Secretary, Leadership Training.....Nathaniel F. Forsyth
Assistant Secretary, Commission on Men's Work and Adult Education.....J. Russell Throckmorton

CO-OPERATIVE ENTERPRISES

Secretary, Joint Committee on Religious Education in Foreign Fields.....Wade Crawford Barclay
Secretary, Missionary Education.....Corliss P. Hargraves
Director, Plays and Pageants.....Harold A. Ehrensperger
Secretary, Stereopticon Department.....Hiram G. Conger

REDUCTIONS DURING QUADRENNIUM

Between July 1, 1932, and June 30, 1935, the staff personnel was reduced from 24 to 17 and the office force from 60 to 46, the total personnel from 84 to 63, a reduction of 25 per cent.

In spite of these reductions, made in the face of steadily increasing demands for help, the staff has succeeded in maintaining a superior service program. All honor to the loyal men and women who have labored and sacrificed in order that the cause they love might not suffer more than was absolutely unavoidable. In all departments the limit has been reached and in some exceeded. No further reduction can or ought to be made; no additional burdens should be assumed by the present workers. Serious consideration must be given to additions in personnel and equipment, in order that the Board of Education may render more promptly and more effectively the service which the Church has a right to expect.

FUNCTIONS OF THE BOARD OF EDUCATION

The Discipline defines the tasks and responsibilities of the Board of Education in these words: "The Board of Education shall serve as the authorized agency of the Methodist Episcopal Church for the promotion of religious and general education in the United States, and shall co-operate with other Boards of the Church in educational work under their care, seeking to diffuse the blessings of Christian learning and culture." (*Discipline*, 1932, ¶ 453, § 1.)

SCOPE

The scope of the Board's responsibility is in the main twofold:

First: The promotion and supervision of institutional education as carried on in universities, theological and other professional schools, colleges and secondary schools related to the Methodist Episcopal Church; the promotion and direction of Wesley Foundation programs at the seats of tax-supported and other non-Methodist institutions; also the administration of the Student Loan Fund.

The Board of Education

Second: The promotion, direction and supervision of religious education as carried on in about twenty-four thousand local communities in the United States, and, in co-operation with the missionary agencies, the religious educational programs in mission fields. This includes church schools held on Sunday or weekday or during vacation periods, leadership training, the Epworth League, religious education in foreign fields, and similar educational enterprises.

INTERPRETATION AND PROMOTION

In addition to the activities of the several departments of the Board in particular fields of Christian education, the Board is expected to interpret and promote the total cause of Christian education throughout the entire Church. In this work all the staff members co-operate, but the chief responsibility rests on the Departments of Promotional Activities and Publicity.

PROMOTIONAL ACTIVITIES

The Board of Education, through the Department of Promotional Activities, seeks to achieve the following objectives:

1. To interpret to the Church at large the meaning and purpose of Christian education in its manifold aspects, the diversified program of the Board, and the many ways and agencies through which the Board seeks to assist the Church in meeting its educational responsibility.

2. To inform the Church regarding specific achievements in the field of Christian education through the various agencies and institutions related to the Board of Education.

3. To create and foster throughout the Church, interest, enthusiasm, and generous support for the total program of the Board of Education and the many enterprises carried on under its direction and supervision.

4. To co-operate with the other benevolence Boards in interpreting and promoting throughout the entire Church the total World Service program, in making clear the interdependent and co-operative relationship of all the boards of benevolence and in creating within the Church a more sympathetic interest in and a more substantial support of the enterprises fostered by the several Boards.

During the four years of the present quadrennium the Board of Education has been responsible for World Service promotion and cultivation in the Chattanooga, Chicago, and Omaha Areas.

PUBLICITY

The present Director of Publicity was appointed in August, 1932. The report which follows deals with the major phases of the work of the Department of Publicity from that date until December 31, 1935, and, therefore, covers approximately three and one-half years of the quadrennium.

The Board of Education

Besides the activities summarized in the following paragraphs, the director, with the permission of the Board, has represented Methodism in Chicago and the area surrounding the city to the metropolitan press and to the press associations. He has also discharged certain administrative and editorial functions within the office of the Board and has represented the work of the Board here and there in the Church, especially in Epworth League and other young people's groups.

STATISTICAL SUMMARY

I. Promotional mailings from the Publicity Department, including the News Letter, the Christian Student, Educational News Bulletin, Wesley Foundation Bulletin, Financial Letter, pieces Rally Day mailing (but not quantity mailings on order):

<i>Year</i>	<i>Number</i>	<i>Number of Persons</i>	<i>Postage</i>
1932-1933.....	65	311,930	\$2,431.85
1933-1934.....	40	274,326	2,488.36
1934-1935.....	42	322,326	2,544.33
1935-1936 (6 mo.).....	10	94,562	783.71
	<hr/> 157	<hr/> 1,003,144	<hr/> \$8,248.25

II. Printed pieces of all types produced by the Department of Publicity:

<i>Year</i>	<i>Number</i>	<i>Quantity</i>	<i>Cost</i>
1932-1933.....	72	4,153,300	\$15,890.52
1933-1934.....	83	2,960,899	11,397.74
1934-1935.....	83	5,048,156	11,335.72
1935-1936 (6 mo.).....	14	1,245,000	2,120.00
	<hr/> 252	<hr/> 13,407,355	<hr/> \$40,743.98

III. Christian Student:

The circulation of this quarterly magazine is 21,000.

IV. Publicity Releases sent to church and secular press:

1932-33.....	189
1933-34.....	138
1934-35.....	153
1935-36 (6 mo.).....	38
	<hr/> 518

V. Promotion of Children's Day:

<i>Year</i>	<i>Offering</i>	<i>Cost Supplies and Promotion</i>	<i>% of Sup. & Promotion to Offering</i>	<i>Churches Supplied</i>	<i>Cost Per Church</i>
1931-32..	\$116,000	\$16,000	13.87%	4,594**	\$3.48
1932-33..	88,981	16,717	18.779%	7,400	2.26
1933-34..	80,565	11,407	14.16%	8,425	1.35
1934-35..	77,655	7,034	9.058%	7,473	.94
	<hr/> \$363,201	<hr/> \$51,158	<hr/> 13.964% Av.	<hr/> 27,897	<hr/> \$2.00 Av.

** Not including 1,054 orders for "The Children's Day Book."

The Board of Education

7,478 churches ordered Children's Day materials from the Board of Education in 1935. There were remittances from approximately 6,555 churches. Approximately, 4,600 copies of the Children's Day pageant were ordered from The Methodist Book Concern.

VI. Promotion of Lincoln Day:

The Department of Publicity acts as consultant in the promotion of Lincoln Day, but does not bear primary responsibility.

VII. Promotion of Rally Day:

Year	Offering	Cost Supplies and Promotion	% of Sup. & Promotion to Offering	Churches Supplied	Cost Per Church
1932-33..	\$60,524.89	\$6,230.88	10.3 %	4,269	\$1.46
1933-34..	57,153.35	4,639.69	8.1 %	3,531	1.31
1934-35..	65,826.73	4,174.31	6.34%	4,432	.99
1935-36.. (6 mo.)	49,903.25	4,213.94	.....	4,280	.98
	<hr/> \$233,408.22	<hr/> \$19,258.82	<hr/>	<hr/> 16,512	<hr/> \$1.18 Av.

The Rally Day income for the fiscal year, 1935-36, is not yet complete. Income from July 1, 1935, to December 31, 1935, is \$49,903.25, as shown above, which is \$1,264.17 below income for the same period last year.

VIII. Motion Pictures:

We have withdrawn our motion pictures from circulation—the subjects being too old to express the educational cause in a true light. There have been no funds to make possible the preparation of new films.

IX. News Letter:

The news letter has been issued at irregular intervals: regularly every other month by Doctor Davidson, and irregularly by the Department of Publicity as news items of value were available.

FINANCIAL STATEMENTS

On this and the succeeding pages appear four financial statements:

1. Statement of receipts and expenditures for the last four completed years;
2. Statement of designated gifts to institutions and projects related to the Board and passing through the treasury of the Board;
3. Statement of receipts and disbursements of funds administered by the Board for the benefit of the Schools of Theology;
4. Balance sheet of the Board of Education as of June 30, 1935.

These statements are self-explanatory. However, attention may be called to the drastic decrease in World Service distributable income during the last three years of the quadrennium as compared with the first year. This decrease is due almost entirely to the designated gift legislation adopted by the General Conference of 1932, which enabled institutions and projects related to the Board of Education to secure designated gifts with World Service credit, which in turn meant a decrease in non-distributable income and a reduction in appropriations to these projects and institutions to a minimum. A comparison of Table 1 with Table 2 will be useful.

The Board of Education

TABLE 1
STATEMENTS OF RECEIPTS AND EXPENDITURES ON
BUDGET ACCOUNTS FOR THE LAST FOUR
COMPLETED YEARS

RECEIPTS	1931-32	1932-33	1933-34	1934-35
World Service Distributable Income...	\$554,161.65	\$264,099.34	\$222,657.93	\$233,450.87
Designated Gifts—General.....		9,769.97	13,133.16	12,057.15
Religious Education.....		28,676.68	5,336.76	2,441.24
Epworth League.....		3,738.42	1,130.30	1,629.39
Wesley Foundations.....		16.35	134.50	.....
Twenty-Four-Hour-Day Fund (net)...	29,471.92	24,210.66	21,836.05	21,832.18
Rally Day Collections (net).....	9,392.98	9,286.06	2,412.33	2,000.00
Interest on Investments, etc. ²	64,539.17	61,058.31	54,111.46	56,656.10
Miscellaneous Income.....	8,401.23	971.77	568.36	1,335.49
Increase in and Refunds on Excess Payments.....	9,251.83	6,225.42	7,000.00	7,000.00
	\$656,715.12	\$408,052.98	\$328,320.85	\$338,402.42
EXPENDITURES				
General Administration:				
Corresponding Secretary's Office....	\$11,230.01	\$9,769.78	\$8,962.43	\$9,368.06
Treasurer and Comptroller's Office...	13,883.20	13,530.16	12,838.28	13,431.74
Office Rent and Light.....	17,057.15	11,291.63	8,973.85	8,752.28
Board and Committee Meetings....	2,513.14	4,507.56	2,183.58	3,025.50
Sundry Operating Expenses.....	4,227.25	5,025.00	6,066.80	8,725.34
Field Cultivation and Promotion.....	52,541.38	24,547.89	20,874.72	20,539.26
Educational Institutions, General:				
Administration.....	26,455.32	12,858.27	5,927.54	8,042.76
Appropriations.....	148,761.00	47,541.00	37,758.30	33,600.00
Educational Institutions, Negro:				
Administration.....	22,705.02	21,266.73	18,923.20	18,000.00
Appropriations.....	115,912.38	27,895.48	23,040.82	26,200.00
Wesley Foundations:				
Administration.....		6,840.71	6,359.29	7,171.77
Appropriations.....	30,000.00	10,800.00	9,730.00	3,000.00
Religious Education:				
Administration.....	34,775.44	33,712.16	14,412.55	11,654.04
Service and Promotion.....	135,488.14	85,378.44	52,576.34	56,131.38
Maintenance of School Properties:				
Insurance, Taxes, etc.....	41,184.05	39,665.56	39,500.00	40,978.49
Interest and Exchange ¹	36,609.39	44,077.65	30,889.82	28,307.46
Retirement Fund for Staff Members...				1,114.71
Reserves for Later Disbursement.....	3,993.55	2,500.00	3,674.35	14,750.00
Decrease or Increase in Deficit.....	40,621.30	6,844.96	25,628.98	25,609.63
	\$656,715.12	\$408,052.98	\$328,320.85	\$338,402.42

¹ Only such Designated Gifts are included as are applicable to budget accounts.

² Interest items include interest applicable to the budget and inter-departmental adjustments.

The Board of Education

TABLE 2 DESIGNATED GIFTS RECEIVED DURING THE LAST FOUR COMPLETED FISCAL YEARS.

WITH WORLD SERVICE CREDIT	1931-32	1932-33	1933-34	1934-35
For Budget Accounts of the Board.	\$	\$34,569.59	\$19,466.34	\$15,262.43
For Theological Schools.	9,393.87	33,853.29	32,052.19	35,476.97
For Educational Institutions—General.	21,770.89	83,582.33	54,642.13	63,622.49
For Educational Institutions—Negro.	25,840.68	30,272.36	33,365.01	36,145.27
For Wesley Foundations.	24,992.10	61,045.94	44,158.71	43,858.75
For Religious Education:				
Conference Boards of Education.	2,875.23	16,244.90	13,661.81	12,964.53
Religious Educa'n in Foreign Fields	310.00	. . . . .	4,965.62	3,586.41
Men's Work.	11,829.00	7,171.57	4,495.79	4,160.27
Stewardship Education. . . . .	. . . . .	278.95	1,958.31	2,382.55
Other Causes.	1,080.47	933.44	863.84	774.23
	\$98,092.24	\$267,952.37	\$209,629.75	\$218,233.90
WITHOUT WORLD SERVICE CREDIT				
Negro Education.	\$63,528.24	\$60,256.69	\$73,387.51	\$56,639.64
Religious Education. . . . .	. . . . .	460.26	140.00	172.72
Men's Work. . . . .	. . . . .	. . . . .	. . . . .	671.00
General Work of the Board. . . . .	. . . . .	. . . . .	25.00	. . . . .
	\$63,528.24	\$60,716.95	\$73,552.51	\$57,483.36

NOTE.—In the year 1931-32, by Disciplinary provision, only individual gifts were listed as "Designated Gifts."

TABLE 3 STATEMENT OF RECEIPTS AND EXPENDITURES BY THE BOARD OF EDUCATION ON BEHALF OF THEOLOGICAL SCHOOLS FOR THE LAST FOUR COMPLETED YEARS

RECEIPTS	1931-32	1932-33	1933-34	1934-35
World Service Distributable Income.	\$85,053.09	\$47,329.37	\$37,053.47	\$34,822.86
Designated Gifts—General. . . . .	. . . . .	825.37	2,652.07	1,342.58
To Specified Schools . . . . .	. . . . .	33,853.29	29,400.12	34,134.39
Miscellaneous Income. . . . .	. . . . .	. . . . .	30.00	. . . . .
	\$85,053.09	\$82,008.03	\$69,135.66	\$70,299.83
EXPENDITURES				
Promotion and Administration.	\$13,493.92	\$4,989.32	\$4,346.39	\$4,299.58
Distributed to Schools.	80,811.00	70,793.29	57,789.27	59,000.25
Applied on Deficit.	9,261.83	6,225.42	7,000.00	7,000.00
	\$85,053.09	\$82,008.03	\$69,135.66	\$70,299.83

The Board of Education

TABLE 4 BALANCE SHEET AS OF JUNE 30, 1935

ASSETS	
Cash on hand and in banks.....	\$41,339.26
Accounts receivable.....	15,969.44
Accrued interest on investments.....	36,200.44
Advances against future income.....	9,887.06
Unexpired insurance and prepaid expenses.....	28,741.17
Permanent Fund Assets (at cost or fair value when acquired):	
Bonds.....	\$2,260,061.01
Mortgage Notes.....	247,453.51
On City Properties.....	\$214,738.79
On Farms.....	32,714.72
Real Estate.....	298,130.90
City Properties.....	\$237,717.19
Farms.....	60,413.71
Stocks and Beneficial interests.....	106,416.16
Funds awaiting investment.....	8,418.83
	2,920,480.41
Children's Day Fund Assets:	
Student Notes, Less Reserve.....	\$2,207,911.48
Tax Warrants and bonds.....	1,479.50
Due from general funds.....	98,515.82
	2,307,906.80
Revolving Fund for Financial Campaigns:	
Advanced to Colleges.....	\$3,597.95
Due from general funds.....	1,402.05
	5,000.00
Other Assets.....	20,874.74
Properties of Negro Schools in operation.....	\$3,243,324.00
Properties of Negro Schools, available.....	760,051.51
	4,003,375.51
	<u>\$9,389,774.83</u>
LIABILITIES	
Bank loan.....	\$75,000.00
Due sundry Current Funds.....	100,582.45
Current funds held for Negro Schools.....	27,457.68
Residuary funds not disbursed.....	12,554.35
Endowment Income not disbursed.....	8,128.89
Designated Gifts not disbursed.....	11,767.54
Current Accounts payable.....	11,372.00
Appropriations approved and unpaid.....	21,145.00
Funds in hand awaiting allocation.....	13,257.48
	\$281,265.39
Balance pledge to Dillard University.....	256,808.17
Obligation to restore Centenary Jubilee Fund.....	478,226.91
PERMANENT FUNDS	
Sunday School Children's Fund of 1866.....	\$1,078,399.48
Centenary Educational Fund.....	135,186.73
Centenary Jubilee Fund.....	507,764.94
General Service Trust Fund.....	94,885.29
Fund for Church Schools.....	88,029.91
Fund for Retiring Allowances (Negro Schools)	107,569.60
Residual Value of Outstanding Annuities....	126,758.39
Endowment Funds held in trust.....	754,618.70
Fund for self-insurance of school properties...	27,267.37
	\$2,920,480.41
Children's Day Fund.....	2,307,906.80
Revolving Fund for financial campaigns.....	5,000.00
Book value of properties held for Negro Schools.....	4,003,375.51
Total.....	<u>\$10,253,063.19</u>

The Board of Education

Deduct special charges not due to current operations, to be recovered from various sources:		
Pledge to Dillard University (\$500,000.00 less available funds, \$57,476.68).....	\$442,523.32	
Loss on bonds sold from Centenary Jubilee Fund.....	180,188.97	
Net cost of survey of Educational Institutions	10,462.56	
Campaign for Negro Schools.....	63,771.41	
Repairs and carrying charges on Negro School properties.....	23,375.77	
Deficit on Negro Schools to June 30, 1929....	32,101.85	
		<u>752,423.88</u>
		\$9,500,639.31
Deficit from general operations (accumulated prior to 1932) as of June 30, 1935.....		110,864.48
		<u>\$9,389,774.83</u>

INSTITUTIONAL EDUCATION

Methodism has rendered a service of incalculable worth in the field of institutional education. During the past 150 years unstinted labor, unswerving devotion, and sacrificial giving have gone into the building and maintenance of its schools, colleges, theological seminaries, and other educational institutions. Tens of thousands of students have passed through the halls of these institutions, and because of the moral and spiritual impacts and experiences during their student days these young men and women have entered upon the wider responsibilities of life with a definitely Christian outlook, a clear-cut Christian idealism, and a powerful Christian dynamic. Remove from the life of Methodism the men and women who have been trained for Christian life and service in its own institutions and the glory of Methodism would grow tragically dim.

INSTITUTIONS RELATED TO THE CHURCH

Many of the institutions founded under Methodist Episcopal auspices are no longer in existence. Others have been lost to the Church. The relationship of still others is purely nominal or historical. However, even now (January, 1936), in addition to educational institutions maintained by other official agencies of the Church, eighty-nine educational institutions are related to the Methodist Episcopal Church through the Board of Education. These are classified as follows:

Universities	5
Schools of Theology.....	6
Graduate School of Medicine not connected with a university	1
Hospital	1
Four-year Colleges of Liberal Arts.....	44
Affiliated College.....	1
Junior Colleges.....	9
Secondary Schools.....	18
Unclassified	1
Training Schools.....	3

Of these 89 institutions, 7 are for white boys and girls in the economically underprivileged mountain regions in the South.

The Board of Education

These represent one of the most significant pieces of missionary work that the Church has attempted in recent decades. The economic resources in the communities and States in which these institutions are located are insufficient for the maintenance of adequate Christian educational facilities. In these localities the Church is building wisely for the future through developing the economic possibilities of the students, and at the same time preparing them for Christian living and Christian leadership in various occupations and professions.

In all the institutions related to the Church religion is free to function, not as an extra-curricular activity or an off-campus enterprise, but as an integral part of education in all its aspects and at all levels.

BOARD RESPONSIBILITIES

According to the Discipline the Board of Education bears the following specific responsibilities in connection with institutional education:

1. To promote the cause of institutional Christian education throughout the Church.
2. To maintain an advisory relation to the educational and business management of all the schools, colleges, theological schools, Wesley Foundations and other educational institutions related to the Methodist Episcopal Church in the United States.
3. To promote the religious training of students at institutions of the Methodist Episcopal Church.
4. To maintain and administer institutions for Christian education among the Negroes.
5. To provide, through the establishment and supervision of Wesley Foundations, for the religious training of Methodist students at tax-supported and other institutions not related to the Methodist Episcopal Church.
6. To co-operate with institutions, Conference Boards of Education and Annual Conferences in interpreting and promoting institutional Christian education at the Conference sessions and throughout the year.
7. To collect and distribute statistics and other information through which the cause of institutional education may be advanced.
8. To co-operate with the Benevolence Boards and other agencies of the Church in the educational work under their care.
9. To co-operate with the Council of Church Boards and all other organizations and agencies promoting the cause of Christian higher education.
10. To co-operate with the Commission on Courses of Study in promoting ministerial training.
11. To establish, in consultation with the administrative officers of the theological schools, budget askings for the more adequate support of these schools, and to administer the World Service funds intended for them.
12. To distribute to educational institutions such funds as may, from time to time, be committed to the Board for their aid.
13. To serve as a medium between teachers seeking employment and institutions needing their services.
14. To administer the Student Loan Fund for the benefit of worthy Methodist young men and women seeking a higher education.
15. To co-operate with the other benevolence boards in promoting the total World Service cause.

The Board of Education

ENROLMENT SCHOOLS OF

	CANDIDATES FOR B.D. DEGREE				CANDIDATES FOR MASTER AND DOCTOR DEGREES			
	1932-3	1933-4	1934-5	1935-6	1932-3	1933-4	1934-5	1935-6
1 Boston.....	212	195	176	187	125	89	90	75
2 Drew.....	108	110	117	115	61	55	39	47
3 Gammon.....	41	35	35	33	...	...	...	...
4 Garrett.....	192	176	203	220	35	27	34	35
5 Iliff.....	55	41	61	48	11	15	25	28
■ University of Southern California...	3	3	3	1	30	34	41	35
Total.....	611	560	595	604	262	220	229	220

FINANCIAL SCHOOLS OF

	BOSTON UNIVERSITY SCHOOL OF THEOLOGY				DREW THEOLOGICAL SEMINARY			
	1932-3	1933-4	1934-5	1935-6	1932-3	1933-4	1934-5	1935-6
1 a. Income from World Service.....	\$16,030	\$11,970	\$14,635	\$13,500	\$2,727	\$6,119	\$7,624	\$4,425
2 b. Income from Students.....	14,458	15,419	12,257	11,600	29,501	23,111	23,454	22,350
3 c. Income from Endowment.....	16,639	16,570	23,185	24,840	83,513	79,094	66,389	79,000
4 d. Income from Other Sources.....	13,348	10,673	11,726	7,959	16,840	9,700	48,536	44,657
5 e. Total Income.....	60,475	54,632	61,803	57,899	132,581	118,024	146,003	150,432
6 f. Expenditures.....	115,871	95,125	99,787	97,735	137,210	129,772	158,485	150,432
7 g. Deficit.....	55,396	40,493	37,984	39,836	4,629	11,748	12,482	.....

The Board of Education

REPORT THEOLOGY

	BACHELOR OF DIVINITY GRADUATES				GRADUATES WITH MASTER AND DOCTOR DEGREES			
	1932-3	1933-4	1934-5	1935-6	1932-3	1933-4	1934-5	1935-6
1 Boston.....	58	68	59	50	50	47	40	52
2 Drew.....	31	18	36	35	27	25	13	16
3 Gammon.....	16	13	9	7	...	...	...	...
4 Garrett.....	78	67	42	55	13	9	5	8
5 Iliff.....	9	10	8	3	1	3	5	5
6 University of Southern California...	Does not	grant	B. D. Degree	...	13	7	13	11
Total.....	192	176	154	150	104	91	76	92

REPORT THEOLOGY

	GAMMON THEOLOGICAL SEMINARY				GARRETT BIBLICAL INSTITUTE				ILIFF SCHOOL OF THEOLOGY			
	1932-3	1933-4	1934-5	1935-6	1932-3	1933-4	1934-5	1935-6	1932-3	1933-4	1934-5	1935-6
1	\$300	\$2,135	\$1,791	\$977	\$31,500	\$26,678	\$24,991	\$.....	\$6,842	\$3,850	\$2,450	\$3,277
2	1,660	1,507	2,294	2,812	9,478	12,132	12,963	.....	913	821	670	910
3	17,490	11,421	10,806	11,002	.....	.....	.....	.....	16,194	13,684	15,301	14,849
4	11,317	11,270	14,591	20,769	22,607	16,454	17,645	.....	2,617	1,150	782	2,097
5	30,767	26,333	29,482	35,560	63,585	55,264	55,599	.....	26,566	19,505	19,203	21,133
6	35,953	27,277	30,695	38,509	63,585	55,264	55,599	.....	30,073	23,279	20,514	24,577
7	5,186	944	1,213	2,949	.....	.....	.....	.....	3,507	3,774	1,311	3,444

The Board of Education

EDUCATIONAL INSTITUTIONS

The Board of Education seeks to discharge these several responsibilities through three departments, each dealing with a particular type of institutional education. Each department is in charge of an Assistant Secretary. Dr. W. J. Davidson is in charge of the Department of Educational Institutions (General).

Since the Board of Education has been deprived of almost all funds which once were available for appropriations to institutions—only a small number of institutions (in missionary territory) receive direct financial aid through the Board of Education—the department has become primarily a service agency. The services rendered during the quadrennium by the department and the secretary have been manifold. The more important may be summarized as follows:

1. *Activities in Co-operation with the University Senate.*

From the beginning of the quadrennium the Assistant Secretary has been the Recording Secretary of the University Senate, and the Senate itself has been unusually active throughout this period. It has been the practice of this department in its contacts and relations with our institutions to endeavor to align all its advices and other services with the enactments of the Senate touching the institutions, so that no institution might have occasion to think that it was expected to co-operate with two standardizing authorities instead of one.

2. *Co-operative Activities.*

The Board of Education has developed close and friendly relation with the Educational Association of the Methodist Episcopal Church, an organization comprised of the heads of the educational institutions (see fuller statement below, p. 211). This relation has become more productive during the present quadrennium than ever before. A joint committee from the Educational Association and the staff of the Board of Education has a stated annual meeting for the purpose of considering matters of vital interest to both organizations, and this department is gratified by the outcomes of these Conferences. Because of its relations to World Service the Board, together with other Benevolent Boards, is under obligation to help promote Church-wide interest in World Service.

3. *Activities in Co-operation With Annual Conference Boards of Education.*

The department co-operates with other staff members in presenting to Annual Conferences the unremitting challenge of Christian education. In connection with these Conference visits the Secretary seeks to consider with Conference Boards of Education the educational interests within the bounds of the Con-

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ferences. Sometimes these meetings are held prior to the sessions of the Annual Conference, when the men are able to give more deliberate consideration to the institutional interests as well as the traditions, the opportunities, the aims, the personnel and the adequate support of Christian education.

4. Activities in Co-operation With Methodist Educational Institutions.

Throughout the quadrennium the service of the department has been continual in conferences with presidents and deans of our institutions, sometimes in our office, but usually in the institutions themselves. The department recognizes that in the past it has been of little service to the Schools of Theology of Methodism. It is to be hoped that during the new quadrennium a much more vital and helpful relationship with these important institutions can and will be established.

There have been many conferences with business managers, registrars, alumni secretaries, executive committees, and boards of trustees. The Assistant Secretary has responded to every call if it was at all possible. He has had vital conferences with quite a number of the faculties, and has held several forums with faculties and large groups of ministers from the supporting territory of the colleges involved.

The total attendance in the educational institutions (general), the first semester of the academic year (1935-36), is reported as 61,655. In these institutions the reported value of properties, including equipment, as at October 1, 1935, was \$91,000,312; the total endowment (including non-productive), \$90,235,907; total non-productive endowment, \$8,814,272; the total indebtedness, \$13,860,030; total operating budgets, 1935-36, \$19,518,738; total number of faculty members, not including administrative officers, 5,875; and the total number of graduates since the dates of their founding, 256,036. It will be seen that the Church has immense net values in these institutions, not speaking of their human products which constitute values that cannot be appraised by accounting methods; but when the final appraisal of the lives molded by these institutions is made, it will appear in terms of character and of service—the eternal imponderables of human experience, human relations, and human destiny.

5. Activities in Co-operation With Other Educational Agencies.

(1) First among these agencies from the standpoint of pronounced Christian interest and educational fellowship is the National Commission of Church-Related Colleges, which is definitely committed to the promotion of Christian education in the colleges related to the twenty-three denominational Boards of Education comprising the Council.

(2) The department maintains its membership in the Asso-

ciation of American Colleges, and the Assistant Secretary attends its annual meetings faithfully, in order to keep in touch with a group of educators, many of whom do not participate in Church-related college meetings.

(3) The department also maintains membership in the National Education Association and in the Department of Superintendence. The Assistant Secretary usually attends some or all the annual meetings of the latter organization.

(4) The most important of all non-Methodist educational agencies from the standpoint of academic standards are the regional associations, whose chief functions are setting up and administering principles of accreditation of colleges and secondary schools. Most of our institutions are related to such regional agencies, for example, the Middle States Association, the Southern Association, and the North Central Association.

SCHOOLS OF THEOLOGY

Christianity began with a school—the School of the Twelve. Jesus, who is not only our Saviour and Lord, is also the greatest teacher of the ages. His insight into the possibilities of His Galilean band, His practice and teaching skill gave to the world a leadership for the new religion which could not be daunted in the face of overwhelming odds. The disciples lacked learning in many subjects, but judging by their achievements in the field of religion they were the best trained men of their day.

The theological schools are the inheritors of this tradition and never were they more sorely needed. The Christian religion faces opponents today stronger and more dangerous than any faced since the first three centuries of the Christian era. Nationalism and Communism in their various forms expressed through a totalitarian state are more dangerous competitors than any of the older forms of religion. It will not be enough for the Christian ministers of tomorrow to be as good as their fathers. They must be better if they are to be as effective today and tomorrow as their fathers were yesterday.

The tables attached to this report show at a glance the progress of these schools during the quadrennium and their present condition. It is earnestly hoped that for her own sake the Methodist Episcopal Church will greatly increase her giving to these schools in the coming quadrennium. It is doubtful if the members of our Church have any conception as to just how much she does need her theological seminaries. During the financial depression Annual Conferences have been so crowded that they have been able to take only a very few new men in each Conference. Elderly men past three score and ten, some of them long past the expected age of retirement, have required charges in order to "keep the wolf from the door." It will not be long before we find ourselves short of younger men and looking desperately for

them. A statesmanlike policy of recruiting, training, and retirement, is necessary if the Church is to maintain the high standard of ministerial service which the world has a right to expect of her.

Another serious matter is that of raising the educational standards of our ministry. The study recently made by the Institute of Social and Religious Research, the results of which have been published under the title, *The Education of American Ministers*, shows that in our denomination just a fraction over 24 per cent of the regular ministers of the Methodist Episcopal Church have graduated from both college and seminary. Some other denominations show as high as 81 per cent. The encouraging feature about our situation and one of the few blessings which the depression has brought to us is the fact that throughout the United States Annual Conferences are requiring men to have both college and seminary training before they can be received into full membership. Another encouraging feature, also somewhat aided by the depression, is the fact that it is not difficult to get men of real ability and promise to enter the ministry and adequately to prepare for service.

The Methodist Episcopal Church can secure a trained ministry strong in evangelical faith and inspired with passion by the Holy Spirit if she will pay the price for this great good. The men are available and the seminaries already have the equipment and staffs which would enable them to double the size of their student bodies if the Church were in a position adequately to support them and to put their men into Annual Conferences as they graduate. However, the financial needs of these institutions are great. Income from their endowments has shrunk with all other income from investments. Students are eager to go to seminary and will take any kind of work offered to help them earn their way, but most of them need work or scholarship aid of some kind. Teachers of those upon whom the Church and the world must depend for future ministerial leadership are underpaid. However, the teaching and administrative staffs of the seminaries rejoice in the opportunity which is theirs and are ready to lead in an era of expansion if the constituency of the Methodist Episcopal Church will adequately support them.

The importance of the Schools of Theology for the life and program of the entire Church cannot be over-emphasized. On their success in training competent leaders for all types of Church enterprises—evangelistic, missionary, educational—depends the strength and effectiveness of the Church tomorrow. In 1928 the General Conference declared that the Schools of Theology “exist for the benefit of the whole Church,” and recognized the obligation of the whole Church “for their maintenance and support.” Following this action the World Service Commission set aside 3 per cent of the World Service income for the benefit of the Theological Schools; and during the past two

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quadrenniums the Board of Education has administered this fund in harmony with the disciplinary provisions. During the years of financial stress this contribution has been a life-saver, but it must be clear to everyone that the present appropriations to the Theological Schools meet only a fraction of the actual needs. Can we discover additional ways and means of guaranteeing more adequate support for these strategic centers of moral and spiritual power?

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THE STUDENT LOAN FUND

The administration of the Student Loan Fund is an important part of the work of the Board of Education. This is a business enterprise of no mean proportions, and is conducted wholly as a service to needy and worthy students who are members of the Methodist Episcopal Church. The testimony of thousands of borrowers makes it perfectly clear that the fund has been a blessing for multitudes of young men and women who, without this aid, would have found it impossible to carry out their educational ambitions.

The Student Loan Fund of the Methodist Episcopal Church was initiated by the General Conference of 1872. As the name implies, assistance to students is given in the form of loans to be repaid and loaned again to other students as there may be need. The income of the Fund is derived chiefly from two sources: first, the Children's Day collections taken annually in the Sunday Schools throughout the Church; and, second, the interest on an invested fund which has been built up from the Sunday School Children's Offering for Education during the Centenary of 1866, augmented by more recent gifts and bequests and by unused balances in current receipts. This invested fund now stands on the books of the Board at \$1,078,399.48, and is represented by bonds and securities in possession of the Board.

The Children's Day collection during the four years ended June 30, 1935, aggregated \$367,095.48, and the interest on the invested fund over the same period totaled \$190,793.19. Repayments of loans during the quadrennium under consideration amounted to \$589,775.32, and the total of new loans granted in the quadrennium was \$1,079,911.25.

The following table sets forth these transactions in detail:

	Year Ended June 30, 1932	Year Ended June 30, 1933	Year Ended June 30, 1934	Year Ended June 30, 1935
RECEIPTS				
Children's Day Collections....	\$119,893.90	\$88,980.98	\$80,565.07	\$77,655.53
Interest Income:				
On Invested Funds.....	52,931.95	46,734.72	43,982.82	47,143.70
On Student Notes.....	23,486.42	22,936.38	30,191.04	37,727.47
On Current Balances.....	565.88	2,260.30	2,892.64	4,234.71
Student Loans Collected.....	161,561.74	133,337.19	136,817.13	158,059.26
Forward from previous year...	80,493.65*	1,595.74	26,258.62	77,171.31
Total Receipts.....	\$438,933.54	\$295,845.31	\$320,707.32	\$401,991.98
* Net after deducting \$2,381.20, loss on temporary investment.				
EXPENSES				
Promotion of Children's Day..	\$26,170.62	\$20,401.49	\$14,604.92	\$10,809.94
Administration of Loans.....	27,567.18	26,105.20	24,616.09	22,270.47
Total Expenses.....	\$53,737.80	\$46,506.69	\$39,221.01	\$33,080.41
Excess Receipts over Expenses	\$385,195.74	\$249,338.62	\$281,486.31	\$368,911.57
New Loans Made.....	383,600.00	223,080.00	204,315.00	268,916.25
Carried into following year	\$1,595.74	\$26,258.62	\$77,171.31	\$99,995.32

From the above statement it will be noted that in each year of the quadrennium the interest income exceeded the cost of

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administering the fund, including the promotion of Children's Day, so that the full Children's Day collections have been available for student aid.

The total number of students assisted since the beginning in 1873 is approximately 49,348. This number would be exact except that in the routine of accounting a few borrowers have been assigned two numbers.

For the four years of the quadrennium now closing loans were distributed as follows:

	1931-32	1932-33	1933-34	1934-35
To Students in Methodist Schools.....	2,609	2,235	1,826	1,995
To Students in non-Methodist and tax-supported schools.....	903	710	734	819
Total borrowers.....	3,512	2,945	2,560	2,814

The amounts loaned are as follows:

	1931-32	1932-33	1933-34	1934-35
To Students in Methodist Schools...	\$270,710	\$162,635	\$146,550	\$191,646.25
To Students in non-Methodist and tax-supported schools.....	112,990	60,445	57,765	77,270.00
	\$383,700	\$223,080	\$204,315	\$268,916.25

The aggregate of loans made to students throughout the sixty-two years during which the Fund has been active is \$7,281,699.60. This amount is accounted for as follows:

Repaid by borrowers to June 30, 1935.....	\$3,549,063.49
Cancelled by the Board on account of the death or total disability of borrowers or for other approved causes.....	539,473.72
Loans still outstanding on Student Notes.....	3,193,162.39
Total.....	\$7,281,699.60

Of the amount of loans still outstanding, more than 72 per cent represents loans made since 1922. Many of those borrowers are yet in school or have but recently come into positions where repayment is possible. On the other hand, of the loans canceled, over 70 per cent of the amount represents assistance granted to borrowers prior to 1902.

During the past quadrennium a change was made in the method of handling loans for the purpose of bringing the procedure more nearly into harmony with business practice and of impressing on the borrower the necessity of meeting financial obligations. Formerly, the borrower paid interest on his note at the rate of 5 per cent, interest being waived while he was in school. Under the new procedure he pays interest at 2 per cent while in school and for one year thereafter. The interest rate then advances to 5 per cent, as formerly.

EDUCATIONAL INSTITUTIONS FOR NEGROES

The Negro population in the Southern States offers an almost unequalled field for educational endeavors. The development of high ideals and training for Christian leadership among the twelve million Negroes are essential to the welfare of the entire nation. A more adequate public educational program for the Negro race is steadily being developed, with the result that the enrollment of Negro students in the colleges of the country has

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increased sixfold during the last ten years, and promises further rapid increases during the next two decades.

The Methodist Episcopal Church has never shirked its responsibility in the field of Negro education. At the present time it maintains through the Board of Education fifteen educational institutions for Negroes above grammar grade, which are included in the total of eighty-nine given above.

There are twelve colleges and secondary schools, two medical institutions, and a theological school which is the cap sheaf of this program of Christian education.

The fifteen educational institutions for Negroes officially related to the Board of Education have enrolled an average of 3,909 students annually the past quadrennium, 75 per cent of whom were of college grade. These students are Methodism's contribution to the increasing need for better trained Christian leaders and workers among America's twelve million Negro citizens.

The budgets for the thirteen schools, not including the two medical institutions, total some \$617,000 annually. The total deficits in current operating budgets in 1932, which stood at \$81,629.64, had been reduced in June, 1935, to \$54,268.32.

There have been increases in capital funds at the following schools: Bethune-Cookman College, \$80,000, expended for new buildings; Bennett College, \$160,000 for buildings, \$160,000 for endowment; Wiley College, \$300,000 for endowment.

The emergency contributions from the General Education Board (Rockefeller) toward current budget needs to six of the colleges in the last four years have totaled \$104,500. Special gifts totaling \$180,000 during the quadrennium from Mr. and Mrs. Henry Pfeiffer have been a most significant resource, preventing catastrophe and enabling the schools to enroll more students and give them better training than would otherwise have been possible.

An important factor in maintaining the enrollment in these schools is the recognition each of the colleges has from its own State Department of Education, together with Class "A" rating by regional agencies for Bennett College, Morgan College, and Wiley College; Class "B" rating for Clark University, Samuel Huston College, Bethune-Cookman College; and full high school rating for the High School Department of Morristown College and for Gilbert Academy. The two medical institutions and Gammon Theological Seminary are fully rated in their respective professional fields.

A still closer co-operation has been achieved with the Woman's Home Missionary Society at four schools, by which that organization assumes more complete responsibility for dormitory life for the girls and the college dining hall.

The merging of our college interests in New Orleans University with Straight College, maintained by the Congregational

Board, in order to form Dillard University, was accomplished with the opening of the college year in the fall of 1935, a step which is designed greatly to strengthen higher education under Protestant auspices in the section of the South surrounding New Orleans. Gilbert Academy, functioning under the joint direction of the Board of Education and the Woman's Home Missionary Society, is carrying on the secondary school work in New Orleans with much success, and with widespread public interest.

Members of the faculty of many of the schools are making significant contributions in social, economic, and religious developments for the Negro race and for the nation. For example, three of the committees in the 1934 conference on Negro education in Washington had chairmen drawn from the personnel of our schools.

These Methodist schools work with a fourfold purpose: To spread abroad among the people the understanding necessary for good health, for intelligent industry, for a growing culture enriched with religion, and for mature citizenship. Such an understanding can be created only as there are schools in which these ideals are made plain and skill developed for their achievement. Here is a field of tremendous promise for the future, in which the spirit and work of the Church should continue to be the guiding influence.

CO-OPERATION BETWEEN THE WOMAN'S HOME MISSIONARY SOCIETY AND THE BOARD OF EDUCATION

The Woman's Home Missionary Society was organized in 1880, with its interests centering first of all in the work among the Negroes of the South and for the purpose of supplementing the work of the Freedmen's Aid Society. Its interest later expanded to include other groups and areas, among them the work in the Southern mountains. Throughout the years there has been a close co-operative relation between the Woman's Home Missionary Society and the Board of Education, or its predecessors at the point of interest in educational work in the South.

At seven institutions—five for Negro youth, Bennett College, Clark University, Rust College, Samuel Huston College, Gilbert Academy, and two for white youth, Tennessee Wesleyan College and Snead Seminary—the two Boards are now jointly at work. They share equally in the support of Bennett College at Greensboro, North Carolina, whose Board of Trustees is in part drawn from the two Boards. The special interest of the Woman's Home Missionary Society in all of these schools is to help in training young women for future responsibility in the home and in the community. With this in view, at the other six institutions the Society carries responsibility for the dormitory life of the girls, in most cases handling also the college dining hall.

The advantage of this relationship is perhaps best described by saying that just as the life of young folks in the family goes

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forward best under the guidance of both parents, so the training of the young folks of Methodism is enriched with the influence of both the Woman's Home Missionary Society and the Board of Education on the college campus.

In addition to these centers of co-operative work, the Woman's Home Missionary Society conducts two junior colleges and one secondary school for white youth, and three secondary schools and one hospital and nurse-training school for the youth of the Negro race, and two schools for Latin Americans in the Southwest, thus adding significantly to the contribution Methodism is making for the Christian education of youth in underprivileged sections.

There is also mutual planning on the part of the two Boards in matters of curriculum materials and local church organization for children and youth groups.

The great advantage of this co-operative relation is in a unified approach to the problems and work of the field and in the economical use of the resources of the two Boards. The practical means of achieving this unified approach and co-operation is through the meetings of the joint Committee on Co-operation, drawn from the personnel of the two Boards, through the active co-operation of executive officers of both Boards, and through the presence at the regular meetings of each Board of official representatives from the other Board.

THE EDUCATIONAL ASSOCIATION OF THE METHODIST EPISCOPAL CHURCH

For forty years the Educational Association of the Methodist Episcopal Church, an unofficial organization, has co-operated with the Board of Education, strengthening the ties of friendship and common loyalties of the many secondary schools, training schools, colleges, universities and theological seminaries related to the denomination. Through annual meetings and the work of standing committees and commissions, fellowship has been encouraged, connectional relationships have been made more important, and a unity and solidarity of Methodist educational interests has been achieved. The Association includes in its membership some eighty schools and colleges from Maine to California.

The Association's Commission on Co-operation has worked with officers of the Board of Education in the allocation of the loan fund and the distribution of such aid as could be given to institutions. Meetings of the Commission have provided an opportunity for the discussion of critical conditions in various institutions; of the inter-relations of the Board of Education, the University Senate and the Educational Association, of impending changes in the field of education, and of measures which might be taken to strengthen education under the auspices of the Church.

Another commission of the Association has devoted its attention to religious life and thought in our educational institutions.

The Board of Education

Among the problems studied have been the form and content of courses in religion, the contribution of chapel services, the ethical practices of schools and colleges, the religious leadership of the local church, the building of a Christian faculty, and the changes in the ethical and religious outlook of students attending church-related colleges.

At the annual meetings of the Association, the general sessions have been utilized for a discussion of common problems and the sectional meetings for problems affecting a particular type of institution. The questions discussed have ranged from "Higher Education and Social Progress" to "Suggestions Toward an Educational Policy for the Methodist Episcopal Church."

The Association has encouraged its members to make greater use of the findings of the Educational Survey made by Professor Floyd W. Reeves. It has urged the restoration of the public educational collections, the promotion of the Children's Day Appeal, the creation of an educational consciousness in the Church, and a more adequate support by the Church of its schools and colleges.

OFFICERS FOR THE YEAR 1935-1936

<i>President</i>	Daniel L. Marsh
<i>First Vice-President</i>	William H. McMaster
<i>Second Vice-President</i>	John W. Long
<i>Secretary and Treasurer</i>	William P. Tolley

THE UNIVERSITY SENATE

In 1892 the University Senate was established as the standardizing authority for the schools and colleges of the Church. For more than a hundred years these institutions had usually been administered as local or Annual Conference enterprises. Though related to a connectional Church, they were not connectionalized. They determined for themselves the scope and quality of their work, the courses they would offer, and the degrees they would grant. Inevitably there was much confusion as to academic values and sound procedures in education.

Under the direction of the Senate—apparently the first standardizing agency in the United States—order began to emerge from the chaos. In the first year that its enactments were applied—1894—significant changes were effected in the curricula of "some forty-four colleges." Since then the work of the Senate has done much to unify education within the Church, and it has strongly influenced education under other auspices.

Until recently standardization, whatever the agency, has dealt with easily measurable facts such as requirements for admission and graduation, size and training of the faculty, endowment and current income, equipment and organization. That still is true of a majority of the regional associations. With the development of new "criteria" by the North Central Association of Colleges and Secondary Schools, the emphasis is shifting from the tangi-

The Board of Education

bles to the intangibles, from quantitative to qualitative considerations, and in particular from mere measurements to helpful counsel in shaping the policies of an institution.

Happily the University Senate has been working for several years and especially during this quadrennium in accord with the view thus indicated. By numerous friendly visits, by counsel of experts, and by consultation and co-operation with state authorities it has restrained institutions from unwise ventures, and encouraged others in developments which were suggested by changing conditions and which had a reasonable prospect of success. At the same time, as required by the *Discipline*, the Senate has reported each year to the Board of Education for the government of its administration, "a proper classification for each educational institution or foundation in the United States which is related to the Methodist Episcopal Church." The Senate also has frequently served Bishops and Conference Boards of Examiners in supplying authoritative information concerning educational institutions not related to the denomination.

It is expected that after the General Conference of 1936 the standards will be revised. The quantitative and formal requirements will be lessened in accord with present trends, and additional stress will be placed upon the "tone" of an institution and the degree to which it accomplishes its own announced aims.

OFFICERS

<i>President</i>	John L. Seaton
<i>Executive Secretary</i>	Frederick Carl Eiselen
	Corresponding Secretary of the Board of Education
<i>Recording Secretary</i>	William J. Davidson
	Assistant Secretary of the Board of Education

MEMBERS

President Arlo Ayres Brown.....	Drew University
President Edward H. Todd.....	College of Puget Sound
President Wallace B. Fleming.....	Baker University
President Cameron Harmon ¹	McKendree College
President John L. Hillman.....	Simpson College
President Rufus B. von KleinSmid.....	University of Southern California
Headmaster Ira W. LeBaron.....	East Greenwich Academy
President Lee M. McCoy.....	Rust College
President G. Bromley Oxnam.....	DePauw University
President James L. Robb.....	Tennessee Wesleyan College
President John L. Seaton.....	Albion College
Dean William E. Smyser ²	Ohio Wesleyan University
President William P. Tolley.....	Allegheny College
Dean George B. Woods.....	The American University
President Henry M. Wriston.....	Lawrence College

¹ Retired from active work in education, fall of 1935.

² Deceased.

The Board of Education

ACADEMIC REPORT OF INSTITUTIONS

INSTITUTION	OPERATING STAFF			ENROLMENT			GRADUATES	
	Full-Time Faculty	Part-Time Faculty	Administrators	Full Time	Part Time	Total	1935	Total from Founding
UNIVERSITIES								
Boston University ^{1, 2 a}	462	41	46	4,590	2,669	8,874	1,324	26,833
Northwestern University ^{1, 2 b, 3}	588	546	25	5,840	6,931	12,771	1,741	35,326
Syracuse University ^{1, 2}	336	328	49	5,052	85	5,137	937	21,842
University of Denver ^{1, 2, 3}	110	102	37	1,617	1,284	2,540	293	8,364
University of Southern California ^{1, 2}	350	200	28	3,927	5,031	8,958	1,474	20,209
COLLEGES								
Albion College ^{1, 2, 3}	35	9	4	678	6	684	117	3,270
Allegheny College ^{1, 2}	46	2	5	606	51	657	92	4,067
The American University ^{1, 4}	37	16	27	378	48	426	53	431
Baker University ^{1, 2, 3}	32	.....	6	313	5	318	47	2,602
Baldwin-Wallace College ^{1, 2, 3}	44	8	10	573	70	643	90	2,157
Brothers College, Drew University ^{1, 4}	14	12	4	125	3	128	21	63
College of Puget Sound ^{1, 2, 5}	40	4	4	598	63	661	68	1,004
College of the Pacific ^{1, 2}	39	13	11	654	175	829	104	2,247
Cornell College ^{1, 2, 3}	35	10	5	542	22	564	79	3,586
Dakota Wesleyan University ^{1, 3}	24	.....	5	333	4	337	42	984
DePauw University ^{1, 2, 3}	82	.....	14	1,258	10	1,268	261	7,418
Dickinson College ^{1, 2, 4}	29	1	6	570	7	577	126	4,383
Evansville College ^{1, 3}	18	11	5	279	65	344	43	1,099
Gooding College ¹	8	5	4	86	17	103	6	173
Hamline University ^{1, 2, 3}	27	13	9	571	18	589	60	2,160
Illinois Wesleyan University ^{1, 2, 3}	47	5	3	649	31	680	113	3,688
Intermountain Union College ^{1, 5}	10	6	4	149	5	154	15	250
Iowa Wesleyan College ^{1 a, 3}	20	2	5	265	17	282	38	1,731
Kansas Wesleyan University ¹	24	.....	5	318	.....	318	24	900
Lawrence College ^{1, 2}	65	5	15	677	36	713	101	3,186
MacMurray College for Women ^{1, 2, 3}	37	5	3½	441	17	458	53	1,890
McKendree College ¹	17	5	2	164	6	170	35	1,255
Morningside College ¹	27	6	9	446	48	494	91	1,915
Mount Union College ^{1, 2, 3}	25	5	4	512	31	543	91	2,368
Nebraska Wesleyan University ^{1, 3}	47	.....	5	435	16	451	61	2,204
Ohio Northern University ^{1 a}	34	2	.....	539	2	541	165	12,728
Ohio Wesleyan University ^{1, 2, 3}	107	3	9	1,360	23	1,383	242	11,321
Oklahoma City University ¹	40	15	7	447	370	817	64	1,109
Simpson College ^{1, 2, 3}	28	3	4	479	9	488	74	2,213
Southwestern College ^{1 a, 2, 3}	31	5	6	543	31	574	74	2,158
Union College ^{1 a, 6}	16	2	4	243	41	284	25	328
University of Chattanooga ^{1, 2, 6}	31	7	7	487	39	526	73	1,282
Wesleyan University ^{1, 2}	73	1	12	679	.....	679	115	5,237
West Virginia Wesleyan College ¹	25	.....	4	420	144	564	65	1,039
Williamette University ^{1, 2}	33	9	7	602	48	650	70	2,250
Wesley College (Affiliated With State University) ¹	8	6	3½	77	.....	77	5	249
JUNIOR COLLEGES								
Centenary Collegiate Institute ^{1, 4}	19	.....	2	85	.....	85	21	61,809
Central Wesleyan College ¹	8	1	2	109	.....	109	28	1,500
Green Mountain Junior College ^{1 a}	22	3	1	177	.....	177	55	108
Snead Junior College.....	6	7	2	71	7	78	.....	.....
Tennessee Wesleyan College ^{1, 6}	14	4	3	185	25	210	57	1,320
Williamsport-Dickinson ^{1, 4}	23	1	1	164	12	176	45	158
Total.....	3,148	1,437	434	39,360	17,526	58,140	8,778	212,284

Key

* Not meeting some of the requirements of the University Senate.
Approved by:

¹ University Senate.

^{1 a} University Senate, subject to review.

² Association of American Universities (College).

^{2 a} Association of American Universities (University).

^{2 b} Association of American Universities (Member).

³ North Central Association of Colleges and Secondary Schools.

⁴ The Middle States Association of Colleges and Secondary Schools.

⁵ Northwest Association of Secondary and Higher Schools.

⁶ Association of Colleges and Secondary Schools of the Southern States.

⁷ National Association of Accredited Commercial Schools.

⁸ New England College Entrance Certificate Board.

• Includes ■ graduates before it became a junior college.

The Board of Education

ACADEMIC REPORT OF INSTITUTIONS—Continued

INSTITUTION	OPERATING STAFF			ENROLMENT			GRADUATES	
	Full-Time Faculty	Part-Time Faculty	Administrators	Full Time	Part Time	Total	1935	Total from Founding
SECONDARY SCHOOLS								
Baxter Seminary ^{1, 6}	11	.....	2	248	.....	248	33	311
Cazenovia Seminary ^{1, 4}	14	4	5	55	3	58	25	2,680
Drew Seminary for Young Women ^{1, 4}	13	1	5	103	.....	103	32	.....
East Greenwich Academy ^{1, 8}	9	1	3	124	.....	124	20	3,500
Epworth Seminary [*]	4	1	1	118	2	120	12	.....
Genesee Wesleyan Seminary ^{1, 4}	9	.....	5	37	2	39	18	2,960
Jennings Seminary ^{1, 2}	7	2	1	56	.....	56	9	368
Kents Hill School ^{1, 8}	12	2	1	175	.....	175	50	2,360
Montpelier Seminary ¹	11	1	1	108	.....	108	37	.....
Mount Zion Seminary ¹	6	1	1	58	.....	58	5	1,108
Murphy Collegiate Institute [*]	4	1	1	30	.....	30	13	437
Pennington Preparatory School ¹	13	.....	4	118	.....	118	24	1,900
Port Arthur College (Commercial) ^{1, 7}	.....	.....	.....	120	39	155	79	.....
Snead Academy ^{1, 6}	3	8	3	84	2	86	53	1,200
Texas Wesleyan College [*]
Tilton School ^{1, 8}	13	1	2	268	.....	268	70	4,120
Troy Conference Academy ^{1, 8}	.....	.....	.....	160	.....	160	.....	.....
Wilbraham Academy ^{1, 8}	15	.....	1	105	.....	105	43	4,000
Williamsport-Dickinson Seminary ^{1, 4}	.....	.....	1	45	.....	45	22	2,464
Wyoming Seminary ^{1, 4}	28	.....	3	435	128	563	148	6,630
Totals	161	23	41	2,453	176	2,629	693	33,038
GRADUATE SCHOOLS OF THEOLOGY								
Boston University School of Theology ¹	10	9	3	209	56	265	69	2,943
Drew Theological Seminary ¹	12	5	4	127	113	240	49	2,421
Garrett Biblical Institute ¹	12	6	4	204	.....	204	42	2,502
The Iliff Graduate School of Theology ¹	5	2	1	50	16	66	12	259
The School of Religion, University of Southern California ¹	.....	.....	.....	.....	.....	.....	.....	.....
Totals	39	22	12	590	185	775	172	8,125

INSTITUTION	OPERATING STAFF			ENROLMENT				GRADUATES		
	Full-Time Faculty	Part-Time Faculty	Administrators	Full Time (College) (Grads.)	Part Time (College) (Grads.)	Full Time (H. S.) (Grads.)	Part Time (H. S.) (Grads.)	Total	1935	Total from Founding
TRAINING SCHOOLS										
Chicago Training School ¹	2	14	2	17	2	8	5	32	9	1,775
Cincinnati Training School [*]	3	9	3	2	.....	18	.....	20	3	200
Kansas City National Training School ¹	12	5	6	5	2	46	6	59	20	614
Totals	17	28	11	24	4	72	11	111	32	2,589
UNCLASSIFIED										
Evanston Collegiate Institute ¹	2	8	1	.....	.....	47	4	51	.....	.....

KEY

* Not meeting some of the requirements of the University Senate.

Approved by:

- ¹ University Senate.
 - ² University Senate, subject to review.
 - ³ Association of American Universities (College).
 - ⁴ Association of American Universities (University).
 - ⁵ Association of American Universities (Member).
 - ⁶ North Central Association of Colleges and Secondary Schools.
 - ⁷ The Middle States Association of Colleges and Secondary Schools.
 - ⁸ Northwest Association of Secondary and Higher Schools.
 - ⁹ Association of Colleges and Secondary Schools of the Southern States.
 - ¹⁰ National Association of Accredited Commercial Schools.
 - ¹¹ New England College Entrance Certificate Board.
- d Early record of graduates burned.

The Board of Education

FINANCIAL REPORTS OF

No.	INSTITUTION	LOCATION	PRESIDENT	Date of Founding	Campus	Buildings
UNIVERSITIES						
1	Boston University	Boston, Mass.	Daniel L. Marsh	1869		\$4,298,518
2	Northwestern University	Evanston, Ill.	Walter Dill Scott	1851	\$5,477,955	\$11,099,026
3	Syracuse University	Syracuse, N. Y.	Charles W. Flint	1870	352,713	4,053,163
4	University of Denver	Denver, Colo.	D. Shaw Duncan	1864	197,181	1,074,333
5	University of Southern California	Los Angeles, Cal.	Rufus B. von Kleinsmid	1879	2,351,197	4,472,338
COLLEGES						
1	Albion College	Albion, Mich.	John L. Seaton	1835	54,804	1,214,643
2	Allegheny College	Meadville, Pa.	William P. Tolley	1815	252,494	1,107,025
3	The American University	Washington, D. C.	Joseph M. M. Gray	1893	958,069	2,090,360
4	Baker University	Baldwin, Kan.	Wallace B. Fleming	1858	50,976	382,640
5	Baldwin-Wallace College	Berea, Ohio	Louis C. Wright	1845	145,813	1,064,380
6	Brothers College, Drew University	Madison, N. J.	Arlo A. Brown	1928		392,500
7	College of Puget Sound	Tacoma, Wash.	Edward H. Todd	1888	125,000	600,000
8	College of the Pacific	Stockton, Cal.	Tully C. Knoles	1851	186,115	830,586
9	Cornell College	Mount Vernon, Iowa	Herbert J. Burgstahler	1853	70,268	581,822
10	Dakota Wesleyan University	Mitchell, S. Dak.	Earl A. Roadman	1885	48,184	422,614
11	DePauw University	Greencastle, Ind.	G. Bromley Oxnam	1837	164,946	2,149,449
12	Dickinson College	Carlisle, Pa.	Frederick P. Corson	1783		
13	Evansville College	Evansville, Ind.	Charles E. Torbet (Acting)	1854	120,667	400,042
14	Gooding College	Gooding, Idaho		1913	15,285	128,000
15	Hamline University	St. Paul, Minn.	Charles Nelson Pace	1854	185,970	453,977
16	Illinois Wesleyan University	Bloomington, Ill.	H. W. McPherson	1850	110,530	700,000
17	Intermountain Union College	Helena, Mont.*	Jesse W. Bunch	1923	13,784	217,449
18	Iowa Wesleyan College	Mount Pleasant, Iowa	Harry D. Henry	1842	100,000	541,678
19	Kansas Wesleyan University	Salina, Kan.	L. B. Bowers	1885	65,000	500,000
20	Lawrence College	Appleton, Wis.	Henry M. Wriston	1847	304,589	1,278,370
21	MacMurray College for Women	Jacksonville, Ill.	Clarence P. McClelland	1846	109,692	937,712
22	McKendree College	Lebanon, Ill.	C. R. Yost	1828	15,000	198,000
23	Morningside College	Sioux City, Iowa	Earl A. Roadman	1894	133,433	460,420
24	Mount Union College	Alliance, Ohio	William H. McMaster	1846	155,036	535,794
25	Nebraska Wesleyan University	Lincoln, Neb.	E. Guy Cuthall	1888	115,000	416,523
26	Ohio Northern University	Ada, Ohio	Robert Williams	1871		803,844
27	Ohio Wesleyan University	Delaware Ohio	Edmund D. Soper	1842	146,698	2,484,480
28	Oklahoma City University	Oklahoma City, Okla.	E. A. Williamson	1911	130,256	448,000
29	Simpson College	Indianola, Iowa	Earl E. Harper	1860	80,150	384,792
30	Southwestern College	Winfield, Kan.	Frank E. Mossman	1885	32,400	502,663
31	Union College	Barbourville, Ky.	John O. Gross	1879	55,000	240,000
32	University of Chattanooga	Chattanooga, Tenn.	Alexander Guerry	1886	600,000	616,000
33	Wesleyan University	Middletown, Conn.	James L. McCaughy	1831	413,578	3,656,067
34	West Virginia Wesleyan College	Buckhannon, W. Va.	Roy W. McCuskey	1890	75,000	320,000
35	Willamette University	Salem, Ore.	Bruce R. Baxter	1842	250,000	379,568
36	Wesley College (Affiliated with State University)	University Station, Grand Forks, N. Dak.	Charles L. Wallace	1892	68,276	189,192
JUNIOR COLLEGES						
1	Centenary Collegiate Institute	Hackettstown, N. J.	Robert J. Trevorror	1867	35,000	442,063
2	Central Wesleyan College	Warrenton, Mo.	Franklin F. Lewis	1864	50,000	195,000
3	Evanston Collegiate Institute	Evanston, Ill.	T. Ottmann Firing	1934	135,000	55,000
4	Green Mountain Junior College	Poultney, Vt.	Jesse P. Bogue	1930		
5	Snead Junior College	Boaz, Ala.	Conway Boatman	1935	20,000	225,000
6	Williamsport Dickinson Junior College	Williamsport, Pa.	John W. Long	1929	26,276	405,788
7	Tennessee Wesleyan College	Athens, Tenn.	James L. Robb	1866	96,205	301,141
SECONDARY SCHOOLS						
1	Baxter Seminary	Baxter, Tenn.	Harry L. Upperman	1909	25,000	65,000
2	Cazenovia Seminary	Cazenovia, N. Y.	Harold Hebblethwaite	1824	32,045	444,086
3	Drew Seminary for Young Women	Carmel, N. Y.	Herbert E. Wright	1844	20,000	195,000
4	East Greenwich Academy	East Greenwich, R. I.	Ira W. LeBaron	1802	20,000	95,900
5	Epworth Seminary	Epworth, Ga.	S. J. McCurry	1897	2,000	12,000
6	Genesee Wesleyan Seminary	Lima, N. Y.	A. T. Schulmaier	1832	9,500	335,209
7	Jennings Seminary	Aurora, Ill.	Mrs. Mina Malek	1859	35,000	73,428
8	Kents Hill School	Kents Hill, Me.	Edward W. Hincks	1821	10,628	213,717
9	Montpelier Seminary	Montpelier, Vt.	Arthur W. Hewitt (Acting)	1834		246,234
10	Mount Zion Seminary	Mount Zion, Ga.	Mrs. Estella S. Howard	1880	4,205	39,300
11	Murphy Collegiate Institute	Sevierville, Tenn.	W. C. Martin	1890	28,000	162,000
12	The Pennington School	Pennington, N. J.	Francis H. Green	1838	25,000	560,521

* Temporary location at Great Falls, Mont.

The Board of Education

EDUCATIONAL INSTITUTIONS

No.	Equipment	Total	Productive Endowment	Unproductive Endowment	Annuities	Bonded Indebted- ness	Floating Indebted- ness	Total Indebted- ness	Operating Budget 1935-36
1	\$295,560	\$4,594,078	\$4,066,543	\$361,211	\$372,506	\$1,869,150	\$22,077	\$1,891,277	\$1,676,417
2	1,604,704	18,181,687	17,369,486	340,818	2,431,658	3,184,833	581,318	3,766,151	3,885,654
3	1,562,057	5,967,934	4,222,231	.....	338,600	.....	242,674	242,674	2,003,820
4	375,492	1,647,007	2,036,357	196,367	7,830	96,000	79,256	175,256	528,800
5	1,470,742	8,294,278	1,581,475	.....	.....	871,600	411,890	1,283,491	2,434,160
1	224,914	1,494,363	1,694,313	51,000	104,920	.....	.....	.....	228,130
2	303,695	1,663,215	1,349,488	.....	22,021	180,000	5,750	185,750	433,475
3	187,306	3,235,736	778,558	81,160	57,550	479,860	12,927	492,788	236,648
4	155,174	588,790	1,286,240	.....	188,896	.....	65,004	65,004	105,140
5	175,366	1,385,560	1,427,152	.....	142,945	.....	96,793	96,793	274,560
6	38,500	431,000	983,200	92,500	.....	.....	8,500	8,500	99,000
7	25,000	750,000	1,146,093	25,000	82,700	.....	.....	.....	152,000
8	284,073	1,300,776	610,887	11,650	.....	117,500	91,500	209,000	309,500
9	122,568	774,659	2,094,738	55,727	414,927	.....	.....	.....	224,803
10	74,465	545,264	544,717	7,854	17,600	53,700	18,862	72,562	89,700
11	579,227	2,893,623	5,210,000	.....	444,500	60,000	241,600	301,600	490,786
12	.....	1,495,075	1,024,999	.....	6,000	.....	.....	.....	240,000
13	133,960	704,669	272,952	77,547	50,151	125,000	81,695	206,695	129,646
14	29,580	172,865	70,000	70,000	31,000	.....	3,441	34,441	40,000
15	105,274	745,222	1,497,106	101,692	86,500	.....	25,000	25,000	108,723
16	178,200	988,730	1,142,262	.....	248,945	171,700	58,388	230,088	147,678
17	31,422	262,656	120,000	8,412	.....	41,000	11,915	52,915	31,400
18	144,876	786,555	344,035	87,458	32,844	69,000	9,403	78,403	75,107
19	75,000	640,000	225,000	.....	12,000	240,000	90,000	330,000	75,751
20	309,602	1,892,562	1,068,688	664,242	129,777	.....	105,501	105,501	455,390
21	255,390	1,302,794	599,094	.....	91,105	.....	2,051	2,051	292,689
22	24,000	237,000	281,000	50,785	13,000	27,300	45,148	72,448	61,000
23	131,719	725,572	416,159	26,746	71,820	167,500	65,052	232,552	150,450
24	248,263	939,093	1,023,569	138,031	362,871	.....	22,979	22,979	191,000
25	88,415	619,939	825,250	.....	65,800	107,500	92,642	200,142	141,775
26	135,743	939,587	439,107	.....	15,000	.....	.....	188,957	140,000
27	584,324	3,215,502	2,792,269	884,767	2,015,467	64,100	653,531	717,631	727,015
28	112,641	690,897	110,850	.....	211,761	114,149	114,149	325,910	120,000
29	15,260	480,202	1,000,427	.....	156,763	72,500	5,000	77,500	129,860
30	70,555	605,619	517,353	29,500	108,054	145,400	73,891	219,291	122,703
31	35,638	330,638	292,925	121,578	15,714	.....	19,719	19,719	110,925
32	200,000	1,416,000	863,720	12,998	.....	.....	.....	130,568	149,075
33	550,907	4,620,552	7,100,071	4,620,553	121,324	.....	.....	.....	734,042
34	88,000	483,000	297,000	227,000	165,000	138,000	30,000	168,000	124,000
35	126,018	755,586	1,600,856	.....	102,248	.....	.....	.....	127,410
36	20,298	277,766	260,275	.....	.....	.....	53,692	53,692	21,000
1	92,314	569,377	22,047	2,109	.....	.....	16,418	16,418	105,000
2	47,000	292,000	.....	.....	.....	.....	.....	75,000	16,500
3	8,000	198,000	21,000	25,000	.....	.....	.....	.....	17,000
4	.....	448,153	36,000	35,000	.....	33,630	22,000	55,630	141,192
5	20,725	271,725	115,000	.....	400	.....	.....	4,350	29,500
6	87,268	519,332	300,152	.....	.....	48,497	5,850	54,347	103,400
7	24,703	422,049	78,000	.....	14,500	.....	32,934	32,934	36,155
1	15,000	105,000	1,000	.....	2,000	.....	3,500	3,500	21,000
2	70,399	546,531	227,406	29,500	86,571	75,000	24,400	99,400	74,554
3	15,000	230,000	10,000	5,000	.....	68,200	24,588	92,788	74,000
4	15,000	130,900	75,785	.....	.....	.....	.....	.....	45,000
5	2,000	16,000	.....	.....	.....	.....	.....	.....	4,580
6	51,047	395,757	207,235	1,426	7,300	.....	54,067	54,067	39,442
7	21,838	130,266	11,300	300	.....	.....	500	500	30,000
8	.....	224,345	194,756	41,824	223	.....	70,825	70,825	42,920
9	25,195	271,430	185,377	17,343	.....	.....	.....	28,858	41,636
10	6,700	50,205	.....	.....	.....	.....	2,890	2,890	25,000
11	9,000	199,000	.....	2,000	.....	25,000	40,293	65,293	12,281
12	128,199	713,720	1,451,095	7,188	.....	27,000	7,188	34,188	87,000

The Board of Education

FINANCIAL REPORTS OF

No.	INSTITUTION	LOCATION	PRESIDENT	Date of Founding	Campus	Buildings
13	Port Arthur College	Port Arthur, Tex.	Carl Vaughan	1909	\$54,880	\$62,952
14	Snead Academy	Boaz, Ala.	C. Boatman	1898		
15	Texas Wesleyan College	Austin, Tex.	Walter R. Glick	1911		
16	Tilton School	Tilton, N. H.	James E. Coons	1845		489,612
17	Troy Conference Academy	Poultney, Vt.	Jesse P. Bogue	1834		
18	Wilbraham Academy	Wilbraham, Mass.	Charles L. Stevens	1817		
19	Williamsport-Dickinson Seminary	Williamsport, Pa.	John W. Long	1848	26,276	405,788
20	Wyoming Seminary	Kingston, Pa.	Levi L. Sprague	1844	150,000	920,000
TRAINING SCHOOLS						
1	Chicago Training School	Evanston, Ill.	Louis F. W. Lesemann	1885		600,000
2	Cincinnati Training School	Cincinnati, Ohio	J. A. Diekmann	1931		50,000
3	Kansas City National Training School	Kansas City, Mo.	Anna Neiderheiser	1899	125,000	275,000
GRADUATE SCHOOLS OF THEOLOGY						
1	Boston University School of Theology	Boston, Mass.	Albert C. Knudson	1839		339,000
2	Drew Theological Seminary	Madison, N. J.	Arlo A. Brown	1867	173,500	1,319,400
3	Garrett Biblical Institute	Evanston, Ill.	Horace G. Smith	1854	*	
4	The Iliff Graduate School of Theology	Denver, Colo.	Charles E. Schofield	1892	27,000	127,000
5	The School of Religion, University of Southern California	Los Angeles, Cal.	John G. Hill			
Totals					\$14,861,574	\$61,331,107

*The financial structure of Garrett Biblical Institute, both as to endowment and educational properties, is being completely re-organized. An adequate statement is not possible at this time.

The Board of Education

EDUCATIONAL INSTITUTIONS—Continued

No.	Equipment	Total	Productive Endowment	Unproductive Endowment	Annuities	Bonded Indebted- ness	Floating Indebted- ness	Total Indebted- ness	Operating Budget 1935-36
13	\$44,560	\$162,394	\$23,000	\$.....	\$.....	\$.....	\$.....	\$11,677	\$18,764
14	.....	.....	.....	.....	.....	.....	.....	.....	.....
15	.....	.....	.....	.....	.....	.....	.....	.....	.....
16	13,173	502,785	283,508	36,899	660	.....	.....	151,500	161,905
17	.....	.....	.....	.....	.....	.....	.....	.....	.....
18	.....	367,760	301,550	.....	1,307	.....	.....	57,958	86,322
19	87,268	519,332	300,152	.....	.....	48,497	5,850	54,347	.....
20	130,000	1,200,000	1,269,166	.....	21,500	.....	.....	53,100	190,000
1	.....	650,300	397,825	.....	24,000	.....	.....	.....	12,500
2	5,000	55,000	40,000	.....	.....	.....	.....	.....	5,000
3	100,000	500,000	15,200	.....	7,700	.....	.....	.....	30,000
1	15,300	354,300	873,141	87	92,600	.....	.....	.....	90,735
2	211,000	1,703,900	4,293,600	116,000	32,000	.....	395,000	395,000	150,000
3	.....	.....	.....	.....	.....	.....	.....	.....	.....
4	21,000	175,000	171,895	150,000	.....	.....	.....	22,131	23,720
5	.....	.....	.....	.....	.....	.....	.....	.....	.....
	\$12,440,617	\$91,000,312	\$81,421,635	\$8,814,272	\$8,756,097	\$8,850,228	\$4,285,651	\$13,860,030	\$19,518,738

The Board of Education

EDUCATIONAL INSTITUTIONS FOR NEGROES—FINANCIAL EXHIBIT, 1934-35

INSTITUTIONS	Date of Charter	Acres	Buildings	PLANT				PERMANENT FUNDS		ALL OTHER FUNDS	TOTAL PLANT AND FUNDS
				Value of Land	Value of Buildings	Value of Equipment Including Library	Total Value of Plant	Productive	Non-Productive		
COLLEGES											
1 Bennett College, Greensboro, N. C. ^{1 a, 2 a}	1889	38	11	\$192,300	(*) \$433,899	\$42,382	(*) \$668,581	\$167,279	.....	\$15,197	\$851,057
2 Claflin College, Orangeburg, S. C.	1869	21	9	12,000	358,100	65,812	435,912	148,079	.....	.....	583,991
3 Clark University, Atlanta, Ga. ^{2 a, 3 b}	1870	150	12	115,000	(*) 409,309	41,400	(*) 565,709	87,098	71,000	.....	723,807
4 Morgan College, Baltimore, Md. ^{1 a}	1867	85	12	116,339	708,491	73,466	898,296	47,047	34,518	100,000	1,079,861
5 New Orleans University and Gilbert Academy, New Orleans, La.	1873	3	5	106,600	(*) 198,500	21,000	(*) 326,100	59,651	.....	.....	385,751
6 Philander Smith College, Little Rock, Ark.	1883	3	5	52,000	93,000	14,500	159,500	200	.....	.....	159,700
7 Rust College, Holly Springs, Miss.	1868	40	11	12,000	(*) 148,125	24,125	(*) 184,250	16,394	.....	.....	200,644
8 Samuel Huston College, Austin, Tex. ^{2 a, 3 b}	1900	15	10	20,000	(*) 172,900	23,750	(*) 216,650	700	.....	.....	217,350
9 Wiley College, Marshall, Tex. ^{1 a}	1882	53	16	43,000	295,100	65,362	403,462	301,395	.....	.....	704,857
President, M. W. Dogan, Ph.D., D.D.		408	91	\$669,239	\$2,817,424	\$371,797	\$3,858,460	\$827,843	\$105,518	\$115,197	\$4,907,018
PROFESSIONAL SCHOOLS											
10 Flint-Goordridge Hospital of Dillard University, New Orleans, La. ¹⁰	1932	2	3	\$38,078	\$298,146	\$61,557	\$447,781	.....	.....	.....	\$447,781
President, Will W. Alexander											
11 Gaumnont Theological Seminary, Atlanta, Ga. ¹	See table for Theological Schools										
President, Willis J. King, S.T.D., D.D., Ph.D.											
12 Meharry Medical College, Nashville, Tenn. ^{1 a}	1915	.....	.....	.....	.....	.....	2,039,074	739,699	.....	.....	2,778,773
President, J. J. Mullooney, M.D.											\$3,226,554

The Board of Education

JUNIOR COLLEGES AND SECONDARY SCHOOLS

13	Bethune-Cookman College, Daytona Beach, Fla. ^{a, c, e} , President, Mrs. Mary McLeod Bethune	1905	32	9	\$160,000	\$321,100	\$47,576	\$528,616	\$1,705	.....	.....	\$530,321
14	Gilbert Academy, New Orleans, La. ^{a, e}	Financial report included with New Orleans University above						.....	.....	.....	.....	.....
15	Morristown Normal and Industrial College, Morristown, Tenn. ^{a, e} President, E. C. Paustian, M.A.	1881	50	9	75,000	424,000	54,000	553,000	36,181	.....	.....	589,181
			82	18	\$235,000	\$745,100	\$101,576	\$1,081,616	\$37,886	.....	.....	\$1,119,502
SCHOOLS OF THE WOMAN'S HOME MISSIONARY SOCIETY												
16	Allen School, Asheville, N. C.	1887	.....	.....	.....	.....	.....	.....	.....	.....	.....	\$107,500
17	Superintendent, Miss Louisa H. Bell Boylan-Haven School, Jacksonville, Fla.	1886	.....	.....	.....	.....	.....	.....	.....	.....	.....	64,022
18	Superintendent, Miss Jennette Lehman Mather Academy, Camden, S. C. Principal, Miss Lula B. Bryan	1889	.....	.....	.....	.....	.....	.....	.....	.....	.....	195,050
	Total	.....	492	112	\$982,317	\$3,860,670	\$534,930	\$7,793,503	\$1,605,428	\$105,518	\$115,197	\$9,619,646

(*) The Woman's Home Missionary Society of the Methodist Episcopal Church shares equally with the Board of Education in the support of Bennett College, the majority of whose Trustees are directly appointed by the two Boards. At four other institutions—Clark, New Orleans, Rust, Samuel Huston—the Woman's Home Missionary Society has provided women's dormitories, whose property value amounts to \$179,575, which figure is included in the valuation given above for buildings.

KEY

•• Not meeting some of the requirements of the University Senate. Approved by:

- ¹ The University Senate.
- ² The University Senate, subject to review.
- ³ The Middle States Association of Colleges and Secondary Schools.
- ⁴ Association of Colleges and Secondary Schools of the Southern States—High School.
- ⁵ Association of Colleges and Secondary Schools of the Southern States, Negro Schools, Class "A."
- ⁶ Association of Colleges and Secondary Schools of the Southern States, Negro Schools, Class "B."
- ⁷ Council on Medical Education of American Medical Association, Class "A."
- ¹⁰ American College of Surgeons.

EXPENSE

(a) Flint-Goedridge Hospital of Dillard University is operated under the Trustees of the University. The personnel of this Trustee Board includes six appointed by the Board of Education of the Methodist Episcopal Church, six appointed by the American Missionary Association of the Congregational Church, and five others chosen by these twelve. The two Church Boards named each contribute \$7,200 annually to the support of the Hospital budget.

(b) In 1915 the Board of Education for Negroes of the Methodist Episcopal Church initiated plans for an independent charter for Meharry Medical College, which provides for a self-perpetuating Board of Trustees. It is of interest to note that a list of the members of this Trustee Board are drawn from the Methodist Episcopal Church.

PROFESSIONAL SCHOOLS

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EDUCATIONAL INSTITUTIONS FOR NEGROES—ACADEMIC DATA, 1934-35

	FACULTY		STUDENTS				
			College	High School	Grades	Special	Total
COLLEGES							
Nett College.....	19		254			1	255
Lin College.....	29		150	150	48	11	359
rk University.....	19		364				364
rgan College.....	41		346			105	451
v Orleans University.....	29		580	94	69	22	765
lander Smith College.....	13		201			35	236
t College.....	20		131	73	13	5	222
uel Huston College.....	14		219			19	238
ey College.....	31		434			46	480
	215		2,679	317	130	244	3,370
PROFESSIONAL SCHOOLS							
at Goodridge Hospital.....	(No Student	Body)					
mon Theological Seminary.....	See table for	Theological Schools					
harry Medical College.....	37	Medicine.....	170				
		Dentistry.....	21				
		Pharmacy.....	25				
		Nurse Training.....	48				
		Dental Hygiene....	1				
			265				265
	37		265				
SENIOR COLLEGES AND SECONDARY SCHOOLS							
hune-Cookman College.....	14		174	57	154		385
bert Academy.....	See New	Orleans University for enrollment and teaching staff	52	73			
rristown N. & I. College.....	16					8	133
	30		226	130	154	8	518
SCHOOLS OF THE WOMAN'S HOME MISSIONARY SOCIETY							
en School.....	15			108	590		698
ylan-Haven School.....	13			91	59		150
ather Academy.....	21			285			285
	49			484	649		1,133
Total.....	331		3,170	931	933	252	5,286

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WESLEY FOUNDATIONS

The Wesley Foundation movement owes its origin and development to the rapid growth in the number and drawing power of tax-supported institutions of higher learning. As long as Methodist boys and girls, with few exceptions, enrolled in Church-related colleges, these institutions, which in earlier days still maintained a close and vital relationship with the Church, might be expected to surround the young men and women with the influence and environment making for strength of character and nobility of life. As the number of Methodist students in State institutions increased, and as the results of the religious restrictions under which the latter operated came to be more fully understood, the Church awakened to its responsibility for the spiritual, moral and social welfare of its young people at tax-supported colleges and universities.

The Wesley Foundation movement was the answer to the need. The number of full-time Wesley Foundation workers increased during the three quadrenniums from 1916 to 1928 from five to fifty, not including seven interdenominational workers. As a result of sharp decreases in appropriations from the Joint Committee during the quadrennium 1928-32, the number of full-time workers took a marked drop, though the number of local units remained at about seventy. There has been little change in the situation during the quadrennium now closing.

The Wesley Foundation Movement during the quadrennium has been conducted with the intent to achieve certain goals:

1. *Definition of Objectives*

The Wesley Foundation Movement is a great enterprise of the Church—at once educational, missionary, and religious—in which the Methodist Church is at work with her students at non-Methodist institutions of higher learning.

2. *Development of a Consciousness of Fellowship*

There has been a deliberate attempt to develop a consciousness of fellowship within the Wesley Foundation Movement. The purpose is to help Wesley Foundation pastors, members of Boards, and student leaders across the country feel that they are working with others for the achievement of Christian objectives on the campus and in the larger social structure of national and international life.

3. *Making the Church Wesley Foundation Conscious*

There has been an attempt to make the Church at large aware of the meaning and significance of the Wesley Foundation Movement in order that Methodism might be awake to her full responsibility for the 50,000 Methodist students for whom she is responsible in the Wesley Foundation constituency. There is great strategy in maintaining strong religious education units at state and independent university centers. There is no better educational, missionary or religious opportunity than for the Church of Jesus Christ to guide her own young people into paths of Christian service.

4. *Financial Encouragement*

In the days of financial retrenchment, depression and discourage-

ment, the attempt has been made to deal basically with Wesley Foundation financial problems. Wesley Foundation units have been held before the Church as local, Conference, and connectional agencies. A Wesley Foundation is an institution of the local church; it is an institution of the Conference or Conferences to which it is related; it is, because of its educational, missionary and religious significance in the life of the general Church, a connectional institution.

5. Training Christian Laymen

At the heart of the Wesley Foundation Movement is the Methodist student. At the present time there are 42,288 such students in institutions at which the Church maintains seventy Wesley Foundation units. The number will go well over the 50,000 mark before the school year closes. Wesley Foundations exist as personnel agencies of the Church for the purpose of conserving the student's religious values, developing their Christian personalities and guiding them into the channels of the Church's life as intelligent Christian laymen.

A religion that is effective is one that meets human beings at the point of their need. Therefore, in the Wesley Foundation Movement, religious leaders are seeking to meet students at the point of their deepest need. Experience shows that if students are to be won to Christian goals by Christian methods they must be dealt with honestly, intelligently and in a practical manner. They need the power of a living faith in which they can clearly discern the goal of the Kingdom of God. Still more, Christian young people today need exercise in the practice of the method by which they will achieve their goal. There are loyal and realistic followers of Jesus, the living Christ, in our Wesley Foundation student groups and now, as never before, they need constructive guidance as they seek to translate the ideals of the Master into action.

6. Student Projects With the Methodist Episcopal Church, South

Anticipating the possibility of organic union with the Methodist Episcopal Church, South, the Department had the pleasure of developing certain projects with the leader of the Methodist Student Movement of that Church. All the projects have thus far proven of distinct value in student work. At the Seminar of educators of the Methodist Episcopal Church, South, held last summer, representatives of the Wesley Foundation Seminar of the Methodist Episcopal Church were present. Details of procedure were discussed which will probably lead to the ultimate development of a united student movement of the two Churches.

RELIGIOUS EDUCATION IN THE LOCAL CHURCH

The past twenty-five years have seen remarkable progress in the field of Christian education as carried on in and through the local church. As a result the religious education program today is much more intelligent in its approach and more productive in its results.

Objectives

The objective of Christian education is the development of Christlike personalities and the expression of these personalities in individual and social Christlike living. This brief statement of objectives involves a twofold aim:

1. To make the Christian religion as a personal experience of God in and through Jesus Christ intelligently effective. Life, individual as well as social, can reach its fullest development only through the inspiration and power which issue from a vital sense of personal relationship with God, a God who represents the highest and best man can conceive, a God who proves himself an ever-present and ever-active spiritual and ethical reality, a God who feels and sympathizes and at the same time is capable of giving help, inspiration and triumph. To achieve this end is the heart of evangelism; it is also the heart of Christian education.

2. To assist the learner in expressing this experience of God in Christlike living. A religion which fails to manifest an active interest in the introduction of the Christ spirit and Christian ideals into business, industry, politics, international and inter-racial relations, indeed, into everything that affects the well-being of men, is not a religion that can or ought to command the loyalty of modern men.

In carrying out this objective Christian education must be specific. This can be done without the assumption of political or economic labels which may confuse rather than clarify, or commitment to a particular economic or political system. Experience, however, has shown certain practices to be more in accord with Christian principles than others. These Christian education must point out, interpret and emphasize.

DIVISION OF RELIGIOUS EDUCATION

The Methodist Episcopal Church, through its homes, churches, and church schools, is responsible for the Christian education of the four million children, youth, and adults whose names appear on the Church-School records. This, however, represents only a fraction of the Church's responsibility, for the total constituency of the Church is not less than ten millions in America and the uncounted millions in lands beyond the seas. The responsibility

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of the Board of Education for aiding the Church in meeting this far-reaching responsibility is specifically allocated within the Board organization to the Division of Religious Education in the Local Church.

Constituency Served

The immediate constituency of the Division includes:

- 30,196 Sunday Church Schools, with an enrollment of 4,087,336.
- 815 Week-Day Church Schools, with an enrollment of 23,517.
- 3,615 Vacation Church Schools, with an enrollment of 243,025.
- 15,875 Chapters of Senior and Intermediate Epworth Leagues, with an enrollment of 484,240.
- 4,500 Chapters of Junior Epworth League, with an enrollment of 135,318.

The number of officers and teachers required for the Church Schools alone is 387,184, with another 125,000 leaders in Epworth Leagues.

The constituency also includes the thousands of organized groups of men in Methodist Brotherhoods, classes, forums, and other men's organizations in the local church.

Activities of the Division

The activities of the Division are based on a desire to be of direct and specific service to the field. The more important of these activities may be enumerated:

1. Assistance in the discovery of the needs of individuals and churches; co-operation and guidance in the development of programs to meet these needs.

2. Preparation of curriculum material for the use of classes and in the program of leadership training. This involves co-operation with the Curriculum Committee and with the International Council of Religious Education.

3. Correspondence with pastors and other local church workers who turn to the Board for counsel and help in the solution of their local problems, supplemented and re-enforced through printed or mimeographed material.

4. Field visitation by members of the staff, for the purpose of assisting local workers, and also of organizing or supervising various forms of field organization. The Division seeks consistently to create a sense of local responsibility, to recruit local leadership, and to assist this local leadership to achieve the highest degree of effectiveness.

5. Administration of field programs and supervision or guidance of District, Conference, or Area directors and counselors of Christian education. These field organizations would not have been formed, nor would comprehensive programs of religious education have been worked out, nor could the present programs be permanently maintained on a high level without the continuing aid and co-operation of the Board of Education.

6. Development and promotion of special emphases in the program of Christian education, such as peace education, stewardship education, temperance education, co-operation in the movement for better movies.

7. Co-operation with other Benevolence Boards of the Church, the Women's Missionary Societies, the Commission on World Peace, the International Council of Religious Education, the Federal Council of Churches, the United Stewardship Council and similar organizations.

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Some Results

Some of the more tangible results of these efforts are:

During the quadrennium now ending the accessions to the Church through the Church School total 474,964.

Under the leadership of the Central Office and Field Staff, hundreds of District Superintendents, pastors and lay leaders have studied together the problems of the local church, and how it may become more effective.

During a single year, 1935, more than 50,000 persons were enrolled in study classes and training schools, of whom 28,468 received credit toward leadership training diplomas. To these must be added an even larger number receiving training in more informal ways.

One hundred and eighty-three Summer Institutes were held in 1935, attended by between forty and fifty thousand young people, and an even larger number of Winter Institutes were held, in which many for the first time dedicated themselves to Christian service.

Daily Vacation Church Schools and Week-Day Schools of Religious Education steadily increasing in number, enrollment and effectiveness.

During the quadrennium the Sunday Schools have given to World Service, including the annual Rally Day offering, \$3,879,-832. When we add the Children's Day offering and other offerings for various benevolences, the total is \$5,264,025.

An increasing number of children, young people and adults are dedicating themselves to the great cause of helping to achieve a Christian world. As a part of this quest they are discovering inexhaustible sources of spiritual power which they have not experienced before.

Internal Organization

The activities of the Division are carried on through the following departments:

1. *Religious Education of Children.* The ages included are Nursery, Kindergarten, Primary, and Junior. The department has responsibility for these age groups in Sunday School, Weekday School, Vacation School, in the Junior Epworth League and in the Junior Church.

2. *Epworth League and Young People.* The ages embraced in this department are Intermediate, Senior, and Young People. The responsibility includes the Church School as well as the Epworth League.

3. *Religious Education of Adults.* This department is responsible for the general program of Christian Education in the Local Church for men and women with special emphasis upon the religious needs of adults, the maintaining of Christian homes and the necessity for co-operation of adults in the work with children and young people. The program is carried on in co-operation with the Commission on Men's Work.

4. *The Commission on Men's Work.* The General Conference has recognized the Commission on Men's Work, composed of members of the Board of Education and members at large, as the unifying and

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directing agency in the enlistment of the several men's organizations and the total manhood for the task of the church. Its work is closely related to that of the Department of Religious Education of Adults.

5. *Leadership Education.* The great need in religious education is an alert, competent and well-trained leadership. This department provides opportunities for the training of an effective local church leadership through correspondence courses, training classes and schools, coaching conferences and seminars; also co-operates with other agencies interested in achieving the same results.

6. *Other Responsibilities.* At the beginning of the present quadrennium there was also a Department of Local Church and Field Supervision. Also a Department of Office Administration and Promotion of special Projects, such as Rally Day and World Vision Schools, the gathering of statistics, and similar enterprises. As a result of financial limitations these departments had to be discontinued so that the work is now being done by members of the staff whose primary responsibility is in other fields. The same is true of the special emphases committed to the Board of Education during the present quadrennium by the General Conference and the World Service Commission.

FIELD STAFF

In addition to the staff of the Board listed on pages 5 and 6, there are 23 Conference Directors of Christian Education serving 46 Conferences, and 13 Conference Counselors serving 13 Conferences as voluntary leaders in connection with their regular pastoral appointments.

In Foreign Mission fields of the Church there are 28 secretaries of Christian Education, under the supervision of the Joint Committee on Religious Education in Foreign Fields.

SERVICE TO THE FIELD

The activities of the Central Office and field staff cover a wide range of services to local churches.

CHRISTIAN EDUCATION OF CHILDREN

The constituency of the Methodist Episcopal Church includes over one million and a quarter of children under twelve years of age. It is difficult to estimate the number of elementary teachers and other children's workers who serve in approximately 30,000 Methodist Church Schools. The Department of Religious Education of Children seeks to serve these churches, workers, and children. During the past quadrennium the Department has personally served 45 Annual Conferences, meeting pastors and teachers. Direct guidance has been given to approximately 25,000 leaders.

Many Institutes and conferences dealing with practical problems in Christian education have been conducted to meet the needs of pastors and teachers of children in the local church. Actual problems which are faced in these conferences suggest the content for guidance materials written for the thousands who are served through the printed page.

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Seminars, Coaching and Program-Building Conferences are held to provide guidance to leaders who are planning to teach elementary units in standard leadership training schools, to supervisors of Vacation Church Schools and week-day schools of religion, to superintendents of Junior League work and to teachers and pastors who are preparing to lead local workers' conferences or conference groups in district and county institutes and conventions.

Laboratory schools have been a significant part of summer schools.

Considerable time has been given to co-operative work with leaders of the Women's Missionary Societies, the Curriculum Committee of the Methodist Episcopal Church, and the International Council Committee on Religious Education of Children. Junior League units have been prepared and edited, the department has co-operated in planning curricula for Junior Leagues, Church Schools, elementary leadership training, Vacation Church Schools, and Missionary Education.

Numerous articles have been prepared for *The Elementary Magazine*, *The Church School Journal*, *The Epworth Herald*, *First Steps in Christian Nurture*.

Correspondence has increased greatly during the quadrennium, reaching an average of 350 letters a month. This provides the only guidance for many teachers who desire to improve their work.

CHRISTIAN EDUCATION OF YOUTH (EPWORTH LEAGUE AND YOUNG PEOPLE'S WORK)

In 1928 the Department of Epworth League and Young People's Work began the reconstruction of the young people's program in order to make it more effective as a means of helping young people find Christian answers to the problems of their lives and of their world.

Program

The new program is centered in the actual experience and needs of youth and committed to the task of bringing the message and power of Jesus Christ to bear upon those needs of everyday life. Because the program is deeply concerned with the will of God and its implications it has been compelled to give increasing attention to the great social issues of the day.

The Epworth Herald is indispensable to the work with young people. No other young people's paper compares with the *Herald* in sympathetic understanding of youth, their aspirations and needs, and in richness of content. Its columns carry to young people and their leaders in Church Schools and Epworth Leagues the regular topics and resource materials and sections which deal regularly with the devotional life, missionary education, recreation and social service activities.

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National Conference of Methodist Youth

During the winter of 1933-34 a series of leaders' councils was held throughout the nation. The growing tensivity of the social crisis and the awakening conscience of young people and their leaders were strikingly evident in these conferences. It was on the strength of frequently expressed demands that a call was issued in the spring of 1934 for a National Council of Methodist Youth, to be held in September of that year. The response to that call was beyond expectations. More than a thousand young people and leaders of young people, chosen by their local groups, attended the conference. The record is published in the volume, *Methodist Youth in Council*, of which the first edition of 5,000 copies was soon exhausted and another edition was ordered several months ago. That meeting gave to Methodist youth a sense of unity and solidarity, a consciousness of direction, and a determination to play a genuine part in the effort to work with God for a new world.

One of the outgrowths of this conference was the formation of a National Council to serve as a medium through which all young people of the Methodist Church might co-operate and give national expression to their ideals and purposes. This council is primarily related to the Department of Epworth League and Young People's Work, but other organizations of Methodist youth not related to the Board of Education may co-operate if they so desire.

"Christian Youth Building a New World"

Parallel with the development of a youth movement in the Methodist Episcopal Church there were similar stirrings among the young people of other denominations. In the spring of 1934, there emerged the proposal for a united Christian youth movement under the slogan, "Christian Youth Building a New World." This movement has already enlisted the co-operation of the young people of fifty or more Protestant denominations and agencies in North America. Its goal is the building of a new world in harmony with the ideals of Jesus Christ. Ten definite projects for the co-operation of Protestant youth are being developed. A series of manuals and leaflets is being issued. A nation-wide series of city conferences has been held.

A great national Conference of Christian Youth is to be held at Lakeside, Ohio, in June, 1936, when it is expected that a carefully selected group of 1,500 young people from all of the co-operating denominations and agencies will face the issues of Christian living in this day and plan co-operative action in achieving a new and better world.

Work in Foreign Fields

A major part of the work fostered by the Joint Committee

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on Religious Education in Foreign Fields has to do with young people. The staff in the Department of Epworth League and Young People's Work is giving much time to the cultivation among the young people in the United States of an interest in the foreign program and to the development of an intelligent understanding of that work. Since the principal source of income for the support of the foreign service program is the World Comradeship Fund, much time and thought must be given to the promotion of that fund and to the missionary education program that undergirds it. Many Districts and Conferences are giving their support through the "project" plan, whereby a definite field is chosen and the education and financial program is built with that particular field in mind. Thus progress is being made in growing a generation of world-minded young Methodists.

Institutes

The Summer Institutes have registered a striking increase during the quadrennium. In 1931 there were 153; by the summer of 1934 they had reached a total of 165; and in 1935 they numbered 183, the largest number ever held in any one season.

Membership

The membership of the Epworth League likewise reflects a growing interest. After a long period of decline since the peak was reached in 1900, the tide seems to have turned. The world membership of the Intermediate and Senior Epworth Leagues for the past four years is as follows:

1931	.....	458,341
1932	.....	474,881
1933	.....	489,947
1934	.....	484,240

Exact statistics for the enrollment of young people in the Church Schools are not available, but there is reason to believe that here also the decline of the last decade has been checked.

World Comradeship Fund

The World Comradeship Fund (Twenty-four-hour-day Plan) has become the major source of income for carrying on the young people's program, both in the United States and overseas. In 1934-35 the young people contributed nearly \$31,000.

More Vital Personal Life

One of the encouraging features in young people's work is the emergence of a new note of reality in the personal religious life and experience of great numbers of young people. In co-operating in the unfinished tasks of the Kingdom, they are coming to a new sense of fellowship with God and a living conviction that

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at the very heart of the universe is a Creative Love, which must eventually vindicate the struggles for good-will and brotherhood and justice.

CHRISTIAN EDUCATION OF ADULTS

Following the withdrawal in 1933 of Charles F. Boss, Jr., from the headship of the Department of Christian Education of Adults, the program in this field became a co-operative enterprise of the staff. Progress cannot be made with children and young people unless there is sympathetic adult understanding and co-operation.

Emphasis has been placed upon the following: The personal religious needs of adults and its place in family life; the importance of adults in changing the entire social order; the need for an adequately trained leadership for work with children, youth, and adults. There has been a wide use of fresh material and new courses dealing with these important emphases.

The *Adult Bible Class Monthly* is a great re-enforcement to our resources. The elective course on evangelism for the first quarter in 1936, through this magazine, was prepared by the Secretary of Men's Work and Religious Education (Adults).

MEN'S WORK

In the fall of 1934, Dr. Bert E. Smith, after fifteen years of conspicuous and capable service as the leader of men's work, accepted appointment to a district superintendency in the Northern Minnesota Conference. After careful study of the trends in men's work of our own and other denominations, the Commission on Men's Work recommended the appointment of the Rev. J. Russell Throckmorton of the Southwest Kansas Conference as Executive Secretary of the Commission, with the understanding that he should give such supervision to the total adult program as his obligation in the field of men's work would permit. He began his work on July 1, 1935.

Program

The Commission on Men's Work is both a promotional and a service agency. Its resources are available to all men's organizations or groups in the local church or District and Conference organizations. This program is grouped in three divisions:

1. The local church.
2. The Church at large.
3. Current problems and Christian citizenship.

Mr. E. Dow Bancroft, long associated with men's activities in the Church, and Secretary of the General Conference Laymen's Association, is continuing as field representative of the Commission.

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Training the Local Leadership

The Secretary of the Commission on Men's Work shared in ten regional conferences of the General Conference Commission on Evangelism during the latter part of November and early in December, 1935. Methodist laymen are eager to be about the work of the Kingdom.

In field work the Secretary will give considerable time to one and two-day training Conferences in which District, Conference and Area leaders may study together the needs of particular localities and work out the most effective methods for meeting these needs.

LEADERSHIP EDUCATION

The activities of the Department of Leadership Education are determined by a few basic convictions:

1. Leaders must see the urgency of their work; they must appreciate the whole message and program of the Christian religion; they must be concerned with both personal and social regeneration.
2. The message and program of the Christian religion offer the only solution of present-day economic, social, and political problems.
3. If the Church is to make a significant contribution toward such solution there must be an informed, skilled and consecrated leadership in every local church.
4. Emphasis on leadership education must find a place in the plans of Bishops, District Superintendents, and Pastors for the purpose of developing in each local church a definite and comprehensive program of leadership improvement.

Services to the Church

During the quadrennium the First Series or introductory courses for leaders have been developed. Thirty-nine such courses with guides for study are now in use. Churches of all sizes and in every part of the country are finding them helpful.

Changing conditions have made necessary the revision of the Standard courses for leaders. The new courses are much better adapted to present-day needs than were the previous Standard Leadership Curricula. More than 8,000 applications for accreditation have been reviewed as the department has gone forward in developing a denomination-wide faculty competent to teach leaders. Nearly 100,000 certificates of credit have been issued during the quadrennium to persons who have completed courses.

A considerable part of the time of the head of the department is spent in service to the field. Service has been given in every Area and in nearly every Annual Conference.

Class Enrollment

The reports which pastors make to Annual Conferences include some hundreds of classes which have never been reported to the Board of Education. These same reports reveal that there

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were 200,000 Methodist Enrollments in schools or classes dealing directly with the systematic improvement of leadership during the quadrennium.

The following table is suggestive of the amount of leadership education done for *credit* in schools and classes during the successive years of the quadrennium:

<i>For Year Ending August 31</i>	<i>1932</i>	<i>1933</i>	<i>1934</i>	<i>1935</i>	<i>Total</i>
Local Church Classes.....	610	562	537	974	2,683
Standard Training Schools.....	117	122	149	110	498
Grand Total Schools and Classes.....					3,181
Students enrolled in classes.....	8,701	6,852	6,818	11,213	33,584
Students enrolled in schools.....	6,269	6,236	9,174	5,969	27,648
Interdenominational.....	13,952	12,827	12,757	10,312	49,848
Grand Total Leaders Enrolled.....					111,080
Total credits awarded.....	23,715	22,679	23,884	23,463	93,741

Informal Leadership Education

Workers' conferences, guided reading, one-day Institutes, official board meetings, consecration services, improvement on the job which comes from local supervision, together with the large number of churches which become conscious of a leadership problem and adopt systematic plans for leadership improvement, doubtless have been even more significant than the work done in schools and classes.

Developing a Lay Leadership in Churches in the South

No more significant work looking toward the improvement of lay leadership is being done anywhere in the denomination than in the New Orleans, Covington, Chattanooga and Atlanta Areas. Here, year after year, the leaders of the several Annual Conferences come together and lay plans for the improvement of their work.

During the last four years Annual Conference programs of leadership education have advanced in an unprecedented way. Ministers and laymen have come to a larger appreciation both of the Christian religion and of Christian education as a means of achieving Christian ends.

SPECIALIZED EDUCATIONAL SERVICES

Christian Stewardship

By action of the World Service Commission on the authority of the General Conference of 1932, Christian Stewardship, which was formerly a responsibility of the co-operating World Service agencies, was assigned to the Board of Education. However, no financial provision was made for it. Due to the financial limitations of the Board, the cause of Stewardship Education has had only the part-time service of the Associate Secretary.

There is throughout the Church a keen interest in Steward-

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ship Education. Evidence of this interest is indicated in many ways:

1. Increased emphasis by the Woman's Foreign Missionary Society and the Woman's Home Missionary Society; the activities of Annual Conference and Area Committees on Stewardship; the cultivation program of local churches, Conferences and Areas; the widespread use of the literature and plans available through the Board of Education;
2. The attention that is given to "education in its deeper social and spiritual phases" as emphasized by the action of the General Conference. While there is continued emphasis upon tithing there is increased emphasis upon the principle of stewardship as it relates to all of life.

The program includes:

1. The aggressive promotion of Stewardship Education in churches, Districts, Conferences and Areas, according to plans developed by the Board of Education in which its central staff, Conference directors and counselors and other agencies co-operate.
2. The preparation of literature and the recommendation of literature produced by other organizations, consisting of pamphlets, study courses, manuals, etc. This literature is sold at cost, or less than cost, of printing, handling and postage.
3. *The Stewardship Spokesman* is the medium of communication and furnishes resource materials. Its subscription list is approximately 7,500, in addition to which hundreds of copies are mailed out in bundles for distribution at district meetings, Conferences, etc. Its use is actively promoted by the Woman's Home Missionary Society and for the current year it is a required resource in the Woman's Foreign Missionary Society.
4. The Board of Education has provided a designated gift authorization for work done by Harvey Reeves Calkins and Luther E. Lovejoy, former heads of the Department of Stewardship. Mr. E. Dow Bancroft, as field representative of the Commission on Men's Work, devotes a major part of his time to Stewardship addresses and conferences under similar arrangement.

The long and conspicuous service of Dr. Luther E. Lovejoy was cut short by unexpected and sudden death, January 30, 1936, when he was in the midst of one of the most fruitful periods of his ministry to the cause of Christian Stewardship.

WORLD PEACE

Immediately after the General Conference of 1932, a plan was agreed upon under which the peace programs of the Board of Education and the General Conference Commission on World Peace were so integrated that they have been carried forward under a unified leadership.

The Associate Secretary of the Board of Education has served as Executive Secretary of the Commission on World Peace and the Board of Education Committee on Peace Education. The members of the staff of the Board of Education have shared fully in this enterprise. The Church press and in many Annual Conferences the Conference Commission on World Peace or the

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Commission on Social Service have likewise co-operated in carrying forward the work.

A more detailed statement is found on page 341, and should be read in connection with this brief statement.

MOTION PICTURES

At its annual meeting in July, 1934, the World Service Commission assigned to the Board of Education the responsibility for directing the campaign for the elimination of indecent and unwholesome films. The Board has co-operated with the Federal Council of Churches' Committee on Motion Pictures, and the Legion of Decency.

Leaflet material was compiled. Samples of these, together with suggestions for promoting the cause of better movies, were mailed to the pastors of all Methodist Episcopal churches in the United States. Releases were given to the Church and secular press. The effect of the combined efforts was salutary. However, the permanency of improvement will depend on continued vigilance and the thoroughness of a continuous program of education.

OTHER FORMS OF SOCIAL EDUCATION

An increasing demand is laid upon all agencies of Christian Education for leadership with reference to the liquor problem, juvenile delinquency, lawlessness, gambling, commercialized vice, racial relationships, the economic order, civil liberties and freedom of conscience, living conditions, the home and community life. These must be dealt with in the basic curriculum, elective courses, in forum and seminar discussions, where in a spirit of Christian tolerance, these and other questions may be studied in the light of the principles of Jesus. The Board of Education has accepted the Social Creed of the Church, adopted by the General Conference, and "The Social Ideals of the Churches," adopted by the Federal Council of Churches, as the basis of its emphases. It co-operates with the Board of Temperance, Prohibition and Public Morals, the Board of Home Missions and Church Extension, the Citizenship Committees of the Women's Missionary Societies, and interdenominational and non-sectarian social and reform agencies.

A series of two-day seminars on World Peace, held in 1934-35, and a series on Christian Education in Social Ideals and Practice in 1935-36, under the leadership of the Rev. Charles F. Boss, Jr., reveal the constructive contribution this Board can make to wholesome Christian thinking under this method of approach.

LITERATURE SERVICE

The Division of Religious Education in the Local Church maintains an extensive literature service through pamphlets,

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manuals, leaders' guides and a great variety of other materials. A study of the "Catalog of Printed Resources for Christian Education" will indicate the wide range and richness of these materials. Through this literature the Board is able to extend its influence and service to thousands of workers who cannot be contacted in any other way.

FREE GRANTS OF LITERATURE

One of the oldest and most helpful forms of service to local churches has been that of free grants of literature to needy Sunday Schools. Through the years thousands of Sunday Schools have been made possible by an initial single grant or repeated grants of lesson materials. Hundreds of these schools have developed into influential churches which are now the strength of the communities in which they are located. The limited income of recent years has resulted in a constant curtailment of this service. The Board, however, continues the work in a limited way and furnishes the literature for a number of schools of various types such as those located in underprivileged and missionary sections of the country and among such varied types of persons as Latin-Americans, Japanese, Chinese, Alaskan and Indian groups, and to various institutions supported by the Church.

SPECIAL FUNDS

As a means of support for certain phases of Christian Education, the Board promotes three special funds. An essential part of the promotion has to do with the study and development of the educational program supported by these funds. These are:

The annual *Rally Day* observance. The offerings for the four years ending June 30, 1935, total \$266,032. Approximately 92 per cent of this offering was returned to the various Annual Conferences for the support of Conference programs of Christian Education under the provisions of the *Discipline*, ¶ 465, § 3. After providing for the costs of promotion, the remainder has been used for special services to Annual Conferences that do not have organized work under the leadership of directors or counselors.

The *World Comradeship Fund*. The offerings for the last four years ending June 30, 1935, were \$133,699.52. This offering is distributed on an agreed ratio between Annual Conferences for the support of young people's work, the Joint Committee on Religious Education in Foreign Fields for young people's work overseas and the Department of Epworth League and Young People's Work. It constitutes the major support of these enterprises.

The *Sunday School Sustaining Fund*. This fund was established three years ago in order to prevent the further curtailment of the program of the Board in the interest of the Sunday Church

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School. The total collections for the three-year period ending June 30, 1935, was \$14,936.70. The fluctuation in this annual offering has been very great and the total has been far less than anticipated.

STATISTICS

The figures in the following table are for the calendar year 1935 except as indicated. They indicate something of the vastness of the educational enterprise in the local church. The decline in enrollment, in average attendance and certain other items which began many years ago has not been entirely checked. There are, however, gratifying gains in other items. From such information as is obtainable, it appears that the loss in membership and average attendance upon the Sunday Church School is with the adult constituency rather than with young people and children. (Where blanks appear in the report from the Foreign Field in the following exhibit it means the figures are not available. In some instances the figures given represent reports from only part of the churches, and are therefore incomplete.)

<i>Sunday Church Schools</i>	<i>United States</i>	<i>Foreign Field</i>	<i>World Total</i>
Number of Schools.....	23,494	6,702	30,196
Number of Classes Under 18 Years.....	135,308	.....	135,308
Number of Classes Using Graded Lessons.....	72,903	.....	72,903
Officers and Teachers.....	371,229	15,955	387,184
Pupils of All Grades Attending Sessions..	3,005,358	320,353	3,325,711
Cradle Roll.....	240,375	199	240,574
Home Department.....	133,867	.....	133,867
Total Enrollment.....	3,750,829	336,507	4,087,336
Average Attendance.....	1,988,388	.....	1,988,388
Pupils Belonging to the Church.....	1,842,183	.....	1,842,183
Accessions to Church from Sunday School.	103,741	.....	103,741
Rally Day Offerings.....	\$72,442	\$.....	\$72,442
Paid to World Service (not including Rally Day Offering).....	652,762	.....	652,762
Paid by S. S. for Other Benevolences.....	225,682	.....	225,682
Expenses for Lesson Materials, etc.....	2,504,756	.....	2,504,756
<i>Vacation and Week-Day Schools</i>			
Number of Vacation Schools.....	3,609	6	3,615
Number of Teachers and Helpers.....	27,782	11	27,793
Pupil Enrollment.....	242,823	202	243,025
Average Attendance..... (not given)	.....	.....	(not given)
M. E. Week-Day Church Schools.....	443	13	456
Interdenominational Week-Day Church Schools.....	359	.....	359
Number Paid Teachers and Helpers.....	517	.....	517
Methodist Pupil Enrollment.....	24,012	505	24,517
Average Attendance..... (not given)	.....	.....	(not given)
Total Expenses (both types of schools)...	\$115,288	\$.....	\$115,288
<i>Leadership Training</i>			
Methodist Leadership Training Classes...	2,807	1	2,808
Interdenominational Leadership Training Classes.....	2,255	.....	2,255
M. E. Enrollment (both).....	51,962	.....	51,962
<i>Junior Epworth League</i>			
Number of Chapters.....	.....	.....	4,500
Number of members.....	135,318
Twenty-four-hour-day pay'ts (year ending June 30, 1935)	\$945.31

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Epworth League

Number of Senior and Intermediate Chapters.....	15,875
Number of members.....	484,240
Twenty-four-hour-day pay'ts (year ending June 30, 1935)	\$30,845.31
Summer Institutes (calendar year 1935).....	183
Registration	43,000
Winter Institutes (estimated 1935-36).....	500
Registration (estimated 1935-36).....	50,000

Leadership Training

Total enrollment in classes reported to the Board of Education for the four-year period ending July 31, 1935.....	111,080
Number of credits toward Leadership Training Diplomas and Certificates of Progress given for completion of units of study.....	93,741

THE UNFINISHED TASK

The task of Christian education is not only unfinished; there are millions untouched by it. There are probably 20,000,000 persons in the United States between the ages of four and twenty who are not under the influence of any form of religious education, Protestant, Roman Catholic or Jewish.

A movement is now under way, sponsored by the International Council of Religious Education, which has as its purpose to aggressively promote a program of extension that will carry the Christian religion to the unreached multitudes. A national committee of laymen is being organized that will give direction to the movement.

Coincident with this movement, there is another which seeks to enlist a much larger proportion of the lay forces of the nation in the total program of Christian education carried on by the International Council of Religious Education, its constituent denominations and state councils.

CURRICULUM COMMITTEE

According to the *Discipline* of the Methodist Episcopal Church, ¶ 455, § 4: The duty of the Curriculum Committee of the Board of Education is: "To determine standard curricula for church schools, including vacation and week-day schools, the Epworth League and other agencies within the local church, and to recommend to the Board of Education books and other literature which may be found desirable for use in religious education and in the training of leaders and teachers."

Meetings and Records

During the last four years this important Committee has met regularly and fulfilled its function with conscientious attention. It is significant that its sessions are always well attended and that busy men and women from widely scattered sections have such high regard for the obligations imposed upon them that they are seldom absent. Seven meetings have been held at Chicago during the quadrennium, on the following dates: November 1, 2, 1932; January 30, 31, 1933; May 25, 26, 1933; November 1, 2, 1933; February 1, 1934; November 1, 2, 1934; November 1, 2, 1935. For the purpose of permanent record the Committee has printed the Minutes of these meetings and placed them in the hands of the members of the Board of Education. Outlines of all lesson courses and text books approved and authorized for use, together with a complete list of actions taken by the Committee, carefully itemized for reference, are embodied in these Minutes. In the present Report it seems hardly necessary to do more than call attention to the outstanding actions of the Committee during the period under review.

Changes in Personnel

Following the last General Conference the appointed members on the Board consist of: H. Lester Smith, Guy O. Carpenter, David D. Jones, Horace G. Smith, Daniel L. Marsh, Hugh S. Magill, and Mrs. Ellis L. Phillips. Horace G. Smith resigned from the committee and his place was taken by W. E. Ham-maker. The ex-officio members are: Edgar Blake, Lucius H. Bugbee, Merle N. English, Frederick C. Eiselen, W. E. J. Gratz, and John W. Langdale. These, together with a group of six co-operating members and twelve consulting members, compose the personnel of the committee. To our great loss, the recent death of Mrs. Frank M. McKibben of the co-operating group has taken from us one of the most valuable committee members. Bishop H. Lester Smith was elected Chairman for the quadrennium; Daniel L. Marsh, Vice-Chairman; and Lucius H. Bugbee, Secretary.

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Procedure

The work of the Committee is carried on through several sub-committees: Committee on General Reference and Procedure; No. 1, Courses for Children; No. 2, Courses for Young People; No. 3, Courses for Adults, Home and Special Groups; a Committee on Leadership Training and a Committee on Special Emphases.

Authorizations

The Lesson Outlines released by the International Council of Religious Education have been carefully considered, revised, and adapted to meet the requirements of our denomination. These include Beginners, Primary, Junior, Intermediate, and Senior Group Lessons, and the Improved Uniform Lessons. Epworth League Units, both dated and undated, for use in Junior and Senior organizations, have all received careful thought before authorization. The rewriting of the teacher's texts of the Closely Graded Lessons has been inaugurated.

Co-ordination of Material

An important step was taken in the direction of a more unified program of religious education by an action of the committee integrating all intermediate and senior Group Lessons with Lists A and B of the dated units of the Epworth League.

General Conference Legislation

Two items of legislation by the last General Conference have been objects of concern to the committee. First, the order that a United Worship Service for a combined church and church-school session be prepared. This was referred to a committee, which presented an Order of Service prepared by Dr. Fred Winslow Adams of Boston University, based upon sound, liturgical principles. This service is now available and also simpler forms for those who desire something less elaborate.

Second, action requesting the preparation of a graded series of texts for training in Church membership. To meet this request a new six-months' course, prepared especially for Juniors, and entitled *Learning to Live for God*, has been issued. In addition, Course VI, Part 2, of the Closely Graded Lessons, a Unit entitled "My Church" in the Junior Group Lessons, a mimeographed Unit entitled "Entering the Church," and an abundance of material prepared in graded form on the "History and Spirit of Methodism" for use during the last quarter of 1934, meet this requirement quite completely.

Committee on Special Emphases

In November of 1932 a Committee on Special Emphases was authorized for the purpose of bringing before the Committee on Curriculum from time to time a statement of principles relat-

ing to special areas of concern and such a survey of our materials as will enable us to see just what we have and what we ought to have in relation to these particular interests.

Sub-committees were assigned to study World Peace, Temperance, Missions, Stewardship and Social Ethics. The work of this group has been very helpful to the Committee as a whole and promises still larger usefulness. An extensive report on the missionary emphasis was published in the Minutes for February 1, 1934.

Leadership and Missionary Education

The Committee carefully considered all materials submitted to them for use in the enlarged leadership training program of the Church, and all necessary authorizations in this field were acted upon.

It has been an interesting period of activity for the Committee. Its members are alert to the demand of swiftly-changing conditions and are conscientiously trying to adjust our teaching program to the widening conception of the Kingdom of God.

CO-OPERATIVE ENTERPRISES

The following reports cover enterprises in which the Board of Education co-operates with other Boards and Agencies of the Church:

RELIGIOUS EDUCATION IN FOREIGN FIELDS

The Joint Committee on Religious Education in Foreign Fields, of which Dr. W. C. Barclay is the Secretary, is the one agency of the Methodist Episcopal Church distinctively and intensively devoted to the interpretation, promotion, and guidance of religious education in Methodist churches outside of the United States. In this task it is the co-operative agency of the Board of Education, the Board of Foreign Missions, and the Woman's Foreign Missionary Society. The Committee undertakes:

1. To stimulate the organization, and to aid in the development of Boards of Christian Education in Annual Conferences in foreign fields.

2. To interpret to the churches, church schools, and other educational agencies in foreign fields the educational ideals, principles, policies, and programs of the Methodist Episcopal Church as these are developed by the general Board of Education, and such interdenominational organizations as the International Council of Religious Education.

3. To co-operate with the directors and secretaries of religious education in extending to them friendly and sympathetic counsel in developing and carrying on their programs.

4. To co-operate in the development of indigenous teaching and study literature in the various countries which shall be true

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to the principles and basic content authorized by the Committee on Curriculum of the Methodist Episcopal Church and at the same time utilize in literature production the inspiration and original contribution of the nationals of the respective races and peoples.

Range of Service

In carrying out its aim the Joint Committee renders a wide range of service to the younger churches throughout the world. The contribution is perhaps most notable at these points:

1. Secretaries of religious education (secretaries of Area and of Annual Conference Boards), and directors of Young People's Work, are supported in whole or in part through the Joint Committee.

2. The personnel of leadership, both pastors and lay teachers and leaders, is being made more efficient through short-term training schools and institutes. A large proportion of these would not be possible without the co-operation of the Joint Committee.

3. Materials for Christian teaching and study to meet the needs of the various age groups are being produced in increasing quantity. The Joint Committee has sought to stimulate the organization of responsible committees for curriculum production and to aid them in every way possible in carrying forward their difficult work. In Latin America, India, China, Korea, Japan, Malaya, the Philippines, and North Africa substantial progress has been made.

4. The Church's ministry to children both in churches and in the home is enriched. The Christian nurture and training of children in the home and in Sunday Schools has not had in the past the special attention which its importance deserves. The Joint Committee has emphasized the necessity of intelligent, skilled effort in child nurture.

5. Stimulus is given to the growth of world-wide fellowship of Christian youth. Directors of young people's work are supported in several fields. Information is supplied regarding the Christian youth movement in America. Through the World Comradeship Plan young people's groups of a particular Annual Conference are committed to intimate, understanding fellowship with the young people of some one other nation, and to co-operation in support of their program.

6. Co-operation between the evangelical Churches is effectively promoted. Other leaders, groups, and organizations are invited to share in Methodist training schools, youth institutes, and curriculum committees, to take advantage of our resources, to contribute to the constructive processes, and to utilize the results.

Promotion of Responsible Field Agencies

The *Discipline* makes it the duty of every Annual Conference

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to organize within its bounds an Annual Conference Board of Education, auxiliary to the Board of Education. There are twenty-seven Secretaries of Christian Education in foreign fields. The Joint Committee undertakes to assist the Conference Boards in foreign fields by keeping in close touch with them, supplying information and materials, and aiding in the development of programs to meet field conditions and needs.

A Forward Look

Trends and events of the past quadrennium have given to the Churches throughout the world new importance and responsibility. The growth of nationalism has narrowed the sphere of operation of religion. Christian schools have been more and more restricted, and in wide areas the teaching of religion in all schools is prohibited. The Church has come into increased prominence as the chief agency for the maintenance and propagation of religion.

MISSIONARY EDUCATION

The General Conference of 1932 instructed the Board of Education, the Board of Foreign Missions, and the Board of Home Missions and Church Extension to give aggressive attention to the matter of educating the Church concerning its whole missionary and benevolence ministry known as World Service.

At the beginning of the quadrennium a Department of Missionary Education was organized to give specialized attention to this task. The Age-Group and Leadership Training Departments of the Board of Education have given abundant co-operation. The department has worked chiefly along the following lines:

1. The development of the World Vision Schools. A carefully kept record of the first hundred Church Schools enrolled as World Vision Schools indicates that they have for the past three years increased their mission study from 100 to 400 per cent, and during the heart of the depression have given \$18,000 more for World Service than these same schools had been giving previous to enrollment under this plan.

2. Cultivation among the pastors, through Pastors' Seminars, and through the use of teams of representatives of the Boards visiting District and Sub-District groups.

3. Development of Annual Conference World Service Councils, and giving guidance and co-operation which result in these Councils assuming responsibility for reaching all the churches of their respective territories.

4. Promotion of the Every-Member Plan. A procedure by which the every-member canvass may be made a means of educating the entire Church concerning the missionary and benevolence work of our Boards.

5. Missionary Education through support projects, whereby all the churches of an Annual Conference adopt for support certain definite pieces of educational, Home Missionary, or Foreign Missionary work.

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PLAYS AND PAGEANTS

The Division of Plays and Pageants, under its present leadership, celebrates three years of work. It is national in scope.

A chief desire has been to promote the writing of plays which would serve in presenting artistically an interpretation of Christianity in terms of present-day living. Toward this end contests have been conducted through the *Epworth Herald*, the National Society of Wesley Players, and the Federal Council of Churches of Christ in America. A small volume of plays called *Plays to Live By*, has been published. The plays are royalty free and are available for any church organization. Two other volumes are in the process of preparation.

The department has issued a series of small pamphlets covering all branches of dramatic production from the selection of a play to the organization and production of a play in the local church; also a pamphlet giving an outline for an institute course in drama, the most complete list of Plays for the Church that has ever been issued, and from this lists of plays for every occasion in the church year have been reprinted.

The director of the department is the author and national director of the Sesquicentennial Pageant of Methodism called *The Spreading Flame*. He has co-operated with the national Sesquicentennial Committee in the presentation of the pageant in strategic centers throughout America. *Ba Thane*, a simple missionary play, has been promoted and has been given in perhaps more communities during these last three years than any other single religious play, with the exception of *Why the Chimes Rang*, for Christmas, and, perhaps, *The Rock*, which has been used at Easter and throughout the year. Certainly the whole missionary approach to drama has been clearly encouraged by this one play.

The department has co-operated with the Department of Missionary Education, the Publicity Department of the Board of Education, the Division of Religious Education in the Local Church, the American Bible Society in the celebration of the four hundredth anniversary of the English Bible, and with the Federal Council of the Churches of Christ in America.

Most of the more effective summer and winter institutes under the auspices of the Department of Epworth League and Young People's Work include drama courses in their curricula, and classes in drama are becoming increasingly popular in the leadership training program.

The department has edited and published, with the co-operation of the National Society of Wesley Players, *The Footlight*, a periodical of that organization, and it has made particular use of the *Epworth Herald* as well as the *Church School Journal*, the *International Journal of Religious Education*, and various

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other periodicals to stress procedure and methods in promotion of drama.

As a means and not as an end, as an inciting source of an intellectual and emotional response, as an attractive and effective way to present great truths artistically, drama will be increasingly an integral part of the vital program of the Church.

VISUAL EDUCATION

The service rendered by the Stereopticon Department during the quadrennium 1932-1936 can best be shown by statistics and especially by comparative statistics. It is possible to give the report for the three completed years only.

Budget: The budget for the last year of the previous quadrennium was \$41,792.34. The department is now operating on an annual budget of \$18,705. This explains the various reductions in activity.

Distribution Centers: June 1, 1932, there were nineteen distribution centers for stereopticon lectures. Because of reduced budget these were reduced to ten. This reduction is reflected in a diminishing use of the lecture sets. However, there has gradually developed such an insistent demand for better service that five offices have been restored.

Distribution: The number of slide sets distributed during 1931-32, when there were 19 offices, was 23,490. With a reduction of over half in budget and nearly half in distribution offices, the reports for the three years of this quadrennium have been:

1932-33	16,026
1933-34	17,944
1934-35	16,389

New Lectures: The department has been able to produce nineteen new lectures and two new illustrated hymns.

Miscellaneous: In addition to these regular activities, the department has assisted in distributing motion-picture films for both the Mission Boards.

It has done an unusual amount of exhibit work, designing, constructing, and setting up many exhibits at the Century of Progress, and is responsible for the direction of the General Conference exhibits and for the actual construction of many of them.

Its commercial activities have consisted in selling stereopticon equipment and in producing slides for other groups, particularly for Boards of some sister denominations and for a few universities.

BUILDING FOR CHRISTIAN EDUCATION

The present program of Christian Education calls for a type of building and equipment especially adapted to its needs. If

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these needs are to be met, the churches must have the advice and service of specialists in this field.

The Bureau of Church Architecture, so long a joint enterprise of the Board of Education and the Board of Home Missions and Church Extension, has now become the Interdenominational Bureau of Architecture, with the Methodist Episcopal Church as one of the co-operating agencies.

Much of the time of the director, when meeting with local church committees, is devoted to a study of the Christian education program, and its needs before actual plans for proposed buildings are considered. This often results in radical improvements.

Special attention is now being given to modernizing and improving the smaller churches, a large percentage of which are one and two-room structures. A new booklet, *Rebuilding the Town and Country Church*, with designs and plans, is now available. A study of this booklet is an amazing revelation of what can be and is being done with one and two-room churches with relatively small outlay.

The foregoing report shows how manifold, far-reaching, and significant are the interests of Christian education.

The great need in this age of confusion is men and women who are truly Christian, ready to commit themselves to consistent sacrificial Christian living, but such persons will be created and grown only through a thoroughgoing process of Christian education. The religion of Jesus Christ offers a solution of the World's religious, moral, economic, social, and political problems; but the actual solution will be found only through a process of intelligent, patient, and painstaking Christian education. The Christian Church is essentially a missionary church; but in the present age a vital world vision and an active world interest will be created only through an effective process of Christian education.

The Board of Education bears a far-reaching responsibility. During the past quadrennium we have done the best we could under tremendous handicaps and limitations. The conditions which we face demand a forward movement at a time when we are forced to cut and retrench. We cannot hold our present ground, and certainly we cannot move forward and upward unless we succeed in awakening the Church and the General Conference to a realization of the fact that the life, strength, and effectiveness of the Church tomorrow depends on taking Christian education seriously.

Respectfully submitted,

F. C. EISELEN,
Corresponding Secretary.

BOARD OF PENSIONS AND RELIEF QUADRENNIAL REPORT

The quadrennium now coming to a close has been one of intensive work. New forms of service have been developed and the chief subject of concern has been the finances. Of their own accord Conferences have continued to turn toward the Board for help until now funds of 58 of the 85 Conferences are trusteeed by the Board and the Claimants of thirty-four Conferences receive their checks from the Board.

The preachers' savings have been held by the Board in the Provident Annuity Fund, serving 702 homes, earning for them \$119,131.48 during the quadrennium. In the months of uncertain savings banks and likewise, during the low interest period the board earned for those ministers about four per cent on their savings.

The Board is working on a minimum budget of \$50,000, and with a greatly reduced staff, but in fact is doing more work and giving more sorts of service than at any previous time in its history. There have been few changes in the office staff, of which Mrs. Helen E. Moore is the faithful manager, now in her thirty-sixth year of office service for the Church. If the allowance from World Service funds permitted it, a very greatly increased program should be carried on and each added item a very much needed service to the cause. At present it is a source of gratification to be able to say that for every dollar in the budget allowed by World Service, \$1.778 is being paid back to the Conferences, the preachers, and Conference Claimants of the Church in interest earned for them by the Board, and added to the money are the other well-known and highly appreciated forms of cost-free services rendered.

PERSONNEL

Certain very important changes have occurred in the personnel of the Board: Rev. J. R. Gettys, Nebraska, and Rev. F. A. La Violette, Pacific Northwest Conferences, were called to their eternal home during this year. Dr. Walter H. Jackson of Nebraska Conference and Dr. Rufus C. Baker, Colorado Conference, were chosen to fill out the unexpired terms, respectively. Both were constructive, dependable men of large influence in the Church and on this Board. Mr. J. E. Kavanagh, New York East, and Mrs. C. A. Parmelee, Southern California Conferences, resigned because of pressure of business, and Mr. Hallam Richardson, New York East, and Dr. Otto U. King, North Indiana Conferences, respectively, were chosen to fill out the unexpired terms. Dr. E. M. Jones, Central Alabama, and Dr. S. H.

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Sweeney, Lexington, our faithful field workers, were released to go back to their Conferences, much to our loss.

The work of Dr. Charles R. Oaten, Business Representative, and Dr. Thomas A. Stafford, Treasurer, has been a very remarkable service to the Church, to the Conferences and to the beneficiaries of this Board. It is easy to show by the auditor's reports and otherwise that the Board is in the strongest financial position it has ever been in, despite the depression. These loyal, intelligent, patient workers deserve the gratitude of the Church. They have secured and earned to the funds of the Board many times their salaries year by year.

Dr. William M. Jeffers has efficiently represented the Board on the Pacific slope.

The fact of the approaching retirement of Bishop Frederick T. Keeney, who has been president of the Board twelve years and prior to that time was a ministerial member of the Board, fills the members of the staff and of the Board with a sense of great loss. He has been a wise leader and might properly be called a perfect president. Other members whose terms expire at this General Conference have been faithful in all tasks assigned to them and have earned the appreciation of the Church: Drs. C. Oscar Ford, Samuel J. Greenfield, Henry L. Davis, and Mr. Charles E. Waterman have served long terms on the Board, while Frank P. Nicoll and Adolph Lindstrom have faithfully filled out terms begun by other men. The Lord reward them all according to His grace and goodness.

A. HISTORICAL SKETCH

One hundred and fifty years ago exactly, when the Methodist Church was two years old, Methodist Pensions were begun. The Conference of 1786 made this entry in its Minutes:

"Question 15. What was contributed toward the Preachers' Fund for Superannuated Preachers, and the widows and orphans of Preachers?

"Answer: £38 5s. 4d.

"Question 16. What are the demands upon it?

"Answer: £14 for the funeral expenses of Jeremiah Lambert."

(Jeremiah Lambert was one of those who died during the year.)

The complete balance was not paid out each year.

The answer to the question in 1791 was £61 11s. 2d. P. C. (Pennsylvania Currency). How applied? "Some part of it was lodged in the respective districts and the remainder deposited in the Book Fund." This is the first recorded mention of the Book Fund in this relation.

In 1793 the amount collected was £127 10s. It was applied that year £24 each to Jonathan Forest, John Easter and Charles Conway, and to Widow Hutchinson, £6. This is the first mention of a widow. The Minutes of 1791 record the death of Aaron Hutchinson, her husband.

You see we are in the Sesqui-Centennial year of the payment of support to Conference Claimants. That makes this cause older and more integral with the Conference itself than any other cause now included in the World Service activities of the Church. The reason for that is the same today as in the beginning—"How shall they hear without a preacher?" and "The laborer is worthy of his hire."

For the years between 1785 and 1888 the needs were answered by exhortation and a collection. Older Methodists will recall the "Fifth Collection," taken along with Missions and Education, and pensions parceled out to meet apparent needs. It was an event when the idea was approved of basing the call for funds and the allowance on a rate of \$10 per year of service for the preacher, \$5.00 per year for the widow and \$2.00 for the orphaned child. But even that was never approximated.

In 1824 authority was given the Conference to build up Permanent Funds. By 1906 fifty-six Conferences had Permanent Funds and thirty-eight had Mutual Aid or other holding societies; fifteen Conferences had made no such provisions. But at that time many of the 111 Conferences were young; 19 had no superannuates, and the total number of superannuates in 43 Conferences was only 61. Where there was good leadership in a Conference and where economic conditions would bear it, Conference funds were built up. Only a small part of the Conferences ever gathered sizable funds. But it must not be overlooked that frequently these funds were not what they seemed. Considerable property was taken either as gifts or as basis for annuity contracts, which sometimes was unprofitable and some of which became burdensome. There followed inevitably the problem of management, the actual result of which in very many instances was mismanagement and loss of much or even most of these funds. In 1928 it was estimated that there was a grand total of such funds of \$21,446,503. Now, eight years after, it is impossible to know what minor fraction of that amount is available. It is safe to say that no Conference, with the possible exception of the New England, escaped without serious losses—some of which losses ran as high as 75 per cent.

Several attempts were made to create a large Church-wide Connectional Fund. The strongest of these efforts was made by the General Conferences of 1888 and 1904. Each attempt to centralize the plan was defeated by the stronger Conferences. Once also the General Conference provided for and elected a Board but left it without an executive and without funds, and nothing resulted. In 1904 a rather well-formed attempt was made and passed favorably by the Committee on Temporal Economy to "elect a Corresponding Secretary like the Missions Boards," and make the Trustees of the Methodist Episcopal Church the Board to trustee the Funds. This was defeated by sending the report and other papers to a Commission of three

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Bishops, three Ministers and three Laymen to report on a proposed plan in 1908. Always the proposal for any Connectional Plan was defeated by the older Conferences.

Essential to this study also, is the fact that much of the limited funds gathered in those early days came from assessments on salaries and from subscriptions by the preachers themselves. Here, as elsewhere, the preacher must set the example and lead off in the subscriptions. Thus out of starvation support these funds came and it was tragedy indeed when they were lost through mismanagement.

These seem to be the principles developed during the first 122 years:

1. There persisted the sense of obligation to the preachers and their wives or widows. Enlistment in the ministry was for life and the support also was for life.

2. The sense of brotherhood endured also. Again and again there arose the sense of fellowship which called for help for the weaker from the stronger, but self-protection on the part of the stronger prevented any centralized plan and even prevented its large success when a plan was finally made. As a consequence, the Commission of 1908 considered it useless to attempt to create a centralized plan.

3. This cause was paramount. Missions, education, etc., took form and were incorporated in the plan of benevolence, but it was never intended to be at the expense of this cause, and never was this to be shunted aside as a secondary cause—in theory—though that happened in fact. As late as 1907 “the Fifth Collection” was to receive one-fourth of the Benevolence Collections.

4. The plan of 1908 was through and through a collection plan. The endowment funds were meant to be a stabilizing feature, but that did not and could not save the day. No Conference ever knew how near or how far the funds were from meeting the needs. And those adhering to that plan still do not know about next year.

5. This period all antedated any real Church or scientific pension plans. What we know of modern principles was wholly unknown, even when the 1908 plan was launched. And Conferences are still clinging to the shadow of the hope of that day. In such an atmosphere and with such antecedents the Commission of 1904 was created.

The personnel of the Commission is indicative of the iron that went into the plan. The Commissioners were: Bishops Walden, Cranston and Hamilton; and Drs. Joseph E. Stubbs, William H. Wilder and James Hamilton; and laymen: John E. Andrus, Robert T. Miller and Marvin Campbell.

The introduction to the Report of the Commission in 1908 has some comments that reflect the mind of the Church. The funds recognized were “The Claimants’ Special Relief Fund; the Claimants’ Annuity Fund, and the Claimants’ Connectional

Fund; ("which is to be the means by which the Conferences, whether strong or weak, shall co-operate in making a general provision for Claimants who are in need, especially in the less favored fields"). They recognized the demand for a principle of action that "service is the only equitable basis for the distribution of the Annuity Funds. In theory thirty-five years of service entitled a preacher to one-half of the average support received by his co-laborers in the United States."

Impressed by the repeated failure to centralize the funds, they fixed the Conference as the unit of operation, rather than the denomination. They said that the annual collection, "known as the 'Fifth Collection,' has been and should be, and is likely to be the chief support of Conference Claimants." The Permanent and Mutual Aid Funds created up to that time by Annual Conferences aggregated less than three million dollars; the annual collection had doubled in twenty years. The Commission advised that the fact be not overlooked that only strong Conferences can create large funds. At that time only nineteen Conferences had funds of \$50,000 or more. To meet the needs of weaker Conferences, the Connectional Fund was set up.

The plan was adopted, the Board of Conference Claimants formed, and Dr. Joseph Beaumont Hingeley, then building the funds of the Northern Minnesota Conference, was chosen Corresponding Secretary; but no funds were provided, even for postage. With Conferences in the field wherever possible trying to raise their own Permanent Funds there was slim chance for any Board or any General Fund. What marvelous courage, therefore, this great leader possessed!

The first complete table of statistics for all Conferences was published in the 1911 number of the *Veteran Preacher*. The slogans for the year of a campaign were: One million dollars of distributable income for the whole Church; one million dollars in increased investment and a million-dollar Permanent Fund.

The first dividend from the Permanent Fund was \$19,000, paid in 1910; in 1911 it was \$38,000. November 16, 1911, the increased investment of the Conferences stood at \$1,068,122. The annual income for distribution in the Conferences reached \$606,000; \$719,000 in 1909; \$835,000 in 1910.

While a pro rata division of receipts among the ministry often had been urged and commended, it became a rigid law by the plan of 1908. The framers of the plan expected Bishops and District Superintendents to enforce the law with unrelenting hand. But because it could not be done it never has been done. Very few stewards followed the mathematical rules by which prorating could be calculated.

As a Conference Claimants' plan this collected and distributed more money and raised more false hopes than any Church plan then known. It came to its peak in 1930, when it distributed \$3,232,974 in annuities and \$146,395 in special aid. The peak

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of the Conference Invested Funds came also in 1930, when \$23,077,502 was reported. This plan worked well enough to demand gratitude and appreciation, but not well enough to stand the test of time or need. Indeed, it is a misnomer to call it a Pension Plan. It was the organizing of usages about a few principles. It is entirely safe to say that if there had been no economic depression the plan would have failed, for the seeds of ruin were in it and were producing a crop of failures. If the Church could now accept it for what it was and no more, and could realize its shortcomings and turn promptly to some modern plan for its young men, the Conference Claimants' Plan could, with generous, loyal support give some help to those near the age of retirement.

Only one large gift was ever made to the General Connec-tional Fund, a gift by Mrs. Ellen S. James of the Congregational Church, who left in her will bequests to the Methodist, the Pres-byterian and the Congregational Funds of one million dollars. Of this bequest, \$250,000 was later turned over to the Board of Foreign Missions, to be used for pensions for missionaries. Most of the remainder of the present fund of \$1,299,000 has come from the residues of annuity obligations and bequests in wills. It grows like a starved or stunted child.

B. BEGINNING AGAIN

But the economic cataclysm has completely disabled the Con-ference Claimants' Plan as a Church Pension Plan, and it is past time to think of wasting our efforts by putting faith and dependence in it as a Pension Plan.

An analysis has been made of the conditions of the eighty-six American Conferences today, under rather general heads, with the following results:

Good to Excellent.....	9
Fair	18
Poor	27
Vanishing	5
Helpless and Hopeless.....	27

There is probably no Conference moving from a lower to a higher rank in this classification, but a number are in conditions of certain decline.

But ardent friends and well-wishers of the 1908 plan went to the General Conference of 1928 and spent the month criticizing and endeavoring to wreck the then proposed New Reserve Plan. The one wise thing done by the Conference was to commit the building of the New Reserve Plan so much needed and widely demanded even then, to a Commission. But there again the General Conference fixed the necessity for a Guaranty Reserve Fund which made its operation impossible.

The Reserve Pension Plan Fund is sound and correct, and if it were in operation throughout the Church would do for our

ministry what similar plans have done for the Protestant Episcopal Church, the Presbyterian Church in the U. S. A., the Congregational Churches and others, and when the New Reserve Plan is in operation it will cost the Church about one-half of the present bungling process under which we are merely pretending to pension our Claimants. Money is needed to make the change; but now, courage to "turn right at the next corner," and start in a correct and rational course is the paramount need.

True and genuine adherence to essential Methodist characteristics demands not only a hearing but a solution for this problem. Twenty-one per cent of the members in eighty-six American Conferences are in the retired relation, and many more would be if the funds provided a living support. As the Conferences grow older this rate will increase more rapidly. The reports from Conferences for 1935 show a notable increase of 3,341 annuity years and 132 more Claimants. The increase has only begun. These facts and many other similar facts cannot be ignored. This is due in part to the general financial conditions which have forced men to work beyond the age of retirement; to the loss of small savings on the part of older pastors, and to the hope for better annuity rates in the Conferences. This perennial hope of the preachers has become pitiful, for it certainly will end in dismay. There can be no well-founded hope in such a plan. Conditions will get worse continually, never much better.

1. THIS IS A PENSION CONSCIOUS COUNTRY

In the month of October, there went out from the Scripps Foundation, an institution which has for its aim the analysis and study of sociological movements, the staggering news that within twenty-five years of this time, there will be twice as many people in America of sixty years of age or older as there are today and likewise there will be large reduction in the number of younger people.

In October, 1935, Doctor Townsend and his followers had their National Convention in Chicago. There was a large attendance of people between fifty-five and sixty-five years of age. In one year this movement has become exceedingly significant. The aged and aging people of our country have become desperately pension conscious and long with an earnest and passionate longing for that thing called security in old age. And so much are they enthused in their demand for security that they follow such a cause and such a leader with complete abandon, nor will they listen to reason, candor, judgment, but go on as with a religious zeal in the expectation that by this method all the woes and tribulations of old age will be missed.

A general pension for all railway employees was set up by Congress last year. The Supreme Court pronounced it unconstitutional. Immediately its friends set up another, taking

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serious account of the defects pointed out by the Court. The new act was passed by Congress and is now the law.

A most comprehensive piece of legislation was the Social Security Act passed by Congress in the fall of 1935. Church workers, educators and all employees of non-profit organizations are excluded. It requires the States to co-operate in providing pensions for all other employees when they attain age sixty-five. Many states have already adopted plans to co-operate and perhaps all will do so.

It is not unreasonable to suppose that these and other similar movements to protect old age, which is the loneliest and most distressing period of life, have come out of the Christian Gospel of Goodwill and Justice, set forth by the Church from the beginning of American history. It brings forward boldly the question of the care and comfort of those gospel preachers and ministers whose message taught the whole country to "deal justly and love mercy." Our concern is for the men and women who are omitted from all of those plans.

This pension consciousness should make it timely for those having leadership responsibility to lead off aggressively with the best plans and the strongest movements, and also should secure general support on the part of Conferences and individual members. This is no time for delinquencies or apologies.

2. BEWARE OF SUBSTITUTES

But dependable, adequate, scientific pension plans are costly to introduce, and many less expensive substitutes are offered. When once in operation good pension plans are about half as expensive as false and poor plans.

(1) *Group Insurance* has been and is being used in several Conferences, but rarely with success. We do not dislike Group Insurance, but it is important to insist that it be carried on without delusion. It is no substitute for a retirement pension for the Conference members and their wives. It provides for payment of last expenses and a residue to the widow. But for those members who live on for years after retirement, it may easily consume part of the Conference retirement annuity to prevent it from lapsing. If enough younger men enter the group year by year to hold down the rate it becomes practical as an insurance for those most advanced in years. Moreover, it usually requires the most patient and vigorous attention to make the collections and to draw in younger members. We know of one successfully operated Conference group and there the Conference Agent gives it a large share of his time and effort. And in spite of everything done to enlighten the minds of the Conference members, it often takes the place in their thought and loyalty of a pension plan. The plan and the promise seem very good; the reality lacks much.

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(2) As far as we know, no proposal of a Life Insurance Company to fund Conference obligations has either covered as well the need of our Claimants, or has offered to fund pensions at as advantageous rates as we can do in our own Board. We have no such salaries, office staff quarters and equipment as the most economical of the life insurance companies. And, while we propose to improve our plans, we are prepared now to take care of extensive funding for Conferences and their appointees. And all such business done by your own Board is "within the family," so to speak, and has all the economy, friendly interest, and care that can be desired. The vision of going into the commercial world is a disappointing illusion.

(3) There is still some sentiment to "raise salaries and let ministers buy their own pensions." The fact is that generally those ministers getting the larger salaries are saving the least and often are of the poorest possible service to any brotherhood or Conference plan. Very few ministers get large salaries for any considerable period and the expectation is a snare and a delusion.

(4) "Trust the State and Government" is another dismal dream. The compound confusion of the Security Act is such as to send the proverbial "Philadelphia lawyer" to the mad-house. The timid experiments in pensions by the States have resulted in little or nothing more than "outdoor relief." There can be no hope whatsoever from these Governments.

C. WHAT WE PROPOSE

Two conclusions are clear in the thought and conviction of your leaders, and they are simple enough to be understood.

(1) First of all the codified form of the present Conference Claimant legislation as it has been prepared by the General Conference Commission on that task should be adopted. It puts the Conference Claimants' plan of 1908, with the additions thereto made from time to time, and with certain intentions and implications into clear, direct, workable form. It simplifies some of the hitherto complex duties; it gives the benefit of approved episcopal decisions to those operating the plan in the Conferences; it interprets certain almost contradictory actions of General Conferences and it implements certain difficult tasks hitherto incomplete and unworkable. If the coming General Conference does no other thing, it should adopt that report.

(2) The subject of Pension Plans has been very diligently studied by the staff of your Board as a preferred task for this quadrennium. Recent events looking toward Methodist union call our attention sharply to this matter of Plan and change somewhat the perspective. But we are in no confusion as to the next step. A few facts are clear.

First, the 1908 Conference Claimants' Plan must be used to

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see most of the members now in service through to the end of their day. Therefore, the adoption of aforementioned Code is of prime importance.

Secondly, the best possible care and use of all funds now belonging to those ministers who are covered only by the Conference Claimants' Plan is a sacred responsibility.

Thirdly, there was adopted in 1932 a Pension Plan that has the approval and commendation of such eminent authorities as the Carnegie Foundation for Research, is built on scientific and actuarially correct principles, and when in operation will provide good pensions at a greatly reduced cost. By very brief amendment that valuable Plan can be made available to a considerable number of Conferences for the younger men as they are admitted to Conference membership.

From the time of the preparation of this Reserve Pension Fund Plan members of the Commission that created it and other students of the Plan have believed that the obstructive provision of a Guaranty Reserve Fund, as made by the General Conference of 1928, was a full and complete hindrance to its use. This has been clearly demonstrated by the years of effort to put it into operation. For extraordinary efforts have been made by a few Conferences, all of which failed. In fixing that Guaranty Fund condition the General Conference took council of its worst fears that Annual Conferences might be swept into the Plan. Those fears have not been realized. It is our belief that conservative, self-protective Conferences and a conservative Board of Pensions and Relief, which has no reason at all for taking needless risk, can be trusted to provide for the Reserve Fund necessary for introduction. Moreover, it seems now wholly unjustifiable to provide that a Conference Reserve Fund must be set up for a period of thirty-five years into the future before a plan can be put into operation.

Therefore, we recommend the amendment by this General Conference of that paragraph of the Plan so as to enable a Conference and the Board of Pensions and Relief to work out an Initial Reserve Fund to start the Reserve Fund Plan and carry it through on a fractional basis and put it into operation if and when that Conference and the Board can make a satisfactory arrangement to that end. There are but two options possible: Let it go and do not try, or do it on a fractional plan. To make that possible we urge the following substitute for ¶ 600, *Discipline* of 1932.

INITIAL RESERVE FUND

¶ 600, § 1. Each Annual or Mission Conference entering the Fund shall be required to provide an Initial Reserve Fund for the liabilities assumed on account of "New Entrants." The amount of such Initial Reserve Fund, the conditions of its actuarial calculation, and the manner of financing the liabilities shall

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be determined by the Board of Pensions and Relief in conjunction with the Annual or Mission Conference concerned.

§ 2. The Initial Reserve Fund and the earnings thereon shall be used exclusively for the financing of these obligations.

FINANCIAL CONDITIONS

In common with all other trust organizations, the Board of Pensions and Relief has suffered from the effects of the world-wide depression which struck this country with unprecedented severity in 1929. Nevertheless, by careful management, the Board has been able to recover most of its losses and at the time of preparation of this report it had reduced these to approximately 8 per cent of the principal sum involved. In the two years' period ending December 31, 1935, a cash appreciation of approximately \$140,000 was realized. In addition to this noteworthy achievement it ought to be pointed out that the present list of securities is the most conservative ever held by the Board.

The Ministers' Provident Annuity Fund has 702 ministerial members, for the credit of which \$757,963 was held, as of December 31, 1935. Compound interest has been credited to these accounts during the past quadrennium, as follows:

<i>Year</i>	<i>Rate</i>
1932	4.00%
1933	4.00%
1934	3.75%
1935	3.25%

The falling trend in the rate of interest is due to the investment of funds in high-grade state and municipal bonds of long yields.

During the past quadrennium, we have held in trust an average of \$329,781 per annum, of funds for distribution by Conference stewards, and an average of \$394,105 per annum, of endowment and reserve funds of Annual Conferences.

Investment counsel is employed regularly and funds are managed along conservative lines.

Accounting is done by up-to-date, economic methods.

Although the Board's income for operating expenses is small, it has budgeted its resources strictly and is not embarrassed by indebtedness.

The annuity obligations are covered by reinsurance with a legal reserve life insurance company; an arrangement which has worked out profitably and satisfactorily.

WILLIAM B. FARMER, *Executive Secretary.*

THE BOARD OF TEMPERANCE, PROHIBITION, AND PUBLIC MORALS OF THE METHODIST EPISCOPAL CHURCH

The Board of Temperance, Prohibition, and Public Morals, with offices at Washington, D. C., organized by the General Conference of the Methodist Episcopal Church and incorporated under the laws of the District of Columbia, is the outgrowth of the permanent Committee on Temperance and Prohibition established by the General Conference of 1888, which for many years had as its efficient Chairman Dr. J. G. Evans, of Illinois. The General Conference of 1904, meeting in Los Angeles, broadened the work of this committee and changed its name to the Temperance Society of the Methodist Episcopal Church, made it one of the benevolences and appointed Bishop William F. McDowell president of the new organization, with headquarters at Chicago. Various meetings of this newly appointed Board were held during the quadrennium, and through the efficient co-operation of Dr. W. A. Smith, secretary, and Mr. Alonzo E. Wilson, treasurer, sums of money were raised to aid all the States that had fights on for constitutional amendments, and much effective literature was published. But the Society was still without any regular income.

The General Conference of 1908 met in Baltimore. It broadened the constitution of the Society and published it in the *Discipline* with the various benevolent boards, apportioned \$25,000 for its support and requested every pastor to present the claims of the Society and take a free-will offering of their people. The bishops nominated Bishop Robert McIntyre, since deceased, to serve as president for the quadrennium, and the Board elected Dr. W. A. Smith secretary and Alonzo E. Wilson treasurer. The Board of Managers met semiannually in Chicago to raise financial aid for any places where there was a call of need. When Oklahoma was having her fight for State-wide prohibition, the Society raised funds and sent speakers who have generally been credited with tipping the scales in the right direction and making the State dry. Besides, numerous leaflets and pamphlets were sent broadcast into the country.

In 1910 the Board of Managers elected Rev. Clarence True Wilson, D.D., and Rev. Alfred Smith, D.D., secretaries of the Temperance Society. During the following two years the Board's work consisted largely of the personal labors of these men. Dr. Clarence True Wilson visited Methodist Conferences, made campaign speeches on street corners, in Sunday schools, churches, and halls of every description and held debates with liquor advocates in thirty-four states.

Board of Temperance Report

The General Conference of 1912, meeting in Minneapolis, by unanimous vote approved the Society's record, moved its headquarters to Topeka, Kansas, voted a \$50,000 apportionment for its support and instructed it to conduct a campaign for total abstinence, to publish and distribute literature, to inculcate prohibition principles, and to create sentiment among the constituency of our Sunday Schools, Epworth Leagues, and our people generally for total prohibition of liquor traffic.

During the next four years the Society participated in twenty-seven State campaigns, sent out millions of leaflets, investigated the success of prohibition in the great State of Kansas and exploited its lessons as no other agency could have done, having the notable Kansas record as a base of its propaganda.

Mr. Deets Pickett was made research secretary and Rev. Harry G. McCain extension secretary. Dr. J. N. C. Coggin was elected secretary for colored work. The Clip Sheet, first of all of the Clip Sheets, and the Voice were founded. The Clip Sheet eventually became perhaps the best known publicity agency in the country. A number of books have been published through the years and the leaflet department of the Board has circulated millions of leaflets.

In 1916 the General Conference moved the Board to Washington, D. C., and the organization became one of the most influential bodies advocating national prohibition. The Methodist Building was erected at First and Maryland Ave., N. E., as headquarters of the Board. This is now a property valued at \$1,100,000 and the equity of the Board is in excess of \$600,000.

The collapse of inflated values in 1929, bringing in its train wide-spread suffering among the very people upon whom the Board has had to depend for support, was the principal factor in the repeal of Federal Constitutional Prohibition. During the period between 1929 and the accomplishment of repeal the association against the prohibition amendment had available funds drawn from immense fortunes while not only the Board of Temperance but the other Temperance organizations were absolutely prostrate. Funds were lacking even for printing and postage. The task of the Board in these circumstances was to serve as effectively as possible the interest of the country and the cause, to protect the organization and property interests of the Board, and to seek sources of income from which funds could be drawn to re-establish work which had been discontinued. Faithful, sacrificing friends all over the Methodist Church became regular contributors to the Board. At the present time the Board's position has been substantially buttressed, work is being resumed, and the outlook is encouraging.

The major, long-term objective of the Board at the present time is the restoration of prohibition for the entire country if and when this is possible. The Board's work toward this end is purely educational, consisting largely of ascertaining and dis-

Board of Temperance Report

tributing facts, but it is of course true that indirect legislative results will be inevitable because of the effect of this educational work upon the convictions and consciences of the people. The minor and immediate objectives of the Board are relief from current intolerable liquor conditions and a turn of the tide which is swamping the country with gambling and similar commercial exploitation of the vices of the people. Every effort is being made to handicap the operations of the liquor trade and restrict its evils. Noticeable and uniform gains are being made in all parts of the country. In the Board's current work, evils of repeal are systematically attacked through publicity and education. Well-defined effort is being made to promote prohibition of liquor advertising, and prohibition for the national Capital and the Federal territories. The Board adheres to the principle that if the liquor traffic must be tolerated for a time its promotion under the protection of Government is illogical and not to be borne. Methods in contemplation are: (1) revival of the Clip Sheet, (2) cartoon service, (3) complete educational service for the local church covering every age group and affording an abundance of resource material, (4) the production of educational literature directed specifically to trade, professional and other class groups, (5) production of posters and exhibits, (6) the grounding of all work done upon sound research work, with collation and classification of material covering all phases of the liquor problem and repeal conditions.

The Board recognizes clearly the difficulties connected with the re-establishment of the policy of prohibition, due to the spread of the urban psychology to small towns and rural districts, the suggestive influence of the radio, motion pictures, and chain journalism, and the prejudices of great social groups. It has advocated prohibition upon the sole ground that no other policy of dealing with the evil has been shown to be effective and that present conditions weigh heavily upon all classes of the population.

METHODISM'S MINISTRY THROUGH HOSPITALS, HOMES AND DEACONESS WORK

To the Fathers and Brethren of the Methodist Episcopal Church, assembled in General Conference at Columbus, Ohio, May 1, 1936:

When Jesus commissioned his Disciples to go into all the world "to preach the Kingdom of God and to heal the sick," he was fully conscious of the responsibility placed upon them and the great need to which they were to minister. From that day to the present time, the works of mercy and comfort have been carried on for the most part with specific relationship to the various branches of the Church.

When the Methodist Movement was founded, its far-visioned organizers, John and Charles Wesley, perceived that the gospel must be both preached and practiced if it were to have any practical influence upon the people of their day as well as upon later generations and that their organization must have in it the genius of Jesus in that the souls, minds, and bodies of men must be saved and strengthened. All factors of life and human worth were considered, and attempts made to conserve them. The earliest records of the Wesleys contain the accounts of homes for children and the aged as well as dispensaries and institutions for the care of the sick and needy. Scientific apparatus was commandeered and trained helpers were employed to put the program of "applied Christianity" into effect. The results for their day were soon apparent, and Methodism began to build a structure which has developed into the largest Protestant institution in the world. There must be fundamental reasons underlying this great growth. The first Methodist philanthropic development in America was the Bethesda Home for Children at Bethesda, Georgia. This home was established by Rev. George Whitefield and has been in almost continuous service since its opening in 1737. The historical development of Methodism in the United States was first, evangelistic, then philanthropic, and, finally, educational. This trinity of soul, body, and mind, has received from the Church the spirit of consideration from which have developed the elements of a healthy faith and a practical application of the spirit and sacrifices of Jesus, and makes the content of religion and dogma a real and living power in a world of need and trouble. Charity and benevolence are the keywords which unlock the heart of mankind and make possible a world of loving kindness and helpful service.

Methodism has always lived close to the heart of the needy people and in so doing has brought the "heart throb" of Jesus

Board of Hospitals, Homes and Deaconess Work

close to their troubles and sorrows. The Church has ever tried to be a "Friend to Man," and has erected its houses of healing and homes of comfort along every highway of the world's need and sent out several thousand consecrated and licensed deaconesses, nurses and other workers who have accepted the life of Jesus and lived it in every conceivable place and condition.

Through the application of medical and surgical science, the care of nurses, matrons, and the loving service of a multitude of Christian workers, the gospel of Jesus has been vitalized and the world has learned to love the Great Physician who healed both soul and body and gave hope and peace in the present world, as well as the realization of immortality in the world to come.

The Board of Hospitals, Homes, and Deaconess Work was chartered in two States through the General Deaconess Board, which was the successor to the Committee on Deaconess Work established by the General Conference of 1888, at which time the deaconess work was organized and which Board in 1912 was chartered by act of the legislature of the State of New York. The Board of Hospitals and Homes was chartered in the State of Illinois in 1920. The two Boards were merged by action of the General Conference of 1924 and became the Board of Hospitals, Homes, and Deaconess Work. The charter in New York is still retained.

The charter sets forth the powers of the Board as follows: "The object for which it is formed is to engage in the promotion and general supervision, of an advisory character, for all hospitals, homes or other organizations and institutions for the care of the sick, incurables, and other dependents, and for the child welfare of the Methodist Episcopal Church—to have general supervision of all Deaconess Work in the Methodist Episcopal Church and legal control of all deaconesses in said Church; to create, obtain, accept, receive and administer any and all property and trust or other funds for the increasing of the revenues of any hospital, home, institution or activity enumerated above, or for the use or benefit thereof, or of the deaconesses of the Methodist Episcopal Church; and to perform any and all duties and functions now or hereafter from time to time imposed upon the Board of Hospitals, Homes, and Deaconess Work of the Methodist Episcopal Church and of the General Conference of said Church; all of said objects and powers to be exercised in accordance with the several provisions of the Discipline of the Methodist Episcopal Church and the requirements and direction of the General Conference of said Church relating there to and from time to time promulgated."

Methodism's ministry to the sick, the helpless, the aged, and the orphans, and to others who look to the Church for comfort and relief of various kinds in the United States and Europe, is carried on by a group of workers including 2,000 deaconesses, 10,000 physicians and nurses, technicians, and other workers

Board of Hospitals, Homes and Deaconess Work

numbering more than 13,000 people, who constantly toil to relieve human suffering, build up broken lives and care for those who are homeless and have needs of every kind.

In accepting its responsibility for this ministry, the Methodist Episcopal Church is doing its part to make the life of Christ a reality to all those who look to it for such service. The physical and spiritual needs of mankind are closely allied. The Kingdom of God on earth can be brought about more efficiently when the material and physical needs of men are satisfied and their burdens lifted by kind and helpful service.

For more than sixty-five years the philanthropic work of the Methodist Episcopal Church has been growing in magnitude. With the growth there has been a development of an adequate and well-trained Christian personnel. Through the service of trained nurses and physicians of repute and skill, a remarkable healing ministry has been developing in its hospitals, clinics and sanatoriums. The scientific service has followed the most modern developments in technique, and with the equipment of each hospital under the direction of specialists, the problem of the diagnosis of disease has become a science which reaches into the secrets of disease and makes possible the right treatment to achieve satisfactory results. Great credit is due the technical staffs in the hospitals for the progress made.

The administrative departments have followed the best known procedure. This has brought the hospitals to a standard of efficiency and economical operation which has made possible the large amount of service which they have been able to render during the years of serious economic readjustment.

The trustees and officials who have loyally supported the financial programs and led the Church in the support of every type of philanthropic service should be given great credit for what has been accomplished.

The world has a far better appreciation of the value of the Church when it is able to measure its preaching and doctrines by deeds of kindness and love to all who have received its practical ministry.

The great constructive social movements of the day are helped by the co-ordinated efforts of scientific Christianity and the various organizations which the Church is promoting in this regard.

SPIRITUAL AND PHILANTHROPIC OBJECTIVES

The impelling motives of the Board are spiritual and philanthropic. Every organized philanthropy and all Christian personnel have their inspiration in the heart of Christ. We begin with a recognition of that fact. This gives to us that power which was promised by Jesus on the day of Ascension, when He said, "Ye shall receive Power after that the Holy Spirit is come upon you and ye shall be my witnesses." When we look over the total field of service carried on by the 2,000 deaconesses,

Board of Hospitals, Homes and Deaconess Work

4,518 nurses, 252 superintendents, as well as chaplains and field workers and the thousands of lay workers in this exalted, yet humble field of service, and note the kindly spirit in which the service is rendered in tens of thousands of homes, bringing comfort and cheer in manifold ways, we realize that this service is truly spiritual and philanthropic.

ORGANIZATION

The Board is organized into the following departments through which its work is carried on:

Department of Standardization

The *Discipline* makes provision for the standardization of all types of institutions coming under the advisory supervision of the Board, including the technical work which is done in the hospitals, the work done in children's homes and child welfare agencies, the standards of deaconess institutions and the educational program carried on by the training schools of nursing. The Board early established the standards for hospitals by accepting the minimum standards of the American College of Surgeons, as they relate to the diagnostic, medical, and surgical work being done in hospitals and dispensaries. Much time and attention has been given to this item with the result that a large percentage of the hospitals are now classified by the American College of Surgeons as meeting the minimum requirements in relation to staff organization and the scientific work done in the hospital.

The organization and promotion of new hospitals, homes and deaconess institutions, which have been authorized by Annual Conferences, has been one of the chief concerns of the Board. All the new institutions throughout the United States have been founded on standardized plans adopted by the Board. This includes the setting up of constitution and by-laws which cover all of the necessary legal and technical work to be done in the local institutions. In this particular, the Board has been of great value in giving competent direction in the establishment of all the work of the new organizations. Approximately forty new institutions of various kinds have been organized since 1920.

Publicity

Through the Department of Publicity, the Board has carried on in church papers, the associated press, and the local advertising agencies, a general campaign to advertise the philanthropic and deaconess work of the Church. This department has given help to the local institutions in preparing annual reports, general and special publicity, and in setting forth the work of the institutions especially in financial campaigns. The general standards of publicity have been very materially raised by this department.

Board of Hospitals, Homes and Deaconess Work

Finance

The Department of Finance has provided help and given assistance to local hospitals and homes for the raising of their funds and the general promotional work of the institutions. Much stimulation has been given to local institutions through this department, especially in co-operating with the gifts made by the World Service Commission for distinctive missionary projects.

Child Welfare and the American White Cross

This department has given much assistance and direction to the promotion of the interests of Child Welfare while the American White Cross has furnished a channel through which much financial aid has been given to institutions of all kinds.

Pensions and Endowment

The Department of Pensions and Endowment has given careful attention to the retirement of deaconesses and conserved the interests of the permanent Pension Endowment Fund for retired deaconesses. This fund now totals \$465,000, and is administered by a Board of Trustees, in co-operation with the Harris Trust and Savings Bank of Chicago, Illinois.

Personnel

The Department of Personnel handles all matters relating to deaconesses, nurses, superintendents and specialized workers for all types of institutions. This work has been of momentous value in securing proper personnel to direct and manage the philanthropic and deaconess work. (See Personnel Report under Deaconess Work.)

Architecture

Through this department the Board has given assistance in the preparation of all types of architectural data and plans for buildings which will meet the requirements of modern standards.

Homes

In this department attention is given to the direction and assistance of Homes for Aged, Deaconess Homes, and any other kind of Home that needs direction and advice.

HOSPITAL WORK

The Problem of Disease

The problem of physical disease is engaging the attention of nation, state and church. Every community in the country has to deal with the problem of infectious and contagious diseases. Health statistics show the need for organizing a national health program which should engage the attention of every church and agency which has for its object the betterment of human life and

Board of Hospitals, Homes and Deaconess Work

the alleviation of suffering. The various branches of the Christian Church have always had some contact with this problem.

Scientific Work

Hospitals are scientific workshops in which diagnosticians, physicians, surgeons and nurses carry on the work of determining and treating disease. A modern hospital must have sufficient equipment with which to give care to every type of disease, both as to diagnosis and treatment. In this regard, the Methodist Hospitals have spent large sums of money in securing the best laboratories, X-ray, and other equipment in order to properly diagnose and treat diseases. The latest addition to this type of work is the organization of a laboratory at the Palmer Memorial Research Cancer Hospital at Boston, Massachusetts, in which special attention is given to the study of the cause of cancer. This hospital is under the supervision of the New England Deaconess Association. The Methodist Episcopal Church was among the first of denominations to plan and build an institution of this character.

Educational Work

The educational work in hospitals has to do with the teaching and training of internes, physicians, surgeons and nurses, as well as public health education for the prevention of disease, which is carried on by each hospital in relation to the local health problems of the community in which it is located. The nursing profession commands the attention of approximately 75,000 young women in the United States each year. The Methodist Hospitals educate approximately 3,000 undergraduate nurses annually. The schools of nursing have the highest educational standards. The provision made for the training of internes in hospitals under the guidance of the medical and surgical staff, is of great importance in the training of the medical profession.

Community Service

Each hospital is a community institution through its social interest in the community welfare. One out of every eleven people living in the United States last year was registered in a hospital or dispensary. This feature alone suggests the importance of hospital service in the community. Many communities cannot have a local hospital on account of building cost and maintenance. However, each community can contribute to a centrally located hospital, which will be of great help in the time of sickness and disaster. The hospital stands with churches, schools, and business enterprises of the community as one of the necessary institutions for the development of community life.

Hospital and Preventable Disease

Each hospital becomes a center for the dissemination of the gospel of better health in the community and as such, the hos-

pital has a serious task before it in the education of people to prevent disease. It is thus that the hospital becomes an important factor in every community, whether rural or urban. Working in co-operation with the Red Cross and other agencies, the hospitals are able to render service to a large number of people in times of disaster and thus prevent epidemics and eliminate preventable types of disease.

Hospital Facts

The total value of the hospitals, sanatoriums and clinics operated under the Methodist Episcopal Church in the United States is \$52,337,512. The endowments on twenty-nine hospitals are \$11,839,362, making a total of \$64,176,874. These figures are as of January 1, 1936.

During the quadrennium the total amount of free and part-pay service rendered to needy people who were guests of the hospitals was approximately \$6,511,000. The total general expenditures for the quadrennium were about \$41,935,000. Fifty-six hospitals were able to operate without any deficit in 1935. This shows a marked increase in operating efficiency since 1933. Both income and expenditures have been greatly reduced since 1930, when the peak cost of operation was approximately \$16,000,000. Since the first Methodist Episcopal Hospital opened its doors in Brooklyn, New York, in 1881, more than 3,750,000 patients have been treated in the various Methodist Hospitals. The amount of money expended for the care of these patients has been approximately \$350,000,000 during that period. Of this amount more than \$95,000,000 was expended in guest service. If the patients treated were to clasp hands and each one were given five feet of space, the total line would extend 3,316 miles, or approximately as far as from Boston to Los Angeles. This continuous line would represent all kinds of people and every type of disease. The total average death rate has been less than $2\frac{1}{2}$ per cent per one hundred patients treated.

Twenty-two new hospitals have been established since 1920, while 70 new hospital buildings have been erected with a total cost of approximately \$40,000,000. Six hospitals represent a valuation of \$1,000,000 and two hospitals cost approximately \$2,000,000 each. There are four hospitals ranging in value from \$4,000,000 to \$6,500,000. Two others represent a total value of building and endowment of \$15,118,000 and are among the largest hospitals in the United States.

The spirit of service rendered is typified by the revolving cross which was erected in 1933 upon the main building at our Methodist Hospital at Indianapolis. It is a duplicate of the famous revolving cross on St. Bartholomew Hospital in London. This spirit of devotion and loving care, as well as scientific acumen and skill, commends this feature of Methodism's philanthropic service to the Church and its friends.

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Comparative statement:

	1932	1936
Number of Hospitals.....	77	72
Value of Property.....	\$53,114,389	\$52,337,512
Amount of Endowment.....	11,358,401	11,839,362
Receipts for Year.....	12,101,158	9,269,371
Expenses for Year.....	12,418,510	9,159,830
Value of Free and Part-Pay Service.....	2,234,398	1,788,820
Number of Beds.....	9,673	9,208

HOMES FOR THE AGED

The care of aged and needy people has become a prime consideration for the Church. There are many aged people who have lost all relatives and friends and have come to the close of life without anyone to give care and attention to them. If at this time they are able to enter a Home for the Aged under religious auspices, they have all the advantages of beautiful Christian service rendered to them. The first home for the aged was established under the auspices of the New York Conference, and located at 16 Horatio Street, in New York City, in 1850.

Since the beginning of the first home, there have been 45 homes established, with approximate bed capacity to care for 2,700 people annually.

Home Care

The homes for aged offer many advantages to the needy aged people. It relieves them of the necessity of caring for their own personal needs, such as house work, financial obligations, and making provision for their physical and mental care in time of illness and distress. Each home has a trained nurse who gives competent care in time of serious illness. These Christian homes are able to accommodate a large number of aged people in such a way that the expenses are greatly reduced and people of very limited means can have the service which they need. It has been proven without question that aged people entering a home, live seven to ten years longer than those who do not have such good care in their individual homes, or those who have to take care of themselves.

Financial Safeguard

The board of directors of a home for the aged offers a safeguard to people of limited means by either investing their funds or placing the entire amount with the board for the care of the individual person. In this way all worry in connection with financial transactions is eliminated. Provision is made for all expenses incident to sickness and death.

In carrying forward this type of work, the 45 homes are rendering a beautiful Christian service to all who have the privilege of entering these sanctuaries. Since the first home was estab-

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lished, several thousand people have been the guests of the Church. A large percentage of them have entered the homes with very small amounts of money. This has necessitated a great amount of financial service being given by the homes. In the raising of this money, associations, auxiliaries, Conferences, churches, and individuals have made large contributions toward the care of our needy aged people. There is no more Christ-like service than that which finds its expression through our homes for the aged.

The care of the aged brings many responsibilities requiring tact and courage. The problems incident to old-age require patience and long suffering, which virtues characterize those who are privileged to occupy positions of trust in these homes.

The superintendents and their co-laborers have wrought well in this field and Methodism may well be proud of this phase of its service to mankind.

Since 1920 seven new homes have been established and 21 new buildings have been erected at a cost of approximately \$2,000,000. Many of the homes rank among the largest and best equipped in the United States operating under church auspices.

The homes for the aged have gone through the financial depression with the least amount of financial troubles of any of the philanthropic institutions.

Comparative statement:

	1932	1936
Number of Homes for Aged.....	44	45
Value of Property.....	\$8,861,962	\$8,621,703
Amount of Endowment.....	4,630,477	4,255,252
Receipts	1,284,415	1,225,539
Expenses	1,219,886	1,108,459
Capacity	2,819	2,754
Number of Guests.....	2,605	2,603

HOMES FOR CHILDREN AND CHILD WELFARE

The Child Welfare program of Methodism deserves the thoughtful attention of every member of the Church.

For seventy years the Methodist Episcopal Church has been providing for the little wanderers and homeless children who have cried out in their hour of need for help and comfort, and for a home in which to live. Since the first Methodist Episcopal Home for Children was opened at Warrenton, Missouri, in 1864, there has been a constant development in the study of dependent and underprivileged children, until with the building of splendid homes with clinics, under competent personnel, the problem of child welfare has become a science which is devoted to the social, physical and spiritual interests of every needy child, irrespective of its condition. The homes have adequate hospital and nursing facilities to care for the physical needs of these homeless chil-

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dren. Nothing is neglected by the matrons and workers in their daily ministry.

The principles of Christian living are taught by precept and example by members of the home staff. The mothering of homeless children is a work of love and kindness that commands the blessing of Jesus and the admiration of the Church.

The larger reaches of the work of the Church in child welfare have not been fully grasped by the Church at large. More than 125,000 children have been guests in the homes of Methodism since 1864. Four thousand children are in the homes each year. The potential values in a group of this size throws a great responsibility upon the Church to carry through a program of education and cultural development to train aright this group for the full responsibility of manhood and womanhood. The Church has done well thus far, and with its present program of development the future holds forth many bright hopes for a better and larger program for our needy child life.

The 43 homes for children under the Methodist Episcopal Church have a property value of \$6,223,538, and 27 homes have endowments amounting to \$2,290,519, making a total of \$8,514,057 for property and endowments. In approximate figures the total expenses for the quadrennium were \$4,139,000, while \$1,400,000 was spent for the care of those for whom no financial help was otherwise provided.

Since 1920, 22 homes have erected new buildings at an approximate expenditure of \$4,500,000.

If each of these little orphans who has received care in the homes were given three feet of space and the 125,000 who have been given care since the first home was established in 1864, should clasp hands, they would extend a distance of 71 miles of happy little folk who have had the loving care of the Church given to them.

The two new units established at the Orphanage at Lake Bluff, Illinois, used for physical and scientific examination, are indicative of the progress which has been made in the approach to a scientific and cultural development in the child welfare work of the Church. Several other homes have made similar developments, such as the Children's Village, Redford, Michigan, and the Methodist Home for Children at Mechanicsburg, Pennsylvania, and the Children's Home at Worthington, Ohio.

Comparative statement:

	1932	1936
Number of Children's Homes.....	43	43
Value of Property.....	\$8,050,432	\$6,223,538
Amount of Endowment.....	2,937,998	2,290,519
Receipts	1,208,065	781,536
Expenses	1,170,760	818,343
Capacity	3,424	3,072
Number in Homes.....	4,004	3,857

DEACONESS WORK

The deaconess work of the Methodist Episcopal Church was established by order of General Conference in 1888, and has developed into a world-wide organization enlisting women of all nations.

"A deaconess is a woman of suitable qualifications who has been led by the Holy Spirit to devote herself to Christ-like service under the direction of the Church; and who, after proper training and probation, has been duly licensed and consecrated.

"No vow of perpetual service is required of a deaconess; nevertheless, deaconess work should be considered a life service, not to be discontinued except for good and sufficient reasons and after due notice.

"The deaconess comes, as did her Master, not to be ministered unto but to minister, and to that end she will give herself to any form of service which will further the Kingdom of God."—*Discipline*, 1932, ¶ 248.

Work of a Deaconess

"A deaconess may be engaged in any type of work open to full-time women workers under the Church. The following classifications of vocations have been approved by the Board of Hospitals, Homes, and Deaconess Work:

"Church and Parish: Pastor, Pastor's Assistant, Church Secretary, Director of Religious Education, Director of Social Activities, Bilingual Worker.

"Hospital and Health Service: General Superintendent, Superintendent of Nurses, Supervisor of Nurses, Instructress, Dietitian, Nurse, Social Service Worker, Field Secretary, Office Secretary, Technician.

"Homes for Children, The Aged, Deaconesses: Superintendent, Matron, Secretary, Child Placing, Kindergartner, Nursery Superintendent, Field Secretary.

"Educational Institutions: Superintendent, Principal, Instructor, Bookkeeper, Stenographer and Office Worker, Field Secretary, President's Secretary, Office, Student or Financial Secretary.

"Religious, Social and Welfare Agencies: Deaconesses employed by organizations recognized by the Federal Council of Churches of Christ in America, the other organizations officially recognized by the Methodist Episcopal Church, and such other appointments as may receive a two-thirds vote of approval of the Board of Hospitals, Homes, and Deaconess Work."

Deaconess Relationships

The deaconess is distinguished from other women vocational workers in the Church by her membership in an Annual Conference Deaconess Board. She is licensed and consecrated and she

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is appointed to her task and her Quarterly Conference membership is assigned by the Bishop of the Church at the Annual Conference, on recommendation of the Annual Conference Deaconess Board, after consultation with the form of administration, church, organization or institution which desires to employ her.

Besides the privileges of membership in an Annual Conference Deaconess Board, the deaconess is assured of the protection of the Church in matters of appointment, relief in case of illness through the privilege of membership in one of the three forms of deaconess administration, and retirement and pension when by reason of age or broken health she is no longer able to continue in active work.

The Annual Conference Deaconess Board is composed of all the licensed deaconesses employed within the bounds of the Annual Conference, and the District Superintendents, four other Annual Conference members and two representatives of each Deaconess Institution within the bounds of the Annual Conference. There are now seventy Annual Conference Deaconess Boards organized and operating in the United States. The officers and executive committees are chosen from the members of the Annual Conference Deaconess Boards and may be either deaconesses, ministers or other members.

The Deaconess Administrations, of which there are three, have a certain amount of autonomy in the appointments and considerations of deaconesses. The administrations are now responsible for paying relief in case of the illness of the deaconess. The present membership of deaconesses in the administrations is as follows:

Bethesda-Bethany Deaconess Association.....	79
Woman's Home Missionary Society.....	416
Methodist Deaconess Association.....	332
No Administration.....	69
<hr/>	
Total number of deaconesses in the United States and South America.....	896

The administrations co-operate with the Board of Hospitals, Homes, and Deaconess Work in handling all matters of personnel.

Deaconess Work Abroad

Deaconess Work has been of the greatest importance to the development of the Kingdom of God through the Methodist Episcopal Church at home and abroad. Deaconess organizations have been formed in India, the Philippines under the Woman's Foreign Missionary Society, and in South America, where a group of nationals are in training at the schools at Montevideo. Also in Mexico, where deaconesses have been working for many years in teaching and ministerial work.

In Europe the work centers very largely around institutions.

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There are 1,178 deaconesses and probationers in Germany and Switzerland engaged in all types of hospital, home and nursing service, while in Finland, Norway, Sweden and Denmark there are 248 deaconesses engaged in all types of spiritual, educational and philanthropic service.

The statistics given in the report will indicate the scope of this work which is carried forward in some of the largest and best equipped institutions in Methodism.

Personnel Report

Through the Personnel Department of the Board of Hospitals, Homes, and Deaconess Work, assistance is given to the institutions with problems of employment. During a period when many unusual problems have arisen due to financial strain, credit is due the administrators of the institutions that a large number of employees have been retained.

Deaconesses faced with unemployment, due usually to the local churches finding it financially essential to discontinue their work, have been placed whenever possible in other types of work. During the past year a number of the local churches have been able to resume the employment of deaconesses.

For the period of the quadrennium the following placements have been effected in institutions and in the local churches.

<i>Year</i>	<i>Number of Persons Placed</i>
1932	30
1933	59
1934	57
1935	60
	<hr/> 206

Of the 206 people placed 117 are deaconesses. The qualifications necessarily are very exacting, requiring specific training and experience for each task, which demands careful selection of each applicant.

In the deaconess group the table below represents the number of probationers admitted, and the number of deaconesses married, retired and deceased during the last four years:

<i>Year</i>	<i>Probationers</i>			
	<i>Admitted</i>	<i>Married</i>	<i>Retired</i>	<i>Deceased</i>
1932	23	12	11	9
1933	18	13	5	11
1934	20	11	13	17
1935	18	17	10	8
	<hr/> 79	<hr/> 53	<hr/> 39	<hr/> 45

Deaconess Pensions

The Board of Hospitals, Homes, and Deaconess Work has a direct responsibility to the retired deaconess in the payment of her pension and during the past quadrennium a total of \$193,-

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550.50 has been expended for this purpose. The following shows the pension record as of January 1, 1936:

Number of deaconesses receiving pension.....	139
Average amount of each pension.....	\$29.84
Average age of the retired deaconesses.....	69 years

To furnish funds for the retirement of these noble women, many of whom have been responsible for the building of institutions to the glory of God and Methodism; directed settlement work; taught in elementary, secondary, training school and college; and brought comfort, courage and cheer to the people whom they served in the local church, is to have a part in their work.

The Church is thus providing for these consecrated workers who have given their lives in its service.

Deaconess Institutions

The following tables give the number of Deaconess Institutions in the United States. Deaconesses may work in any institution of the Church, but the ones listed below were founded by or are directly under deaconess supervision and management:

30 Hospitals
9 Homes for Children
5 Homes for Young Business Women
4 Homes for Aged
45 Deaconess and Rest Homes
<hr/> 93

Deaconess Homes

There are 46 homes in which deaconesses live and from which their activities are promoted. They represent a valuation totaling \$3,433,986, including property value and endowments. These homes are the centers of great spiritual, social and religious work, and in many cities have been the source of power and direction for many of Methodism's institutions.

Not all deaconesses live in deaconess homes as many who are engaged in parish visitation, social activities, religious education and other forms of educational work as well as hospital work, reside locally.

There are several homes where retired deaconesses, missionaries and other workers go for rest and recuperation. In these homes, some deaconesses and missionaries have lived for years, and receive home advantages at the lowest possible cost. These homes include Agard Rest Home, Lake Bluff, Illinois; Beulah Rest Home, Oakland, California; Robincroft Rest Home, Pasadena, California; Bancroft-Taylor Rest Home, Ocean Grove, New Jersey; Thoburn Terrace, Alhambra, California, and the following which receive summer guests only: Fenton Memorial Rest Home, Chautauqua, New York; Elvira Olney Rest Home, Ep-

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worth Heights, Michigan; and Thompson Rest Home, Mountain Lake Park, Maryland.

Comparative statement:

	1932	1936
Number of Deaconess Homes.....	46	45
Value of Property.....	\$2,723,875	\$2,786,194
Amount of Endowment.....	547,828	647,792
Receipts	465,752	311,431
Expenses	430,585	292,634

Deaconess Schools

The five deaconess schools represent a total value of \$732,785 in buildings and endowment. Approximately 1,106 pupils were in attendance during the quadrennium and the schools have carried on their program with remarkable success during these years of financial difficulty. They have provided a high grade of educational work to those who were unable to pay large fees and other costs.

Comparative statement:

	1932	1936
Number of Schools	5	5
Value of Property.....	\$699,714	\$591,128
Amount of Endowment.....	158,959	141,657
Receipts	132,428	70,493
Expenses	131,914	70,100
Capacity	319	342
Number in Schools.....	284	270

Training Schools for Deaconesses

Several changes have taken place in the schools in which deaconesses and missionaries are trained. During the year 1933-34 the San Francisco National Training School was closed and its interests consolidated with the Kansas City National Training School. The Lucy Webb Hayes National Training School at Washington, D. C., also was closed and its interests consolidated with the Kansas City National Training School.

The Northwest Training School at Seattle, Washington, was closed June 1, 1934. No definite program has been determined for its future.

In 1933 the Cincinnati Missionary Training School was consolidated with the Dorcas Institute of the Bethesda Deaconess Association, under the name of the Cincinnati Training School. This school is making satisfactory progress and is the only training school operating east of Chicago.

On May 1, 1934, the Chicago Training School became affiliated with Garrett Biblical Institute at Evanston, Illinois. The students reside in dormitories at Garrett and receive instruction at Garrett Biblical Institute. However, the training school is maintaining a separate Board of Trustees and the interests of the school as well as its assets have been conserved.

HOMES FOR BUSINESS YOUNG WOMEN AND MEN

A vital need has been met by the Church during the past twenty-five years in the establishment of "Homes Away From Home" in various cities for young men and women, particularly from the rural sections, most of whom have gone to the cities to find work or to engage in business enterprises, and find themselves without any provision having been made for their physical and social well-being. Difficulty in finding work and inadequate wages make it necessary for many of these young people to live close to the breadline, with scarcely more than enough with which to clothe and feed the body. At this point a home of this type offers many advantages.

There are 26 of these homes now being maintained under the direction of conscientious superintendents and matrons, who strive to create a wholesome living environment and to provide for the necessary social and spiritual needs of their guests. The homes are characterized by high moral standards and often serve as a medium through which young people become definitely linked with the Church and its various activities and find their way into active Christian service.

Comparative statement:

	1932	1936
Number of Homes.....	27	25
Value of Property.....	\$1,026,690	\$1,339,202
Amount of Endowment.....	82,000	61,252
Receipts	190,667	132,870
Expenses	176,708	119,213
Capacity	749	841
Number in Homes.....	714	803

Appreciations

During the quadrennium three members of the Board have been taken by death. Dr. C. M. Boswell, of Philadelphia, Pa., for many years one of the great leaders in building the Methodist Hospital at Philadelphia, died in December, 1935. He represented the Philadelphia Area and gave a good account of his stewardship.

Hon. W. L. Hartman of Pueblo, Colorado, died in November, 1934. He was one of the officers of the Board of Trustees of the National Methodist Tuberculosis Sanatorium and Beth-El General Hospital at Colorado Springs, and was attorney for the Board for fourteen years. He was a loyal leader in the work as representative of the Denver Area.

Dr. A. J. Price, Daytona Beach, Florida, formerly superintendent of Wesley Hospital, Wichita, Kansas, and an able leader in philanthropic work, representing the Atlanta Area, died in 1934.

These members have wrought well and gave their influence

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and life to the building of the Kingdom through these noble agencies.

Work Well Done

It will be seen from the foregoing report that the program and service of philanthropic and deaconess work as carried forward by the Board of Hospitals, Homes, and Deaconess Work, is of great extent and importance in the work of Methodism in Kingdom building.

With loyal and consecrated leaders and officers, the program has moved forward with unfailing progress and power.

The work of the office is done by a corps of efficient women, who labor hard and faithfully at the task of operating a large enterprise on an economical basis. To Mrs. Florence H. Davis is due much credit for her efficient work as bookkeeper and office manager and for the excellent manner in which she has directed the distribution of the stereopticon slides from this office. This work has all been done with great accuracy.

The Personnel Department is in charge of Miss Margaret M. Brooks, a deaconess, who for twelve years has given special study to the securing and placing of qualified persons for the varied types of service, as well as caring for the deaconess records. Other features of her work include securing and preparing publicity materials of value to the general Board program.

The stenographic and clerical work is done by Miss Mary E. Jackson, a deaconess, who has been with the Board for nine years.

Through the loyal co-operation of the members and friends of the Board, this work has developed to a large extent and furnished Methodism with a practical application of the ministry of Christ in all fields of human, spiritual and social needs.

Respectfully,

NEWTON E. DAVIS,
Executive Secretary.

Board of Hospitals, Homes and Deaconess Work

BOARD OF HOSPITALS, HOMES AND DEACONESS WORK

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS FOR THE CALENDAR YEARS
1932, 1933, 1934, and 1935

	1932	1933	1934	1935	Total
Cash on hand at beginning of year	\$9,054.18	\$5,091.49	\$8,608.25	\$12,927.92	.....
RECEIPTS:					
From World Service Sources:					
Distributable funds	\$83,403.69	\$64,403.98	\$91,237.00	\$91,580.00	\$330,624.67
Designated gifts for Board and Institutions	12,820.18	9,093.44	12,171.29	7,336.88	41,421.79
Interest on Deaconess Pension Endowment Fund	22,050.57	21,716.43	21,298.77	21,644.80	86,710.57
Interest on investments and bank balances	159.98	49.96	49.98	130.00	389.92
† Gifts for Deaconess Pension Endowment Fund	1,876.33	936.45	1,327.30	.....	4,140.08
Gifts for Deaconess Pensions	2,072.39	62.00	134.00	.....	2,268.39
For Deaconess savings—annuity fund	1,954.13	2,986.09	3,208.96	7,202.35	15,351.53
From annuities, estates, etc. . . . .	.....	.....	367.93	4.50	372.43
Miscellaneous	100.00	6.00	665.20	33.94	805.14
Total Receipts	\$124,437.27	*\$99,254.35	\$130,460.43	\$127,932.47	\$482,084.52
Total To Be Accounted For	\$133,491.45	\$104,345.84	\$139,068.68	\$140,860.39	\$491,138.70
DISBURSEMENTS:					
On account of National Methodist Sanatorium for Tuberculosis, including free service	\$29,894.03	\$18,905.92	\$36,672.87	\$42,884.77	\$128,357.59
Designated gifts forwarded	8,059.67	4,052.57	12,082.03	5,007.63	29,201.90
Paid on notes	6,637.94	1,653.83	5,850.00	5,744.58	19,886.35
Deaconess Pensions, relief, etc.	49,363.50	46,678.00	48,261.00	49,248.00	193,550.50
World Service cultivation and publicity	4,078.34	2,408.54	4,252.21	4,518.80	15,257.89
Interest and Annuities	7,793.95	6,791.52	3,977.56	3,635.85	22,198.88
Salaries	13,821.59	10,427.25	10,476.50	10,571.62	45,296.96
Travel, Board meetings, and Transportation Bureau	3,960.96	2,856.69	2,106.67	2,862.47	11,786.79
Office expenses—Rent, stationery, postage, etc.	3,302.29	1,963.27	2,461.92	2,275.37	10,902.85
Miscellaneous	1,487.69	.....	.....	674.60	2,162.29
Total Disbursements	\$128,399.96	\$95,737.59	\$126,140.76	\$127,423.69	\$477,702.00
Cash on hand at end of year	\$5,091.49	\$8,608.25	\$12,927.92	\$13,436.70	.....

* Cash for bond payment not received until after Dec. 31st, 1933.

† Transferred to "Deaconess Savings-Annuity fund."

STATISTICAL TABLES

Board of Hospitals, Homes and Deaconess Work

I.—HOSPITALS OF THE METHODIST EPISCOPAL CHURCH—

No.	STATE	CITY	NAME OF HOSPITAL	STREET ADDRESS	SUPERINTENDENT
1	Alaska	Nome	Maynard-Columbus		Emily Morgan
2	Arizona	Phoenix	Good Samaritan	1033 E. McDowell	J. O. Sexson
3	California	Los Angeles	Methodist Hospital of Southern California	2826 S. Hope St.	Mary K. West
4	Colorado	Colorado Spgs.	Beth-El General	1400 E. Boulder St.	Guy M. Hanner
5	Colorado	Colorado Spgs.	Nat. M. E. Sanitorium for T. B.		Guy M. Hanner
6	Dist. of Col.	Washington	Sibley Memorial	1140 N. Capitol St.	Charles S. Cole
7	Florida	Jacksonville	Brewster	Seventh & Jefferson St.	Clara E. Kreuger
8	Illinois	Carbondale	Holden Memorial	512 S. Illinois St.	A. R. Pengilly
9	Illinois	Chicago	Wesley Memorial	2449 S. Dearborn St.	Paul H. Fesler
10	Illinois	Mattoon	Memorial Methodist	21st and Richmond Ave.	Marguerite Kaelberer
11	Illinois	Peoria	Methodist Hospital of Central Illinois	221 N. Glen Oak Ave.	Flossie Graves
12	Indiana	Fort Wayne	Methodist Episcopal	119 W. Lewis St.	Dr. E. F. Franklin
13	Indiana	Gary	Methodist Episcopal	1600 W. Sixth St.	Edgar Blake, Jr.
14	Indiana	Indianapolis	Methodist Episcopal	Capitol and 16th Sts.	John G. Benson
15	Indiana	Princeton	Methodist Episcopal	419 W. State St.	Mary Elma Thompson
16	Iowa	Cedar Rapids	Saint Luke's Methodist	1110 "A" Ave., N. E.	J. P. Van Horn
17	Iowa	Des Moines	Iowa Methodist	1200 Pleasant St.	R. A. Nettleton
18	Iowa	Sioux City	Methodist	29th and Douglas Sts.	G. T. Notson
19	Kansas	Belleville	Robert G. Patterson		Clara Belle Jones
20	Kansas	Goodland	Boothroy Memorial		Laura Miller
21	Kansas	Hays	Hays Protestant	201 E. Seventh St.	Cora M. Shinn
22	Kansas	Hutchinson	Grace Methodist	726 N. Main St.	Rebecca Van Buren
23	Kansas	Kansas City	Bethany Methodist	38 N. Twelfth St.	Ethel L. Hastings
24	Kansas	Liberal	Epworth	524 N. Washington	Mollie Bowman
25	Kansas	Norton	Laird Memorial		A. Vanetta Eakin
26	Kansas	Salina	Asbury Protestant	400 S. Santa Fe Ave.	Florence A. Braddick
27	Kansas	Wichita	Wesley	550 N. Hillside	L. M. Riley
28	Kentucky	Louisville	Methodist Episcopal Deaconess	529 S. Eighth St.	Nina Denver
29	Kentucky	Pikeville	Methodist Hospital of Kentucky		S. K. Hunt
30	Louisiana	New Orleans	Flint-Goodridge of Dillard University	2425 Louisiana Ave.	A. W. Dent
31	Maryland	Baltimore	Maryland General	Linden Ave. and Madison	Milton W. Gatch
32	Massachusetts	Boston	Medical Missionary Dispensary	36 Hull St.	Elizabeth Jamieson
33	Massachusetts	Boston	New England Deaconess	180 Pilgrim Road	Warren F. Cook
34	Massachusetts	Boston	Palmer Mem. and Geo. F. Baker Clinic	195 Pilgrim Road	Warren F. Cook
35	Michigan	Kalamazoo	Bronson Methodist	419 John St.	S. W. Robinson
36	Minnesota	Minneapolis	Asbury	916 E. Fifteenth St.	Lydia A. Miller
37	Minnesota	Wadena	Wesley Hospital of Wadena	N. Jefferson St.	Madell Mottisif
38	Missouri	Joplin	Freeman Hospital	2008 Sergeant Ave.	
39	Missouri	Saint Joseph	Missouri Methodist	Eighth and Faraon Sts.	O. J. Carder
40	Missouri	Springfield	Burge Deaconess	1325 N. Jefferson St.	Ann Boge
41	Montana	Billings	Billings Deaconess	2815 N. Ninth St.	Ethel Lane Guilkey
42	Montana	Bozeman	Bozeman Deaconess	15 W. Lamme St.	Monta Bane
43	Montana	Glasgow	Frances Mahon Deaconess	First and Francis	Dora J. Hovick
44	Montana	Great Falls	Montana Deaconess	1105 Sixth Ave., N.	Blanche M. Fuller
45	Montana	Havre	Kennedy Deaconess	1020 Kennedy Ave.	Donna E. Watts
46	Montana	Sidney	Sidney Deaconess	Montana Ave.	Josephine Stout
47	Nebraska	Lincoln	Bryan Memorial	48th and Sumner Sts.	Myrtle Dean
48	Nebraska	Omaha	Nebraska Methodist Episcopal	36th and Cuming Sts.	Harry E. Hess
49	Nebraska	Scottsbluff	West Nebraska Methodist Episcopal	18th and Broadway	Mrs. Minnie C. Gorrell
50	New Mexico	Albuquerque	Methodist Deaconess Sanatorium	1621 E. Central Ave.	G. Bobilin
51	New York	Brooklyn	Bethany Deaconess	237 St. Nicholas Ave.	C. C. Marshall
52	New York	Brooklyn	Methodist Episcopal	Sixth St. & Seventh Ave.	Eva M. Muirhead
53	New York	Syracuse	University Hospital of the Good Shepherd	160 Marshall St.	Mabel Johnson
54	North Dakota	Kenmare	Kenmare Methodist		Maybelle Stensrude
55	North Dakota	Mandan	Mandan Deaconess	Second St. and 16th Ave.	J. A. Diekmann
56	Ohio	Cincinnati	Bethesda	Reading Road & Oak St.	Fred G. Carter
57	Ohio	Cincinnati	Christ	2139 Auburn Ave.	C. S. Woods
58	Ohio	Cleveland	Saint Luke's	11311 Shaker Blvd.	F. G. Fowler
59	Ohio	Columbus	White Cross	700 N. Park St.	R. V. Johnson
60	Ohio	Toledo	Flower	3349 Cherry St.	
61	Oregon	Marshfield	Wesley	Eighth & Commercial Sts.	
62	Oklahoma	Guthrie	Cimarron Valley Wesley	2002 W. Warner Ave.	
63	Pennsylvania	Philadelphia	Methodist Episcopal	Broad and Wolf Sts.	May A. Middleton

Board of Hospitals, Homes and Deaconess Work

BOARD OF HOSPITALS, HOMES AND DEACONESS WORK

No.	Date of Establishment	Affiliated With	Value of Property	Amount of Endowment	Debts	Receipts	Expenses	Value of Free and Part Pay Service	Number of Beds	Number of Patients Treated	Number of Licensed Deaconesses	Number of Nurses Other Than Deaconesses	Number of Nurses in Training	
1	1917	W. H. M. S.	\$47,500	\$.	\$.	\$13,600	\$10,575	\$.	19	126		3	None	
2	1911	So. California.	788,285		313,021	128,383	135,764	30,114	150	3,180	1	60	48	
3	1909	So. California.	626,403	316,902	626,070	168,588	232,953	2,914	136	3,896		60	None	
4	1911	Colorado	315,000		76,271	81,356	9,674	104	2,779			12	56	
5	1922	Colorado	328,938		317,000	42,580	34,794	2,455	70	122		3	14	
6	1882	W. H. M. S.	1,620,000		360,500	402,170	403,237	14,380	350	7,500		40	79	
7	1902	W. H. M. S.	360,000		2,850	32,618	32,399	11,223	75	766	1	6	20	
8	1916	W. H. M. S.	115,000			19,523	18,254	1,002	50	578		16	12	
9	1888	Bd. of Trustees.	2,325,843	1,729,484	178,200	260,563	259,883	102,524	268	3,885		65	23	
10	1902	Illinois	100,000	10,000	2,700	32,523	32,268	3,000	43	1,000		15	None	
11	1898	Cent. Illinois.	609,816		321,508	181,532	140,423	13,152	153	4,067	1	11	68	
12	1918	No. Indiana.	521,882	10,000	306,627	79,287	68,591	10,222	100	2,330		12	40	
13	1923	N. W. Indiana.	450,000		210,000	110,506	102,686	7,800	100	2,800		45	None	
14	1908	Indiana.	5,011,959	57,000	2,462,035	753,585	770,103	106,114	600	14,228		109	173	
15	1917	Indiana.	53,403	5,000		26,448	25,210	1,257	35	541		4	7	
16	1922	Upper Iowa.	753,070	81,760	381,811	109,086	102,572	27,870	150	3,786	1	15	43	
17	1901	Des Moines.	1,297,000	85,000	259,000	291,129	287,132	19,359	250	5,987		73	62	
18	1920	N. W. Iowa.	480,319		200,177	96,618	93,385	17,215	138	3,183		9	45	
19	1921	N. W. Kansas.	*40,000	*40,000	*1,500	*12,778	*11,411	*339	20	*312		*5	None	
20	1921	N. W. Kansas.	70,000			12,719	12,422	303	25	474		5	None	
21	1922	N. W. Kansas.	60,000		44,000	12,471	11,898	340	45	448		7	None	
22	1915	S. W. Kansas.	305,155		75,000	77,353	64,187	7,251	130	2,551	1	32	None	
23	1892	Kansas.	613,542	12,145	223,730	102,667	100,155	17,282	145	3,119		21	45	
24	1925	S. W. Kansas.	73,666		33,288	15,013	14,321	1,847	51	547		8	None	
25	1922	N. W. Kansas.	35,000		17,000	10,550	11,850	1,919	20	376		4	None	
26	1921	N. W. Kansas.	120,000		37,935	26,992	28,884	3,513	53	1,231		5	28	
27	1920	S. W. Kansas.	564,980	11,050	257,095	186,651	165,511	24,383	230	3,928	1	27	75	
28	1896	Kentucky	*175,000		*41,792	*58,051	*57,886	*5,082	*75	*1,068		4	29	
29	1922	Kentucky	296,089	500	36,335	53,482	53,235	8,000	50	1,334		10	None	
30	1916	Bd. of Edu.	452,664			49,604	49,287	14,699	100	1,270		17	None	
31	1911	Balt. W. H. M. S.	782,412		14,234	269,806	265,920	133,648	221	4,097		11	97	
32	1894	W. H. M. S.	81,682			10,100	9,790	4,122	11	7,094		2	2	
33	1896	New England.	2,427,902	509,912	738,000	590,055	543,321	124,520	276	6,715	3	59	142	
34	1920	New England.	Included in	New England	d Deaconess	Hospital Report	140,811	126,018	26,988	143	3,373		8	84
35	1920	Michigan.	450,000	3,000		140,811	126,018	26,988	143	3,373		8	84	
36	1893	No. Minnesota.	750,000	180,000		131,754	129,733	11,925	143	2,930	3	37	39	
37	1922	No. Minnesota.	90,000		72,000	21,928	21,879	275	35	660		9	None	
38	1922	Missouri	*500,000		*239,000			*3,100	75	1,108		5	12	
39	1887	Missouri	1,250,000		669,500	198,000	170,000	32,000	200	5,160		11	64	
40	1906	Missouri	150,000		30,000	24,680	23,025	603	85	697		6	17	
41	1917	Montana.	310,550		65,000	45,517	42,245	2,500	66	1,473	2	8	26	
42	1911	Montana.	152,302		50,000	39,044	39,016	1,179	60	1,119	4	7	22	
43	1911	Montana.	25,000		3,095	24,273	24,429	2,132	55	1,084	1	14	None	
44	1902	Montana.	614,197	3,818	200,000	140,402	138,685	18,846	175	2,671	8	26	52	
45	1921	Montana.	165,000		1,225	28,855	26,829	2,337	53	1,058	7	1	16	
46	1919	Montana.	65,000		5,500	15,276	15,951	1,200	30	838	2	4	None	
47	1921	Nebraska.	403,996	13,200	271,969	99,175	99,953	5,941	114	1,893		20	25	
48	1891	Nebraska.	726,923	105,256	187,758	178,607	171,740	32,902	200	3,747	2	29	60	
49	1921	Nebraska.	200,000		71,545	40,277	35,550	2,262	60	1,407		9	26	
50	1912	W. H. M. S.	136,000	7,796	12,965	24,759	24,748	6,752	65	123	1	1	5	
51	1894	East Ger.	414,400	20,000	37,000	88,363	84,611	15,926	90	1,525	12	16	4	
52	1881	N. Y. East.	4,020,045	1,535,239	515,000	570,433	573,630	164,990	400	33,158		85	108	
53	1872	Cent. N. Y.	748,767	70,446		273,452	287,885	32,542	242	4,720		31	84	
54	1921	North Dakota.	33,274		5,000	44,679	35,373	*2,500	48	1,271		16	None	
55	1920	North Dakota.	*33,275		*800	*17,333	*16,382	*3,449	40	*652		6	None	
56	1898	Ohio.	1,829,996	193,266	47,184	307,460	293,808	57,229	247	6,618	38	10	71	
57	1889	Bd. of Trustees.	4,107,847	3,237,065	1,550,000	495,196	465,970	101,352	318	7,066	9	49	151	
58	1906	N. E. Ohio.	4,662,440	1,524,964	393,098	509,743	502,655	138,782	392	8,241	1	226	156	
59	1892	Ohio.	938,720	17,740	482,110	273,588	288,416	105,225	274	4,612		34	78	
60	1907	Ohio.	180,507		422,440	146,638	146,139	58,912	12	2,454		30	38	
61	1923	Oregon.	*140,864		*128,652	*22,302	*20,488	*2,000				6	None	
62	1906	Oklahoma.	73,000		23,000	23,564	18,965	5,000	32	605		9	None	
63	1882	Philadelphia.	2,000,000	1,043,819	44,294	235,985	262,868	136,521	197	3,572		20	90	

Board of Hospitals, Homes and Deaconess Work

I.—HOSPITALS OF THE METHODIST EPISCOPAL CHURCH—

No.	STATE	CITY	NAME OF HOSPITAL	STREET ADDRESS	SUPERINTENDENT
64	South Dakota	Brookings	Wesley	905 Tenth St.	Lavina Nelson
65	South Dakota	Mitchell	Methodist State	900 S. Iowa St.	Mabel O. Woods
66	South Dakota	Rapid City	Black Hills Methodist	903 South St.	R. E. Rich
67	Tennessee	Nashville	Hubbard	1113 First Ave., S.	Hulda M. Lytle
68	Washington	Seattle	Seattle General	Fifth and Marion Sts.	Robert Warner
69	Washington	Spokane	Spokane Deaconess	733 W. Fourth St.	A. L. Howarth
70	Washington	Wenatchee	Central Washington Deaconess	Kittitas and Okanogan Ave.	Alida M. Jacobson
71	Wisconsin	Green Bay	Bellin Memorial	744 S. Webster Ave.	Carolyn M. Fenby
72	Wisconsin	Madison	Methodist Hospital	309 W. Washington St.	Henrietta B. Ritchie
73	Wisconsin	Rice Lake	Lakeside Methodist	N. Main St.	

* Last year's figures

Board of Hospitals, Homes and Deaconess Work

BOARD OF HOSPITALS, HOMES AND DEACONESS WORK—Continued

No.	Date of Establishment	Affiliated With	Value of Property	Amount of Endowment	Debits	Receipts	Expenses	Value of Free and Part Pay Service	Number of Beds	Number of Patients Treated	Number of Licensed Deaconesses	Number of Nurses Other Than Deaconesses	Number of Nurses in Training
64	1912	Dakota.....	*\$20,000	\$.....	*\$10,737	*\$16,256	*\$15,765	*\$1,000	24	*612	..	5	None
65	1917	Dakota.....	283,000	.....	78,000	46,755	44,870	14,346	100	1,715	1	12	35
66	1912	W. H. M. S.....	115,000	.....	48,194	44,422	41,533	2,829	56	*1,137	..	20	15
67	1910	Bd. of Edu.....	2,125,000	5,000	.....	21,251	100,918	8,881	164	2,278	..	63	54
68	1900	Pacific N. W.....	*218,251	*10,000	*144,311	*225,660	*229,137	*21,321	130	*3,544	..	16	74
69	1896	Pacific N. W.....	559,019	.....	273,000	171,208	161,244	43,000	206	4,982	8	18	79
70	1915	Pacific N. W.....	100,000	.....	47,000	54,573	50,917	4,465	50	2,227	3	7	26
71	1908	Wisconsin.....	323,831	.....	182,769	75,922	70,433	3,131	80	1,924	..	14	34
72	1921	W. Wisconsin.....	773,978	.....	716,187	109,459	101,434	15,971	120	2,382	1	19	58
73	1920	W. Wisconsin.....	114,822	.....	70,058	28,469	24,625	954	31	810	..	13	None
Totals.....			\$52,337,512	\$11,839,362	\$14,919,799	\$9,269,371	\$9,159,830	\$1,788,820	9,208	221,192	112	1695	2,711

† Clinic.

Board of Hospitals, Homes and Deaconess Work

II.—HOMES FOR THE AGED OF THE METHODIST EPISCOPAL

No.	STATE	CITY	NAME OF HOME	STREET ADDRESS	SUPERINTENDENT
1	California	Los Angeles	Pacific Old People's	1061 N. Kingsley Dr.	Dr. C. E. Leitsell
2	California	Oakland	Beulah Rest.	4690 Tompkins Ave.	Lorene Seymour
3	Connecticut	Danbury	Methodist Home for the Aged	400 Main St.	Caroline S. Hackett
4	Connecticut	West Haven	Methodist Church Home	111 Elm St.	Mrs. Jessie N. Lewis
5	Dist. of Col.	Washington	Methodist Home	4901 Conn. Ave., N. W.	Mrs. E. Clark
6	Illinois	Chicago	Bethany Home of the Swedish Methodist Episcopal Church	5015 N. Paulina St.	N. P. Glemaker
7	Illinois	Chicago	Methodist Episcopal Old People's	1415 Foster Ave.	Minnie Willmarth
8	Illinois	Lawrenceville	Old Folks Home of the Southern Illinois Conference	Sixteenth St.	Robert Morris
9	Illinois	Quincy	Illinois Conf. Home for the Aged	418 Washington St.	C. F. Buker
10	Indiana	Warren	Meth. Men's Home for the Aged	B. S. Holloper	B. S. Holloper
11	Kansas	Topeka	Meth. Epis. Home for the Aged	College and Muson	C. B. Zook
12	Louisiana	New Orleans	LaFon Old Folks' Home	3501 S. Robertson	Josephine Boston
13	Maryland	Baltimore	Carroll Aged Men and Women	822 N. Carrollton	M. J. Naylor
14	Maryland	Baltimore	Home for the Aged	2211 Rogers Ave.	Etta Cuddy
15	Maryland	Westminster	Cassell Home for the Aged	Penn. Ave. & Main	Mrs. M. Little
16	Massachusetts	Concord	Home for Aged Meth. Women	Nine Acre Road	Mrs. Jeanie M. Redstone
17	Michigan	Chelsea	Old People's Home of Det. Conf.		H. A. Leeson
18	Michigan	Grand Rapids	M. J. Clark Memorial	1546 Sherman St., S. E.	W. F. Kendrick
19	Minnesota	Minneapolis	Elim Old People's	934 Fourteenth Ave., S.	Asbjorn Smedstad
20	Mississippi	Waveland	Old Folks' and Retired		
21	Missouri	Marionville	Methodist Home for the Aged		James W. Hervey
22	Nebraska	Blair	Crowell Memorial	West Grant St.	W. C. George
23	New Jersey	Collingswood	Meth. Epis. Home for the Aged	Zane & Haddon Ave.	Mrs. H. B. Chew
24	New Jersey	Lawnside	Laymen's & Ministers' of the Delaware Conference	Charleston & Fairview	Mrs. Lulu Wilson
25	New Jersey	Ocean Grove	Meth. Epis. Home for Aged	63 Clark Ave.	John H. Parker, Jr.
26	New York	Brooklyn	Bethany Home for the Aged	604 E. Fortieth St.	E. W. Peglow
27	New York	Brooklyn	Brooklyn Meth. Epis. Ch. Home	920 Park Place	Mrs. Lillian Paine
28	New York	Fort Edward	Frederick D. Hodgman Mem.	191 Broadway	W. C. Heisler
29	New York	Herkimer	Methodist Home for the Aged		
30	New York	New York	Meth. Epis. Church Home	244th St. & Spuyten P'k	Mrs. R. Armstrong
31	New York	Ossining	Bethel Swedish Methodist Home	Narragansett & Pine	John A. Nyden
32	New York	Williamsville	Blocker Home for Aged	Evans St.	Mrs. E. A. Castle
33	Ohio	Cincinnati	Bethesda Home for the Aged	440 Lafayette	Matthew Herrmann
34	Ohio	Cincinnati	Methodist Home for the Aged	5343 Hamilton Ave.	C. Lloyd Strecker
35	Ohio	Elyria	Elyria Home for the Aged	807 West Ave.	Karl P. Meister
36	Oklahoma	Claremore	Old People's Home		Don H. LaGrone
37	Oregon	Salem	Methodist Old People's Home	565 Center St.	Mrs. N. P. Gilman
38	Pennsylvania	Conneautville	Ida M. Cribbs Methodist		Charles M. Hartshorn
39	Pennsylvania	Philadelphia	Meth. Epis. Home for Aged	Belmont, Edgley Aves	
40	Pennsylvania	Pittsburgh	Meth. Epis. Home for Aged	Mount Lebanon	Richard B. Cuthbert
41	Pennsylvania	Tyrene	Methodist Home for the Aged	951 Washington Ave.	Emerson Karns
42	So. Carolina	Charleston	Centenary Home for the Aged	88 Smith St.	H. R. Howard
43	Texas	Houston	Grace Home for the Aged		A. W. Carr
44	Wisconsin	Milwaukee	Methodist Home for Aged	929 N. Eleventh St.	Margaret V. Stafford
45	Wisconsin	Sparta	Morrow Memorial Home	401 S. Water St.	Mrs. Fannie M. Hart

Board of Hospitals, Homes and Deaconess Work

CHURCH—BOARD OF HOSPITALS, HOMES AND DEACONESS WORK

No.	Date of Es- tablishm't	Affiliated With	Value of Property	Amount of Endow- ment	Debts	Receipts	Expenses	Capacity	Number in Home Dur- ing Year	Value of Free Service
1	1910	California	\$100,000	\$	\$	\$34,431	\$27,854	...	60	\$1,500
2	1912	W. H. M. S.	26,110	8,000	1,317	12,923	12,387	40	28	1,800
3	...	...	No Report	...	...	...	...	19	19	...
4	1918	N. Y. East	79,000	70,000	...	13,500	10,600	29	33	10,000
5	1889	Baltimore	250,000	151,783	...	31,816	28,438	75	49	...
6	1890	Cent. Northwest	871,041	...	180,240	167,623	135,794	225	160	50,400
7	1898	Rock River	385,000	637,843	...	47,424	47,297	130	152	3,000
8	1909	So. Illinois	140,000	...	72,000	12,873	9,912	60	52	...
9	1889	Illinois	300,000	...	...	28,497	21,544	...	...	...
10	1908	No. Indiana	200,000	121,000	...	42,690	24,500	118	116	5,000
11	1904	Kansas	300,000	145,586	...	53,523	49,509	150	150	14,400
12	1881	Louisiana	*10,000	...	...	*5,000	*4,800	50	33	...
13	1868	Baltimore	*22,500	...	*17,500	*6,718	*6,511	45	45	100
14	1870	Washington	723,743	...	180,000	44,920	50,333	145	145	44,000
15	1926	Baltimore	*25,000	*30,000	...	...	...	20	20	...
16	1913	New England	48,579	120,510	...	...	...	24	35	6,445
17	1906	Detroit	150,000	125,000	...	34,721	29,041	85	80	14,000
18	1906	Michigan	325,000	67,000	...	23,235	21,914	75	57	10,000
19	1914	Norw.-Danish	10,000	30,941	...	7,918	7,306	26	23	...
20	1926	...	*1,500	Not in	Operation	...	...	30	25	1,000
21	1925	Missouri	65,000	...	80,000	5,330	6,500	60	42	10,000
22	1907	Nebraska	125,000	...	...	9,799	11,339	40	32	...
23	1891	Camden Co. Chs.	100,000	...	...	19,375	15,567	10	10	...
24	1922	Delaware	*6,000	...	*1,000	*2,168	*2,610	36	33	8,000
25	1907	New Jersey	65,846	300,357	...	47,711	50,281	92	92	...
26	1911	East German	100,000	71,000	...	9,090	7,761	35	26	...
27	1883	New York East	627,524	351,776	...	48,193	44,852	110	112	10,000
28	1922	Troy	25,000	...	...	6,238	7,100	12	12	7,100
29	...	...	No Report	...	...	...	...	...	...	...
30	1850	New York	*682,341	...	...	*80,987	*80,797	110	102	...
31	1913	Eastern Swedish	150,000	...	...	35,206	20,696	36	33	...
32	...	Bd. of Trustees	125,000	20,000	...	19,000	18,000	50	50	...
33	1915	Ohio	131,000	309,975	...	39,075	45,772	100	73	5,996
34	1899	Ohio	328,000	500,000	...	55,461	55,461	130	130	20,000
35	1902	N. E. Ohio	274,423	80,451	...	52,092	41,168	92	90	20,000
36	1926	Oklahoma	No Report	...	...	...	...	...	...	...
37	1901	W. H. M. S.	65,000	19,410	15,460	15,504	11,967	37	37	900
38	1919	Erle	101,000	50,000	594	16,477	16,449	73	73	2,800
39	1865	Philadelphia	*1,100,000	*700,000	...	*96,000	*95,921	197	197	...
40	1911	Pittsburgh	325,000	90,000	70,000	50,000	40,000	70	70	28,000
41	1920	Cent. Pa.	200,000	160,626	47,300	25,653	26,130	100	100	...
42	1895	So. Carolina	...	Not in Ope- ration	...	...	...	...	...	...
43	1925	Texas	Not in Ope- ration	...	...	...	...	...	...	...
44	...	Wisconsin	37,500	...	...	1,484	4,366	18	12	2,000
45	1917	West Wisconsin	20,596	93,994	4,446	8,788	9,027	26	28	5,895
Totals			\$8,621,703	\$4,255,252	\$669,857	\$1,225,539	\$1,108,459	2,754	2,603	\$282,336

* Last year's figures.

Board of Hospitals, Homes and Deaconess Work

III.—HOMES FOR CHILDREN OF THE METHODIST EPISCOPAL

No.	STATE	CITY	HOMES	STREET ADDRESS	SUPERINTENDENT
1	Alaska	Seward	Jesse Lee Home.		Charles T. Hatten.
2	California	Gardena	Spanish-American Institute.	Figueroa at 157th St.	Alexander C. Stevens.
3	California	La Verne	David and Margaret Home.	Grand Ave.	W. D. Michener.
4	California	Los Angeles	Frances M. DePauw Spanish School for Girls.	4952 Sunset Blvd.	Jennie Mathias.
5	California	Oakland	Fred Finch Orphanage.	3670 Coolidge Ave.	O. S. Burkholder.
6	California	San Francisco	Hill Haven Home.	3841 19th St.	Mrs. Emma B. Laizure.
7	California	San Francisco	Methodist Episcopal Chinese Home.	940 Washington St.	Isabel Fleming.
8	California	San Francisco	Ellen Stark Ford Home.	2025 Pine Street.	
9	Dist. of Col.	Washington	Swartzell Meth. Home for Children.	6200 Second St., N. W.	Ella M. Hayward.
10	Hawaii	Honolulu	Susannah Wesley Home.	1143 Kaili St.	Mrs. Ora L. Oakes.
11	Illinois	Lake Bluff	Methodist Deaconess Orphanage.	611 Evanston Ave.	Jessie E. Arbuckle.
12	Illinois	Mount Vernon	Orphans' and Children's Home of Southern Illinois Conference.	Richview Road.	R. O. Clements.
13	Illinois	Normal	Mason Deacon's Home & Baby Fold.	108 E. Willow.	Ethel Glandon.
14	Illinois	Polo	Peek Home.	R. F. D. No. 3.	Grace E. Brandes.
15	Illinois	Urbana	Cunningham Children's Home.	905 Cunningham Ave.	Mrs. Charlotte Fitzgerald.
16	Indiana	Goshen	Bashor Deaconess Orphanage.	R. D.	E. E. Gruber.
17	Indiana	Lebanon	Indiana Methodist Children's Home.	711 Camp St.	Marie Muyskens.
18	Iowa	Dubuque	Hillcrest Baby Fold.	Asbury Road.	Mrs. M. G. Kuebler.
19	Kansas	Newton	Kansas Meth. Home for Children.	900 W. Broadway.	Rev. Joseph E. Coe.
20	Louisiana	Baldwin	Sager-Brown School.	600 W. Chesapeake Ave.	Agnes Little.
21	Maryland	Towson	Kelso Home for Orphans.		Mrs. Ella J. Kilcourse.
22	Maryland	Sykesville	Strawbridge Home for Boys.		Thomas S. Long.
23	Massachusetts	Fall River	Girls' Industrial Home.	29 Berkeley St.	Sarah E. Landers.
24	Massachusetts	Natick	J. W. Wilbur Health Home for Children.	69 Cottage St.	Susan D. Colson.
25	Michigan	Detroit	Methodist Children's Home Society.	Redford Station.	Frances Knight.
26	Missouri	Warrenton	Central Wesleyan Orphan Home.		Rev. G. D. Witthaus.
27	Nebraska	York	Mothers' Jewels Home.	19th and Division Ave.	J. N. Smith.
28	New York	Binghamton	Children's Home of Wyoming Conf.	R. F. D. No. 4.	Rev. H. W. Thomas.
29	New York	Dobbs Ferry	Saint Christopher's School.	79 Broadway.	Lou Eva Longen.
30	New York	Williamsville	Methodist Home for Children.	7300 Main St.	Harry H. Witham.
31	Ohio	Berea	German Methodist Orphans' Home.	191 E. Center St.	E. L. Meisenbach.
32	Ohio	Worthington	Meth. Children's Home Ass'n of Ohio		E. S. Keller.
33	Pennsylvania	Mars, Pa., R. D.	Epworth Fresh Air Farm.		S. W. Corcoran.
34	Pennsylvania	Hulton	Eliz. A. Bradley Children's Home.	214 Hulton Road.	Olive Morgan.
35	Pennsylvania	Mechanicsburg	Methodist Home for Children.	R. F. D. No. 3.	O. C. Miller.
36	Pennsylvania	Philadelphia	Methodist Episcopal Home.	Monument Ave.	Elizabeth R. Watson.
37	Pennsylvania	Pittsburgh	Louise Home for Babies.	336 S. Rebecca St.	Mrs. Sadie Wheatley.
38	Pennsylvania	Pittsburgh	Rob't Boys Ward Home for Children.	3890 Bigelow Blvd.	Mrs. L. W. Mendenhall.
39	Pennsylvania	Sheffield	Ruth M. Smith Children's Home.	Main St.	Dora Feldman.
40	Porto Rico	Hatillo	George O. Robinson Inst. for Boys.	Bryand Ave.	Augustin C. Alvira.
41	Porto Rico	San Juan			
		(Santurce)	George O. Robinson School.	Stop 46—Box 966.	Mary Anderson.
42	Washington	Everett	Deaconess Children's Home.	2120 Highland Ave.	Eva N. Burch.
43	Washington	Seattle	Catherine P. Blaine Home.	11th and Terrace Sts.	May L. Holcombe.

Board of Hospitals, Homes and Deaconess Work

CHURCH—BOARD OF HOSPITALS, HOMES AND DEACONESS WORK

No.	Date of Establishment	Affiliated With	Value of Property	Amount of Endowment	Debts	Receipts	Expenses	Capacity	Children in Home	Value Free Service During Year
1	1912	So. Cal.	\$125,000	\$	\$	\$31,585	\$31,585	120	118	\$28,236
2	1910	W. H. M. S.	75,000			17,000	17,000	84	84	
3			180,000	1,000		4,357	17,731	105	102	13,374
4	1900	W. H. M. S.	*150,000			*16,136	*15,970	103	103	
5	1891	California	90,000	25,000		23,694	22,687	100	132	3,331
6	1897	California	80,000		27,500	12,045	12,438	40	40	
7	1869	W. H. M. S.	45,000			10,240	9,946	40	36	4,973
8	1902	W. H. M. S.	*8,020			*8,040	*7,813	30	38	
9	1912	W. H. M. S.	130,000	5,000	40,000	15,500	14,800	55	67	
10	1899	W. H. M. S.	42,000	5,220		18,000	18,000	95	90	
11	1894	Rock River	500,000	248,951		35,820	44,221	153	190	
12	1911	So. Illinois	100,000		10,000	13,221	12,906	75	50	8,000
13	1905	Illinois	80,000	59,000		13,286	12,543	85	111	7,500
14	1916	W. H. M. S.	75,120			6,982	5,874	34	33	
15	1895	Illinois	142,590	16,945		20,183	16,274	80	80	
16			*30,000	*2,000		*7,092	*6,887	13	15	
17	1915	Indiana	83,000		48,356	11,305	11,123	30	37	2,200
18	1914	Upper Iowa	40,000	8,192		10,759	10,634	40	82	1,640
19			70,000	2,000	19,000	9,160	8,213	30	48	6,720
20	1922	W. H. M. S.	15,660			5,000	5,000	50	46	5,000
21	1873	Baltimore	175,000	95,000		6,990	9,325	75	52	
22	1923	Baltimore	200,000	32,848		18,501	19,998	51	47	
23	1906	New Eng. So.	5,000	22,000	1,186	5,482	5,579	20	29	2,700
24	1917	New England	18,000	879	31,586	6,635	8,089	30	72	6,519
25	1917	Michigan	337,716	90,054	12,478	52,865	48,511	189	189	24,250
26	1864	Missouri	262,000		19,143	7,720	9,568	80	71	8,628
27	1890	W. H. M. S.	*166,500					120	120	
28	1913	Wyoming	225,000	35,000	17,000	*17,500	*25,000	65	60	
29	1881	N. Y. East	*170,580	*64,885	*10,360	*101,086	*110,372	100	144	
30	1910	Genesee	399,334	160,718	7,400	60,759	52,856	132	140	38,612
31	1864	Central Ger.	750,000	102,000	75,000	16,000	17,600	102	102	19,860
32	1913	Ohio	314,225	27,818	7,671	40,217	53,358	125	237	50,000
33	1911	Pittsburgh	77,292	6,892		11,770	12,603	100	650	12,603
34	1905	Pittsburgh	*25,000	*30,000	*1,500	*6,419	*6,229	28	29	
35	1919	Cent. Pa.	277,000	53,935	78,410	30,439	31,561	57	56	17,184
36	1879	Philadelphia	200,000	1,000,000		44,156	46,741	105	105	*75,000
37		Pittsburgh	*19,000	*23,000	*5,000	*24,000	*19,000	26	26	
38	1908	Pittsburgh	148,758	149,870		13,154	12,737	41	36	3,179
39	1922	W. H. M. S.	61,743	22,312	30,000	8,969	8,695	50	30	3,780
40	1917	Bd. Home Miss.	20,000		400	2,400	2,800	50	22	1,200
41	1906	W. H. M. S.	*250,000			9,586	9,016	80	65	
42	1907	Pac. N. W.	60,000			7,483	7,160	84	73	3,500
43	1911	W. H. M. S.	No Report							
Totals			\$6,223,538	\$2,290,519	\$441,990	\$781,536	\$818,343	3,072	3,857	\$347,992

* Last year's figures.

**IV.—HOMES FOR BUSINESS GIRLS AND YOUNG
BOARD OF HOSPITALS, HOMES**

No.	STATE	CITY	HOME	STREET ADDRESS
1	Alabama	Birmingham	Esther Home for Girls	2217 Seventh Ave., N.
2	California	Los Angeles	Norwegian-Danish Girls' Home	950 South Bixel St.
3	California	San Diego	Esther Hall	2580 "C" St.
4	Illinois	Chicago	Esther Hall	537 Melrose Ave.
5	Illinois	Chicago	Deaconess and Woman's Home	1856 N. Sawyer Ave.
6	Illinois	Chicago	Susanna Wesley Home	4651 N. Paulina St.
7	Illinois	Chicago	Young Women's Bethany Home	824 Center St.
8	Iowa	Des Moines	Iowa National Esther Hall	921 Pleasant St.
9	Iowa	Sioux City	Shesler Hall	1308 Nebraska St.
10	Maryland	Baltimore	Wo-Ho-Mis Lodge	607-9 Park Ave.
11	Michigan	Detroit	Detroit Esther Hall	1191 Merrick Ave.
12	Michigan	Detroit	Friendship Home	6100 Scotten Ave.
13	Michigan	Grand Rapids	Esther Hall	523 Lyons St., N. E.
14	Minnesota	Saint Paul	Deaconess Home and Girls' Club	181 W. College Ave.
15	Nebraska	Omaha	Stuntz Hall	1509 S. Tenth St.
16	Ohio	Cincinnati	Emanuel Home for Girls	1308 Race St.
17	Ohio	Cincinnati	Esther Home for Young Women	221 W. Ninth St.
18	Ohio	Cincinnati	Wm. Nast Christian Home for Young Men	1317 Race St.
19	Ohio	Toledo	Flower Esther Hall	1324 Superior St.
20	Pennsylvania	Philadelphia	Esther Hall	2021 Mount Vernon
21	Pennsylvania	Philadelphia	Philadelphia Friendship Home	1339 N. 22d St.
22	Rhode Island	Providence	Lucy Rider Meyer Hall	136 Prairie Ave.
23	Rhode Island	Pawtucket	Fliedner Hall	144 Broadway
24	Utah	Ogden	Ogden Esther Home	475 25th St.
25	Wisconsin	Milwaukee	Milwaukee Deaconess and Girls' Home	917 N. Eleventh St.

Board of Hospitals, Homes and Deaconess Work

**MEN OF THE METHODIST EPISCOPAL CHURCH—
AND DEACONESS WORK**

No.	SUPERINTENDENT	Date of Establishment	Affiliated With	Value of Property	Amount of Endowment	Debts	Receipts	Expenses	Capacity	Number in Home During Year	Value of Free Service
1	Mrs. Jennie Stapleton...	1920	W. H. M. S. . . .	*\$Rented	\$	*\$2,000	*\$3,600	*\$3,600	25	150	\$
2	Marie Oisen	1918	Norw.-Danish..	*20,000			*4,800	*3,900	30	30	
3	Mrs. Clara B. Butler..	1921	W. H. M. S. . . .	*10,000			*2,750	*3,360	23	20	
4	Marietta Eckerman..	1917	W. H. M. S. . . .	55,000			7,119	7,081	27	24	
5	Emma Linderud	1910	Norw.-Danish..	125,000	6,330	6,600	6,571	5,461	40	20	
6	N. P. Glemaker		W. H. M. S. . . .	44,649			3,885	2,599	12	8	910
7	Catherine Bengel . . .	1914	Rock River..	75,000		2,900	7,045	6,973	37	17	345
8	Mrs. J. M. Williams . .			156,000			17,814	13,533	78	78	62
9	Mrs. Hattie Lower . . .	1924	W. H. M. S. . . .	60,000			5,109	4,812	28	28	
10	Mrs. A. S. Hardesty . .			100,000	2,042	13,500			67		
11	Mrs. Carrie Fleming . .		Detroit.	75,000			*4,476				
12	Mrs. Maud Bowdoin . .		Detroit.	21,000					10	4	
13	Leah Belle Lyman . . .		W. H. M. S. . . .	See Deaconess Home Report			2,034	2,589	28	24	
14	Mrs. Kate E. Gullette..		W. H. M. S. . . .	15,000			7,169	6,240	25	24	
15	Mrs. Edith Thorpe . . .	1923		100,000		50,000	12,673	12,620	70	45	4,000
16	C. B. Koch	1924	Cent. German..	70,000			5,009	3,307	60	34	361
17	Mrs. Reed		Ohio.	27,780			6,918	7,047	37	24	
18	C. B. Koch	1912	Cent. German..	35,000			1,364	1,497	27	13	748
19	Mrs. Mary W. Kirk . . .	1919	W. H. M. S. . . .	10,000			2,223	2,525	18	14	200
20	Mrs. Harry Poticher . .		Philadelphia . .	20,000	35,192		3,771	3,643	18	15	150
21	Mrs. E. P. Thomas . . .		Delaware.	20,000		3,575	1,822	1,841	31	38	307
22	Florence S. Stevens . .	1912		20,000			3,732	2,900	15	9	
23	Zillah Dower			20,000							
24	Mabel M. Dunn	1913	W. H. M. S. . . .	9,550							
25	Margaret V. Stafford . .			260,223	17,688	30,000	19,873	19,873	90	54	2,600
Totals				\$1,339,202	\$61,252	\$108,575	\$132,870	\$119,213	841	803	\$9,728

* Last year's figures.

Board of Hospitals, Homes and Deaconess Work

**V.—SCHOOLS WHERE THE APPROVED COURSE
BOARD OF HOSPITALS, HOMES**

No.	CITY AND STATE	NAME OF SCHOOL	STREET ADDRESS	PRESIDENT
1	Boston, Mass.	Boston University School of Religious Edu- cation.	20 Mount Vernon St.	Henry H. Meyer (Dean)
2	Evanston, Ill.	Chicago Training School.	Affiliated with Garrett Biblical Institute.	L. F. W. Lesemann (Dir.)
3	Cincinnati, Ohio.	Cincinnati Training School.	Oak St. & Reading Road	Mrs. H. F. Perin.
4	Kansas City, Mo.	Kansas City National Training.	15th and Denver Ave.	Anna Neiderheiser.
5	San Francisco, Cal.	San Francisco National Training.	129 Haight St.	
6	Seattle, Wash.	Northwest Training School.	4550 16th Ave., N. E.	

VI.—DEACONESS SCHOOLS OF THE METHODIST EPISCOPAL CHURCH

No.	STATE	CITY	NAME OF SCHOOL	STREET ADDRESS	SUPERINTENDENT
1	Illinois.	Aurora.	Jennings Seminary.	276 South Broadway.	Rev. Mina Malek.
2	Illinois.	Quincy.	Chaddock Boys' School.	24th and Madison Ave.	Mrs. Eva C. Fields.
3	Indiana.	Rensselaer.	Monnett School for Girls.	226 College Ave.	Cora E. Foltz.
4	Missouri.	Webster Groves.	Epworth School for Girls.	Elm and Marshall Place.	Virginia Cuttler.
5	Montana.	Helena.	Montana Deaconess School.	Route "A"	Helena C. Piper.

Board of Hospitals, Homes and Deaconess Work

OF STUDY FOR DEACONESSSES IS TAUGHT— AND DEACONESS WORK

No.	Date of Establishment	Value of Property	Amount of Endowment	Receipts from All Sources	Current Expenses	Licensed Deaconesses in Resident Teaching Force	Licensed Deaconesses Employed Other Than Teachers	Number of Probationers	Resident Teachers Other Than Licensed Deaconesses	Non-Resident Lecturers	Number of Students	Number Preparing for Deaconess Work	Number Graduating into Deaconess Work	Number Preparing for Other Forms of Christian Service
1	1869	\$.....	\$.....	\$.....	\$.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
2	1885	204,842	341,275	30,236	31,549	3	2	1	8	.....	68	.....	.....	35
3	1910	*	27,000	5,800	6,000	.....	.....	.....	.....	6	.....	.....	.....	17
4	1899	50,000	15,200	26,279	20,035	11	5	.....	2	7	68	4	15	16
5	1894	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
6	1906	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
		\$254,842	\$383,475	\$62,315	\$57,584	20	7	1	10	13	297	4	15	68

* Unit of Bethesda Hospital.

†21 full time, 140 part time.

—BOARD OF HOSPITALS, HOMES AND DEACONESS WORK

No.	Date of Establishment	Affiliated With	Value of Property	Amount of Endowment	Debts	Receipts	Expenses	Capacity	Number of Pupils in School During Year
1	1859	Rock River.....	\$129,000	\$14,300	\$.....	\$18,082	\$17,855	100	64
2	1899	Illinois.....	146,543	107,357	75,220	20,000	20,000	75	45
3	1911	N. W. Indiana.....	28,000	.....	6,000	3,445	3,285	39	12
4	1909	W. H. M. S.....	150,000	.....	.....	16,000	16,000	58	63
5	1909	Montana.....	137,585	20,000	16,500	12,966	12,960	70	86
		Totals.....	\$591,128	\$141,657	\$97,720	\$70,493	\$70,100	342	270

VII.—DEACONESS HOMES AND DEACONESS

BOARD OF HOSPITALS, HOMES

No.	LOCATION AND NAME OF INSTITUTION NAME OF SUPERINTENDENT	Date of Establishment	Value of Property	Amount of Endowment	Debt	Receipts from All Sources	Current Expenses
1	ALHAMBRA, CAL. Thoburn Terrace, 115 N. Almansor St., Roxana Beck.....	1923	\$32,500	\$11,148	\$.....	\$9,487	\$6,869
2	ATTLEBORO SPRINGS, MASS. Attleboro Springs Rest Home, Rev. George Smith Brown...	1927	125,896	2,000	117,514	24,987	34,895
3	BALTIMORE, MD. Baltimore Deaconess Home, 605 Cathedral St., Nancy E. Dorey.....	1893	25,000	16,513	11,950	7,120	7,141
4	BRIDGEPORT, OHIO Holloway Deaconess Home, 303 Howart St., Mary J. Lockhart.....	1901	12,500	2,000	.....	5,070	3,109
5	BROOKLYN, N. Y. Brooklyn Deaconess Home, 238 President St., Alice Leonard.	1890	4,612	58,675	.....	11,610	9,955
6	BUFFALO, N. Y. Buffalo Deaconess Home and Settlement House, 24 Kosciusko St., Mrs. Emmeline Lonsdale.....	1890	25,000	19,691	.....	6,853	1,521
7	CAMDEN, N. J. New Jersey Conference Deaconess Home and Community Center, 278 Kaighn, Harriet E. Laney.....	1913	100,000	.....	.....	7,014	6,264
8	CANNONDALE, CONN. Cannondale Rest Home, Miss Emma Simpson.....	1925	24,000	.....	.....	1,557	1,901
9	CHAUTAUQUA, N. Y. Fenton Memorial Rest Home (open only during summer), Miss Claribel Winchester.....	1917	*27,000	.....	Summer Home	.....	.....
10	CHICAGO, ILL. Chicago Deaconess Home, 22 W. Erie St., Miss Flora A. Sorber.....	1887	30,000	60,000	.....	7,486	6,880
11	CINCINNATI, OHIO Elizabeth Gamble Deaconess Home, 1027 Wesley Ave., Bertha Beecher.....	1888	Property listed with	Christ Hospital	.....	.....	.....
12	The Bethesda Deaconess Motherhouse, Louis Golder Deaconess Home, and Fanny Nast Gamble Memorial Chapel, Oak St. and Reading Road, Lillian Spicker.....	1896	155,500	58,160	.....	35,000	29,500
13	CLEVELAND, OHIO Cleveland Deaconess Home and West Side Community House, 3000 Bridge Ave., Mrs. Luella M. Evelsizer.....	1890	146,600	36,223	17,500	35,550	31,115
14	COLUMBUS, OHIO McKelvey Deaconess Home, 72 South Washington Ave., Sarah D. Church.....	1908	15,000	.....	.....	.....	.....
15	DENVER, COLO. Margaret Evans Deaconess Home, 1630 Ogden Ave., Mrs. Lorena Finley.....	1898	19,000	.....	.....	3,442	3,796
16	DETROIT, MICH. Detroit Methodist Deaconess Home, 437 Putnam Ave., Mrs. Bertha Egnew.....	1889	40,000	38,120	.....	4,686	4,171
17	LUDINGTON, MICH., EWORTH HEIGHTS Elvira Olney Rest Cottage (open from July 1 to September 1 of each year), Mrs. Nellie McFarland.....	1900	*6,000	.....	.....	.....	.....
18	FALL RIVER, MASS. Fall River Deaconess Home and Friendship House, 825 Second St., B. Marion Hope.....	1892	14,000	56,000	2,282	7,395	6,578
19	GRAND RAPIDS, MICH. Aldrich Deaconess Home and Esther Home, 523 Lyon St., Leah Belle Lyman.....	1894	18,000	11,835	.....	3,569	2,897
20	HARRISBURG, PA. Harrisburg Deaconess Home, 2237 N. Sixth St., Ula Garrison.....	1927	14,000	.....	5,000	3,051	2,869
21	HUNTINGTON BEACH, CAL. Wing Deaconess Rest Home, 121 Eighth St.....	1906	*4,000	.....	(Discontinued)	.....	.....
22	JERSEY CITY, N. J. Jersey City Deaconess Home, 143 Jewell Ave., Mrs. Ella H. Manning.....	1897	*21,000	.....	(Discontinued)	.....	.....
23	LAKE BLUFF, ILL. Agard Deaconess Rest Home, 405 Scranton Ave., Mary Anna Taggart.....	1895	50,000	50,000	.....	6,574	6,536

Board of Hospitals, Homes and Deaconess Work

WORK OF THE METHODIST EPISCOPAL CHURCH

AND DEACONESS WORK

	Deaconesses Engaged in Local Church Work	Deaconesses Engaged in Other Types of Work	Number of Other Residents	Number of Deaconess Stations	Calls of All Kinds Made	Number of Meetings Conducted or Addressed	Number Taught and Directed in Industrial Classes	Number Taught and Directed in Religious Educa- tion Classes	Number Directed in Club and Recrea- tional Activities	Number Aided Through Welfare or Social Work	Number Secured for Church Membership	FRESH AIR FUND	
												Number Taken to Fresh Air Camps	Number Taken for Day's Outing
1	A Home	for Reti	red Mis	sonari	es and Dea	conesses	.....	.....	.....	.....	.....	.....	.....
2	Conval	escent and	Rest	Home	.....	.....	.....	.....	.....	.....	.....	.....	.....
3	11	1	.....	1	7,755	1,067	.....	7,390	5,711	1,079	.....	.....	.....
4	8	.....	.....	.....	7,467	789	10,853	29,790	.....	362	.....	.....	50
5	11	.....	.....	1	6,887	1,169	4,589	13,619	450	1,500	.....	85	150
6	.....	3	2	1	1,842	230	3,665	10,183	14,381	35	.....	151	1,203
7	.....	5	2	1	2,919	669	250	278	255	180	.....	104	.....
8	.....	2	Rest	Home	for Conval	escents	.....	.....	.....	.....	.....	.....	.....
9	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
10	.....	8	10	.....	.....	.....	.....	.....	.....	.....	.....	84	.....
11	1	3	3	.....	760	190	292	5,487	555	175	11	12	75
12	6	45	.....	5	39,100	1,008	305	2,720	4,565	3,750	160	.....	2,173
13	10	18	5	1	13,980	9,770	14,359	48,341	40,530	15,095	.....	169	100
14	.....	5	2	1	4,018	140	33,400	361	300	1,350	.....	150	100
15	5	1	1	2	9,110	587	5,447	3,447	200	100	.....	.....	.....
16	4	.....	2	4	4,943	248	.....	317	.....	.....	.....	.....	.....
17	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
18	.....	5	8	3	1,500	175	400	150	150	400	10	130	200
19	.....	7	.....	5	3,425	742	10,142	11,343	3,624	555	.....	25	56
20	.....	3	2	1	2,143	542	7,505	804	292	135	.....	.....	218
21	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
22	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
23	9	2	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

Board of Hospitals, Homes and Deaconess Work

VII.—DEACONESS HOMES AND DEACONESS WORK

No.	LOCATION AND NAME OF INSTITUTION NAME OF SUPERINTENDENT	Date of Establishment	Value of Property	Amount of Endowment	Debt	Receipts from All Sources	Current Expenses
24	LOS ANGELES, CAL. Southern California Conference Deaconess Home, 224 W. Twenty-first St., Verta M. Naylor	1896	\$10,500	\$.....	\$.....	\$3,794	\$3,684
25	MILWAUKEE, WIS. Milwaukee Deaconess and Girls' Home (see Girls' Home), 917 N. Eleventh St., Margaret V. Stafford	1894	297,723	17,688	30,000	23,683	23,870
26	MINNEAPOLIS, MINN. Tourtellotte Memorial Deaconess Home, 915 E. Fourteenth St., Serena Johnson	1915	100,000	50,000	.....	591	2,115
27	MOUNTAIN LAKE PARK, MD. Thompson Rest Home, Octavia Hicks	1899	*16,500	.....	.....	.....	.....
28	NEWARK, N. J. Newark Conference Deaconess Home, 219 Fairmont Ave., Mrs. Lillian Beidelman	1889	25,000	.....	1,450	1,288	1,288
29	NEW CASTLE, PA. Irene Maitland Deaconess Home, 107 Phillips St., Ida Schnackel	1910	10,000	30,000	.....	2,223	452
30	NEWTON, PA. Annie M. Skeer Rest Home, 102 S. Chancellor St., Winetta L. Stacks	1912	*3,500	.....	.....	.....	.....
31	NEW YORK, N. Y. New York Deaconess Association, 1175 Madison Ave., Gertrude Resseguie	1889	875,000	.....	650,000	17,738	16,908
32	OCEAN GROVE, N. J. Bancroft-Taylor Rest Home, 74 Cookman Ave., Mrs. Ada B. Murphy	1896	60,000	.....	.....	18,348	17,615
33	PASADENA, CAL. Robincroft Rest Home, 1425 N. Garfield Ave., Mabel M. Metzgar	1924	25,000	.....	.....	5,005	4,040
34	PHILADELPHIA, PA. Philadelphia Deaconess Home and Settlement, 601-15 Vine St., Bertha Fowler	1898	197,750	25,000	16,000	24,747	24,134
35	PITTSBURGH, PA. Methodist Episcopal Deaconess Home, 2000 Fifth Ave., Sara E. Eyler	1890	51,000	60,547	.....	9,211	8,869
36	PORTLAND, ORE. Methodist Deaconess Home, 815 E. Flanders St., Evan- geline Rafferty	1910	7,500	6,000	.....	3,207	3,201
37	PROVIDENCE, R. I. Providence Deaconess Home and Lucy Rider Meyer Hall, 136 Prairie Ave., Florence S. Stevens	1894	20,000	35,192	.....	6,763	7,151
38	SALT LAKE CITY, UTAH Davis Deaconess Home, 347 S. Fourth East St., Edith Gorby	1894	7,000	.....	.....	.....	.....
39	SEATTLE, WASH. Deaconess Settlement, 2103 Atlantic St., Charlotte How- land	1910	Rented	.....	.....	2,935	2,781
40	SPENCER H. CARR MEMORIAL HOME, 4550 SIXTEENTH AVE., N. E.	1899	*71,613	.....	(Closed)	.....	.....
41	SIoux CITY, IOWA Sheeler Deaconess Home, 1308 Nebraska St., Mrs. W. W. Brown	1901	60,000	.....	.....	1,897	1,472
42	WASHINGTON, D. C. Washington Deaconess Home, 2907 Thirteenth St., N. W., Mae Smith	1889	12,000	.....	.....	2,778	2,808
43	WICHITA, KAN. Southwest Kansas Conference Deaconess Home and Esther Hall, 457 N. Saint Francis, Florence Garwood	1898	12,500	.....	.....	3,170	2,647
44	WILMINGTON, DEL. Riddle Memorial Deaconess Home, 307 West St., Leola Greene	1913	8,000	2,000	.....	2,380	2,380
45	MARY TODD GAMBRILL NEIGHBORHOOD HOUSE, 400 SOUTH HEALD ST., E. LOUISE SMITH	1929	6,000	1,000	2,900	1,222	1,222
Totals			\$2,786,194	\$647,792	\$854,596	\$311,431	\$292,634

* Last year's figures.

Board of Hospitals, Homes and Deaconess Work

OF THE METHODIST EPISCOPAL CHURCH—Continued

	Deaconesses Engaged in Local Church Work	Deaconesses Engaged in Other Types of Work	Number of Other Residents	Number of Deaconess Stations	Calls of All Kinds Made	Number of Meetings Conducted or Addressed	Number Taught and Directed in Industrial Classes	Number Taught and Directed in Religious Educa- tion Classes	Number Directed in Club and Recrea- tional Activities	Number Aided Through Welfare or Social Work	Number Secured for Church Membership	FRESH AIR FUND	
												Number Taken to Fresh Air Camps	Number Taken for Days Outing
24	5	2	.....	2	5,573	418	.....	10,400	13,565	2,925	.....	.....	.....
25	.....	8	66	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
26	3	3	12	.....	2,010	84	.....	1,550	.....	196	59	.....	.....
27	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
28	3	.....	1	1	2,881	173	.....	865	111	102	8	.....	.....
29	3	2	.....	.....	725	436	88	.....	.....	.....	.....	.....	.....
30	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
31	15	5	2	.....	13,200	1,700	6,264	14,904	7,250	1,250	440	1,250	1,000
32	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
33	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
34	3	3	8	1	7,219	364	1,172	17,709	9,199	582	5	36	25
35	6	8	1	.....	6,607	1,016	1,276	2,261	1,254	250	24	228	150
36	1	3	4	1	4,605	230	821	4,349	1,820	2,261	8	.....	.....
37	4	3	9	1	1,734	150	.....	200	.....	75	60	25	.....
38	3	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
39	4	.....	.....	1	786	229	134	251	146	140	.....	.....	.....
40	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
41	.....	3	.....	2	6,049	560	9,452	5,445	2,210	500	.....	350	13
42	5	1	.....	.....	8,497	417	205	12,581	1,140	74	.....	.....	.....
43	3	4	3	2	20,318	154	.....	121,380	.....	103	.....	.....	.....
44	1	1	1	.....	714	729	2,471	758	4,734	45	.....	.....	.....
45	.....	2	.....	.....	570	242	1,475	1,335	5,110	80	.....	.....	.....
124		156	146	37	187,337	24,228	114,565	328,218	117,552	39,399	785	2,799	5,513

VIII.—DEACONESS WORK IN EUROPE

UNION OF THE DEACONESS ASSOCIATIONS OF THE METHODIST EPISCOPAL CHURCH IN GER- MANY AND SWITZERLAND President: Bishop J. L. Nuelson Chairman: C. Doeberner, Frankfurt Corresponding Secretary: Theophil Mann, Kaiser Sigmundstr. 79, Frankfurt, Germany	Date of Establishment	Number of Deaconesses	Number of Probationers	Deaconess Homes		Patients Nursed in Private Homes	Full Nursing Days and Nights	Nursing Days or Nights	Deaconesses Doing Church Work or District Nursing	Number of Visits to Sick People	Number of Calls of All Kinds	Hospitals Without Training Schools	Hospitals With Training Schools	Students in Training Schools	Beds for Patients	Number of Patients Treated in Hospitals	Operations	Rest Homes for Deaconesses	Homes for the Aged	Homes for Children	Number of Stations	Value of All Property	Debts on All Property
				Owled	Rented																		
NORTH GERMANY CONFERENCES (3) <i>Bethany Deaconess Association of North Germany.</i> Inspectors: Heinrich Rahr Johannes Rohr Motherhouse, Hospital, Training School, etc., Hamburg 20, Maibini St. 46; Supt. Sister Hanna Sigrist. <i>Branches</i>	1910	..	..	1	..	232	3,892	2,867	12	7,474	3,245	..	..	1	67	120	5,666	1,683	1	1	15	\$225,000	\$37,500
	1887	184	84	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	1883	41	3	..	..	76	1,607	612	..	249	..	..	..	..	..	70	894	1,118	..	..	2	200,000	37,500
	1904	8	5	..	..	104	2,714	827	..	750	..	..	..	..	..	..	..	..	..	..	..	..	..
	1912	16	1	..	..	90	3,836	511	..	56	..	..	..	..	..	..	..	..	..	..	..	..	..
	1911	10	5	..	..	88	3,316	519	..	8	..	..	..	..	..	..	..	..	..	..	..	..	..
	1910	7	1	..	..	75	2,001	73	..	5	..	..	..	..	..	..	..	..	..	..	..	..	..
	1874	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	1876	154	64	1	..	102	2,770	1,996	12	20,054	10,884	..	..	1	51	110	2,367	1,300	1	1	40	158,300	52,240
	1913	4	1	..	..	15	391	505	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
SOUTH GERMANY CONFERENCES (2) <i>Bethany Deaconess Association of South Germany.</i> Inspector: C. Doeberner Motherhouse, Hospital, Training School, etc., Frankfurt in Pfaffing 17-25; Supt. Sisters: Bertha Pister, Sophia Berner. <i>Branches</i>	1913	4	1	..	..	1	391	505	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	1926	2	..	..	..	1	89	10	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	1911	3	..	..	..	1	517	94	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	1903	7	3	..	..	1	999	177	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	1920	2	1	..	..	1	153	465	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	1915	2	2	1	..	34	645	149	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	1915	4	1	..	..	1	1,098	136	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	1900	8	2	..	..	1	1,539	387	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	1913	2	2	..	..	1	670	10	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	1912	3	1	..	..	1	39	562	345	..	..	..	..	..	..	..	..	..	..	..	..	..	..
SOUTH GERMANY CONFERENCES (2) <i>Bethany Deaconess Association of South Germany.</i> Inspector: C. Doeberner Motherhouse, Hospital, Training School, etc., Frankfurt in Pfaffing 17-25; Supt. Sisters: Bertha Pister, Sophia Berner. <i>Branches</i>	1913	4	4	..	..	1	1,100	119	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	1896	4	..	..	..	1	53	563	110	..	..	..	..	..	..	..	..	..	..	..	..	..	..

Board of Hospitals, Homes and Deaconess Work

[illegible]

• Statistics for Germany and Switzerland for 1932.

VIII.—DEACONESS WORK IN EUROPE—Continued

Date of Establishment	Value of Property	Amount of Endowment	Debts	Receipts 1934-35	Expenses 1934-35	Number of Patients Treated	Hospitals	Number of Nurses in Training	Number of Beds	Number of Nurses Other Than Deaconesses	Number of Personnel Other Than Nurses and Deaconesses	Homes for Children	Capacity	Number of Children Cared for During Year	Homes for the Aged	Capacity	Deaconess Homes	Deaconesses in Local Churches	Deaconesses in Other Types of Work	Number of Deaconess Stations	Number of Calls Made	Number of Deaconesses
DENMARK CONFERENCE																						30
(Bethany Home for the Aged) Betaniahjemmet (also Deaconess Home) Hjørnegade 3 & 5, Aarhus, Denmark; Kristine Pedersen, Deaconess Supt.	1917 \$81,955.00	\$4,482.34	\$57,650.91	\$23,535.48	\$21,339.75			3	2	25			1	78	1							
(Bethany Home for the Aged) Skovvang, Skovvangvej, Aarhus, Denmark; Hansine Hansen, Deaconess Supt.	1925 31,010.00		18,495.25	4,119.90	4,341.40										1							
(Bethany Home) Athen (for the Aged), Kong Georgsvej 1, Copenhagen, Denmark; Minna Paulsen, Deaconess Supt.	1929 59,996.37	3,061.79	59,996.37	15,615.75	16,550.25								1	31	1							
(Home for Children—Springflower) Forsarblomsten, Gersonsvej 1, Hellerup, Copenhagen, Denmark; A. Jensen (Miss), Supt.	5,759.00	542.67	2,061.72	5,682.80	5,786.46							1	20	20								
(Home for Mothers and Children) Dear Home, Sofievej 26 Hellerup, Copenhagen, Denmark; Johanne West, Deaconess Supt.	16,112.35	1,091.99	10,359.33	6,605.13	5,112.78						Mothers Children	1	15	15								
(Home for Children) Fremtidshaabet, Frederikshavn, Denmark; Anna Thomsen, Deaconess Supt.	7,853.25	1,439.75	1,158.44	5,230.72	4,681.40							1	20	20								
(Home for Children) Foreningen for varnløse barns uppførelse, Knapplingsborgsgatan 31, Norrköping, Sverige, Denmark; G. Stangenberg, Supt.	86,200.93	20,883.02	4,597.20	19,545.82	14,624.53							1										
(Home for Children) Asokkegaard, Odense, Denmark; Pastor L. Berg, Supt.	18,827.50	7,752.50	13,717.93	11,410.35	11,409.90							1	26	54								
(Home for Children) Marielund, Møllebakken, Vejle, Denmark; V. Tholstrup, Supt.	1905 15,239.20	5,553.22	3,591.40	6,886.21	6,467.13							1	15	35								
FINLAND SWEDISH CONFERENCE																						
(Home for Children) The Bethel Children's Home, Hangö, Finland; Rev. Gösta Johansson, Supt.	3,080.00	701.80		1,036.99	1,034.00							1	12	12								
Home for the Aged of the Swedish Methodist Church in Abo, Hantverkargatan 2, Abo, Finland; Rev. Larson, Supt.	6,160.00	7,747.32		909.21	909.00										1							
(Bethany Hospital) Konkordia, Apollongratan 5, Helsingfors, Finland; Rev. Karl Hurtig, Supt.	1928 7,407.62	183.92	17,578.77	15,353.09	14,581.33			529	1	2	7											
(Home for Children) Hemmet for Vårnløse Barn, Grankulla, Helsingfors, Finland; Rev. Karl Hurtig, Supt.	1912 15,513.67	29,365.04		9,026.73	9,018.13							1	70	68								
Old Ladies' Home of Swedish Methodist Church, Apollongratan 5, Helsingfors, Finland; Rev. Karl Hurtig, Supt.	1928 2,288.08	453.70		5,746.70	5,801.99										1							
Epila Orphanage, Epila, Tampere, Finland; Otto Collanen, Supt.	1909 4,400.00	935.00		1,181.75	554.63							1	8	20								

NORWAY CONFERENCE														
Bethany Deaconess Home, Kalfaret, Norway; Hilda Grunvalsen, Supt.	1904	20,377.00	77	6,212.50	.....	.....	.....	.....	.....	.....	.....	.....	.....	70
Bethany Hospital, Kalfarveien 20, Bergen, Norway	.....	61,125.00	49,700.00	42,245.00	75,022.89	67,569.23	1,606	1	12	114	6	19	.....	5 480
Bethany Deaconess Home, Akersbakken 35 B, Oslo, Norway; Hanna Thoresen, Supt.	1897	28,577.50	83,939.67	1,599.50	.....	.....	.....	.....	.....	.....	.....	.....	.....	17
Bethany Hospital, Akersbakken 35, Oslo, Norway	.....	101,885.00	.....	42,245.00	50,354.30	36,804.54	1,300	1	20	75	13	14	.....	63
<i>Homes for Children</i>														
Engesa Children's Home, Oslo, Norway; S. Kristoffersen, Supt. Social Work	.....	15,000.00	.....	.....	4,500.00	.....	.....	.....	.....	.....	.....	1 20	.....	7
Kirkelids Children's Home, Oslo, Norway; S. Kristoffersen, Supt. Social Work	.....	15,000.00	.....	.....	4,500.00	.....	.....	.....	.....	.....	.....	1 20	.....	..
Mrs. Schibye's Menial Home, Finnes, Sorbich Norway; S. Kristoffersen, Supt. Social Work	.....	15,000.00	.....	.....	4,500.00	.....	.....	.....	.....	.....	.....	1 20	.....	..
<i>Homes for the Aged</i> ; S. Kristoffersen, Supt. Social Work														
Hemly Home for the Aged, Oslo, Norway; Alfars Hylle for the Aged, Vadsø, North Norway	.....	40,000.00	.....	.....	5,000.60	3,000.00	.....	.....	.....	.....	.....	1	.....	..
Prospect Home for Saanen's Children, Bergen, Norway	.....	16,000.00	.....	2,239.50	2,982.00	.....	.....	.....	.....	.....	.....	1 20	.....	..
Home for Orphans, Trondheim, Norway	.....	12,425.00	9,940.00	.....	.....	.....	.....	.....	.....	.....	.....	1	.....	..
.....	.....	8,597.50	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	.....	..
SWEDEN CONFERENCE														
Bethany Foundation Rest and Convalescent Home, Alifors, Alingsas, Sweden; Martha Brandt, Supt.	1920	25,039.00	.....	20,130.84	11,728.47	11,941.81	345	1	.....	30	.....	.....	.....	..
Bethany Foundation Deaconess Home, Helsingborg, Sweden; Ida Lönn, Supt.	1900	.....	1,277.50	.....	6,648.11	6,399.76	.....	.....	.....	.....	.....	.....	1 17	18
Bethany Foundation Hospital, Skäringsåtan, Gönneberg, Sweden; Hilje Folk, Supt.	1915	67,707.50	14,308.00	20,665.50	25,063.27	25,063.27	119	1	40	.....	.....	.....	.....	..
Bethany Foundation Deaconess Home, Melindasgatan 44, Malmö, Sweden; Greta Johansson, Supt.	1929	.....	.....	.....	1,283.37	1,296.15	.....	.....	.....	.....	.....	.....	1 1	4
(Home for Sick Mothers' Children) Central Hospital, Malmö, Sweden; Rev. Gesta Rosenqvist, Supt.	.....	15,330.00	.....	4,854.50	3,728.76	4,008.79	.....	.....	.....	.....	.....	1 59	.....	..
Bethany Foundation Deaconess Home, Engelbergsgatan 3, Stockholm, Sweden; Louise Erikson, Supt.	1906	.....	.....	.....	17,315.49	16,129.49	.....	.....	.....	.....	.....	.....	1 2 37	39
Bethany Deaconess Hospital, Nybrogatan 6, Stockholm, Sweden; Nanny Lundin, Supt.	1922	.....	12,775.00	.....	19,966.55	19,873.04	560	1	25	.....	.....	.....	.....	..
Bethany Foundation Convalescent Home, Norrvargen 4, Sorsand, Sweden; Marie Nilsson, Supt.	.....	21,717.50	10,230.00	8,431.50	9,544.71	9,601.69	49	1	20	.....	.....	.....	.....	..
(Homes for the Aged connected with churches and care for the following number of old people:														
12 at St. Peter's Church, Stockholm, Sweden	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	..
6 at Trinity Church, Stockholm, Sweden	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	..
15 at St. Paul's Church, Stockholm, Sweden)	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	..

THE WORLD SERVICE COMMISSION

Our Church has been endeavoring to affect a satisfactory and efficient correlation of the General Benevolences since the General Conference of 1912. Such correlation has been more fully achieved through the organization and work of the World Service Commission, which was created by the General Conference of 1924. The Commission is the legal successor of the Council of Boards of Benevolence which in turn had succeeded the Joint Centenary Committee and the Commission in Finance.

The World Service Commission has continued much as it was organized by the General Conference of 1924, except that it is much reduced in size. It now has twenty-four members, two bishops, eleven ministers and eleven laymen. It has one member from each Area in the United States. The Board Secretaries are advisory members of the Commission.

The authority and functions of the Commission, as set forth in the *Discipline*, are as follows:

- (1) Determine what projects and activities should be included by the Church as a whole in its Benevolence and Missionary program.
- (2) Fix the total budget askings for the Constituent Boards.
- (3) Fix the plan and ratios for the division of funds and determine all questions involved in designated and undesignated gifts.
- (4) Provide out of undesignated moneys for the relief of any Board which, through shortage of income, is suffering hardship.
- (5) Maintain a Central Treasury which shall receive all World Service funds in cash or vouchers and distribute them to the several Boards according to designation or according to the ratios established by the Commission.
- (6) Determine questions of policy in which the several boards do not come to agreement, and decide upon all the complaints that come for the contributing field.
- (7) Aid in standardizing annuity rates and formulating policies for the writing of annuities by institutions or agencies operating under the auspices of the Methodist Episcopal Church.
- (8) Receive, take title to, sell, dispose of, or hold absolutely or in trust, property, real and personal, for the benefit of the General Benevolences of the Church and for distribution thereto.
- (9) Present to the next General Conference a report of its activities, with recommendations.

The co-operating constituent Boards are seven in number, and as set forth in the *Discipline* are as follows:

- (1) Board of Foreign Missions.
- (2) Board of Home Missions and Church Extension.
- (3) Board of Education.
- (4) Board of Pensions and Relief.
- (5) Board of Temperance, Prohibition and Public Morals.
- (6) Board of Hospitals, Homes and Deaconess Work.
- (7) The responsibility of the Methodist Episcopal Church to the American Bible Society.

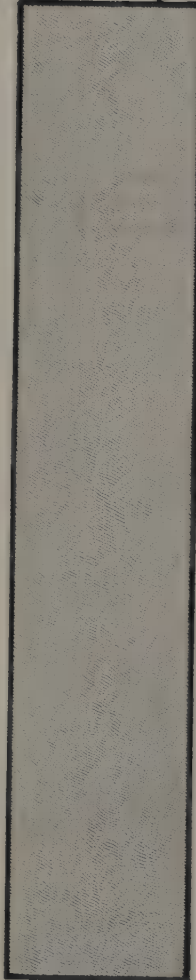
World Service Commission

A formal report of its work and activities during the quadrennium will be presented to the General Conference by the Commission, with recommendations early in the General Conference session. In this space the Commission wishes to present its report on income only.

If the receipts from December 31, 1935, to May 31, 1936, should equal those for the same period of last year, the total income for the quadrennium will be \$13,044,954.73. The total income for the quadrennium ending in 1932 was \$26,963,845.93. The income for the current quadrennium will, therefore, be only 48.38 per cent of the income for the previous quadrennium. This means that the missionary, educational and benevolence work of the Church in this quadrennium has been reduced by more than one-half of its former standard and extent. This decline is so serious that the General Conference will, no doubt, wish to devote much time and thought to the consideration of this most vital and important matter. This is a question of major significance to the entire life and work of the Church.

The chart which follows shows graphically the extent of the work our Church was doing during the last quadrennium, but which has been left undone during the quadrennium just closing.

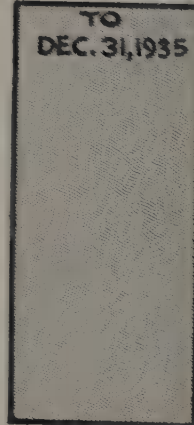
**WORLD SERVICE RECEIPTS
IN
TWO QUADRENNIUMS
\$ 26,963,845**



1929-1932

\$ 13,044,954

**ESTIMATED
TO MAY 31 1936**



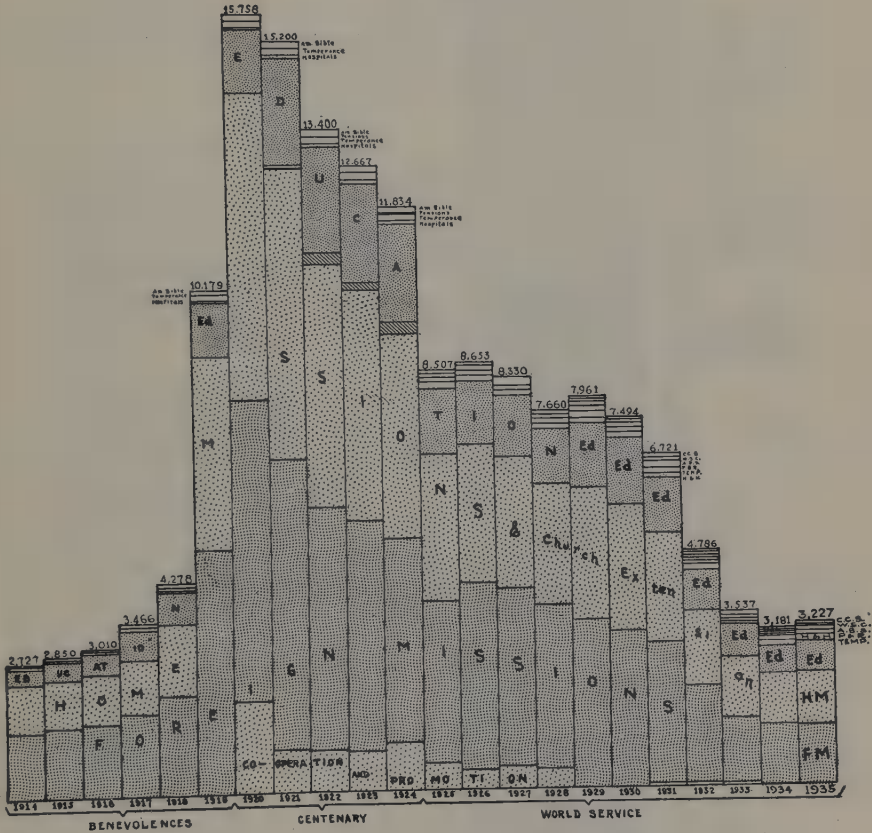
1933-1936

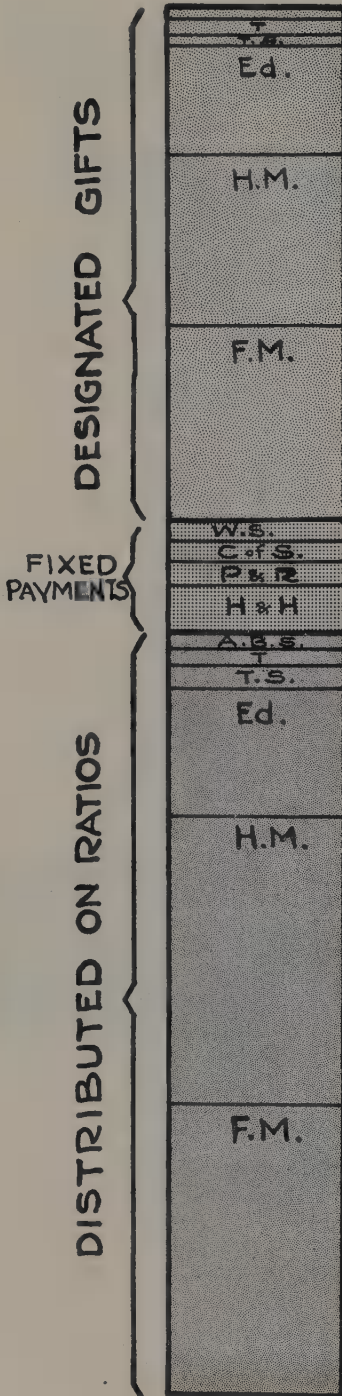
World Service Commission

The contributions of our Church to the support of its general benevolences since 1914 is graphically shown in the following chart. It will be observed that the Church gave less for the support of its general benevolences in 1935 than it gave in 1917.

BENEVOLENCE RECEIPTS AND DISTRIBUTION—1914-1935

(Figures at top of columns represent thousands of dollars.
Add three ciphers.)





HOW THE WORLD SERVICE FUNDS WERE DISTRIBUTED IN THE ELEVENTH WORLD SERVICE YEAR, JUNE 1, 1934, TO MAY 31, 1935

The chart shown at the left shows clearly the proportionate distribution of the benevolence funds of the Church in the last World Service year, showing the proportionate amounts distributed as designated gifts, as fixed payments and as distributed on the ratios.

World Service Commission

DISTRIBUTION OF THE WORLD SERVICE FUNDS FOR THE FIRST THREE YEARS OF THIS QUADRENNIUM

		June 1, 1932 to May 31, 1933		June 1, 1933 to May 31, 1934		June 1, 1934 to May 31, 1935	
Distributed on Ratios.....	(a)	\$1,727,847.99	51.4%	\$1,378,219.79	48.0%	\$1,586,106.49	53.3%
Designated within the Ratios...	(aa)	35,435.63		101,710.43		83,430.48	
Fixed Payments.....	(b)	19,311.76	.6%	140,000.00	4.5%	144,250.00	4.6%
Designated Gifts.....	(c)	1,521,162.95	44.4%	1,334,414.57	43.2%	1,123,678.60	35.9%
Annuities, Bequests, etc. (Honor Vouchers).....	(d)	75,048.57	3.6%	131,691.76	4.3%	193,075.04	6.2%
Total.....		\$3,378,806.90		\$3,086,036.55		\$3,132,540.61	
Decrease 1934, Increase 1935				\$92,770.35	8.7%	46,504.06	1.5%
BOARD OF FOREIGN MISSIONS							
Distributed on Ratio.....	(a)	\$652,545.93		\$545,221.75		\$611,581.22	
Designated within the Ratio.....	(aa)	5,378.69		17,151.75		22,842.83	
Designated Gifts.....	(c)	664,251.36		564,479.56		431,277.29	
Annuities, Bequests, etc.....	(d)	47,092.28		95,016.61		117,264.87	
Total.....		\$1,369,268.26	39.9%	\$1,221,869.67	39.6%	\$1,182,966.21	37.8%
Decrease.....				147,398.59	10.8%	38,903.46	3.2%
BOARD OF HOME MISSIONS AND CHURCH EXTENSION							
Distributed on Ratio.....	(a)	\$627,867.68		\$477,814.82		\$573,836.40	
Designated within the Ratio.....	(aa)	30,056.94		84,558.68		60,587.65	
Designated Gifts.....	(c)	473,049.41		442,563.54		375,388.64*	
Annuities, Bequests, etc.....	(d)	24,534.56		28,781.65		62,710.37	
Total.....		\$1,155,508.59	35.2%	\$1,033,718.69	33.5%	\$1,072,523.06	34.2%
Decrease 1934, Increase 1935				121,789.90	10.6%	38,804.37	3.8%
BOARD OF EDUCATION							
Distributed on Ratio.....	(a)	\$287,086.66		\$251,588.14		\$283,821.28	
Designated Gifts.....	(c)	303,961.52		259,472.57		241,018.34	
Annuities, Bequests, etc.....	(d)	401.73		5,700.00		7,367.00	
Total.....		\$591,449.91	17.3%	\$516,760.71	16.8%	\$532,206.62	17.0%
Decrease 1934, Increase 1935				74,689.20	12.6%	15,445.91	3.0%
THEOLOGICAL SCHOOLS							
Distributed on Ratio.....	(a)	\$49,337.42		\$44,397.88		\$50,086.11	
Designated Gifts.....	(c)	31,279.16		24,920.52		23,413.46	
Total.....		\$80,616.58	2.3%	\$69,318.40	2.2%	\$73,499.57	2.4%
Decrease 1934, Increase 1935				11,298.18	14.0%	4,181.17	6.1%
BOARD OF HOSPITALS, HOMES, AND DEACONESS WORK							
Distributed on Ratio.....	(a)	\$30,852.33		\$.....		\$.....	
Fixed Payment.....	(b)	5,147.67		90,000.00		93,000.00	
Designated Gifts.....	(c)	15,538.74		4,805.85		12,412.78	
Annuities, Bequests, etc.....	(d)	135.00		393.50		2,292.80	
Total.....		\$51,673.74	1.5%	\$95,199.35	3.1%	\$107,705.58	3.4%
Increase.....				43,525.61	84.2%	12,506.23	13.2%
BOARD OF TEMPERANCE, PROHIBITION, AND PUBLIC MORALS							
Distributed on Ratio.....	(a)	\$29,439.96		\$29,598.60		\$33,390.74	
Fixed Payment.....	(b)	6,560.04		.....		.....
Designated Gifts.....	(c)	28,044.35		33,728.47		38,349.19	
Annuities, Bequests, etc.....	(d)	1,185.00		200.00		540.00	
Total.....		\$65,229.35	1.9%	\$63,527.07	2.1%	\$72,279.93	2.3%
Decrease 1934, Increase 1935				1,702.28	2.6%	8,752.86	13.8%
BOARD OF PENSIONS AND RELIEF							
Distributed on Ratio.....	(a)	\$28,395.95		\$.....		\$.....	
Fixed Payment.....	(b)	7,604.05		50,000.00		51,250.00	
Designated Gifts.....	(c)	2,777.38		226.76		.....
Total.....		\$38,777.38	1.1%	\$50,226.76	1.6%	\$51,250.00	1.6%
Increase.....				11,449.38	29.5%	1,023.24	2.1%
AMERICAN BIBLE SOCIETY							
Distributed on Ratio.....	(a)	\$22,322.06		\$29,598.60		\$33,390.74	
Designated Gifts.....	(c)	2,261.03		4,217.30		3,818.90	
Annuities, Bequests, etc.....	(d)	1,700.00		1,600.00		2,900.00	
Total.....		\$26,283.09	.8%	\$35,415.90	1.1%	\$40,109.64	1.3%
Increase.....				9,132.81	34.7%	4,693.74	13.3%
OTHER FIXED PAYMENTS							
Commission on Courses of Study.....		\$42,500.00		\$40,000.00		\$40,000.00	
Federal Council of Churches.....		3,000.00		3,000.00		3,000.00	
World Service Commission.....		4,152.12		3,175.79		3,946.23	
Central Receiving Treasury.....		41,835.11		39,941.39		41,114.84	
Liquidation Joint Office.....		17,593.07		.....		.....

* Includes "Save the Sanctuary" Fund, \$64,843.57.

TRUSTEES OF THE METHODIST EPISCOPAL CHURCH

Cincinnati, Ohio,
March 3, 1936.

*Report of the Trustees of the Methodist Episcopal Church, to the
General Conference of the Methodist Episcopal Church in
Session at Columbus, Ohio, May, 1936:*

Dear Fathers and Brethren:

The Trustees of the Methodist Episcopal Church respectfully submit their report for Four (4) calendar years, 1932, 1933, 1934 and 1935, including in particular the status of the Permanent Fund, the interest from which is subject to the order of the General Conference.

The Trustees again desire to call to the attention of the members of the General Conference the provisions of paragraph 380 of the Discipline, making it the duty of all Ministers to obtain as far as possible contributions to said Fund by donations and bequests.

The amount of new bequests during the last Quadrennium has been exceptionally low, much of which may be attributed to the depression. It nevertheless appears to your Trustees that if the Pastors would earnestly keep this paragraph in mind, the funds of the Church could be vastly increased and its influence thereby greatly extended.

During the past Quadrennium a desirable change has been made, in that your Trustees have secured the services of Investment Counsel; considerable major changes have been made in the investment of the Trustees in accordance with the recommendations of Investment Counsel.

During the last Four (4) years the total income on bequests amounted to \$120,267.79.

The total cost of administration, including taxes, operating expenses and repairs for this period, amounted to \$10,618.42.

The amount paid to beneficiaries during the last Quadrennium aggregated \$88,157.99.

We regret the necessity of reporting that during the last Quadrennium death has removed from our midst William M. Green and H. H. Garrison; Mr. Garrison was appointed to fill the vacancy caused by the death of Mr. Green, and H. F. Dornette was appointed to fill the vacancy caused by the death of Mr. Garrison. In addition thereto, J. R. Edwards, who so efficiently served this Board for so many years as its Treasurer, felt the necessity of resigning his said office. Dr. George C. Douglass succeeded Mr. Edwards as Treasurer.

Trustees of the Methodist Episcopal Church

TERMS OF OFFICE OF TRUSTEES

Terms of the following Trustees expired in 1936:

Ministers: L. C. Bentley, A. M. Courtenay, Edw. D. Soper.

Layman: J. R. Edwards (resigned), W. E. Keplinger, Leonard Garver, Jr.

Trustees of the Methodist Episcopal Church are: W. E. Keplinger, H. Lester Smith, L. C. Bentley, A. M. Courtenay, Edw. D. Soper, H. F. Dornette, C. H. Waldo, President; C. H. Lewis, Vice-President; George C. Douglass, Treasurer; Leonard Garver, Jr., Secretary; M. C. Slutes.

Respectfully submitted,

LEONARD GARVER, JR.,

Secretary.

Trustees of the Methodist Episcopal Church

GEORGE C. DOUGLAS, TREASURER OF TRUSTEES OF THE METHODIST EPISCOPAL CHURCH

COMPARATIVE BALANCE SHEET

At December 31st, 1932, 1933, 1934 and 1935.

	At December 31, 1932		At December 31, 1933		At December 31, 1934		At December 31, 1935	
	\$2,837.02	\$3,440.59	\$11,368.14	\$11,167.46				
CASH								
INVESTMENTS:								
Stocks.....	\$128,259.00	\$133,759.00	\$154,148.50	\$266,019.15				
Bonds.....	417,024.15	417,935.25	413,576.07	250,303.72				
<i>Total Stocks and Bonds.</i>	545,283.15	551,764.25	567,724.57	516,322.87				
Real Estate Mortgage Notes.....	\$140,917.00	\$40,800.00	\$40,800.00	\$40,800.00				
Land and Trust Certificates.....	15,075.00	15,075.00	15,075.00	15,075.00				
Land Contracts.....	6,500.00	6,500.00	6,500.00	6,500.00				
Bldg. & Loan Assn. (Cfd. of Deposit).....	.....	703.65	.....	.....		
Real Estate (Western).....	.....	100,117.00	101,617.00	93,216.77				
Real Estate (Cincinnati).....	.....	.....	8,000.00	8,000.00				
Sundries.....	.....	.....	.....	1.00				
Savings Accounts.....	.....	.....	.....	10,000.00				
<i>Total Other Investments.</i>	162,492.00	163,195.65	171,992.00	173,592.77				
<i>Total Assets</i>	<u>\$710,632.17</u>	<u>\$718,390.49</u>	<u>\$751,084.71</u>	<u>\$701,083.10</u>				
REPRESENTED BY								
TRUSTS, FUNDS AND BEQUESTS..... <i>Exh. 1</i>	\$625,032.60	\$627,070.29	\$656,439.22	\$666,736.97				
OTHER FUNDS:								
Permanent Fund.....	\$9,280.95	\$9,514.37	\$9,705.60	\$9,900.69				
Profit and Loss Account.....	75,764.13	77,112.12	77,183.49	16,697.92				
<i>Total Other Funds.</i>	85,045.08	86,626.49	86,889.09	26,598.61				
<i>Total Trusts, Funds and Bequests.</i>	<u>\$710,077.68</u>	<u>\$713,696.78</u>	<u>\$743,328.31</u>	<u>\$693,335.58</u>				
UNDISTRIBUTED INCOME AT								
CLOSE OF YEAR..... <i>Exh. 2</i>	554.49	4,693.71	7,756.40	7,747.52				
<i>Total.</i>	<u>\$710,632.17</u>	<u>\$718,390.49</u>	<u>\$751,084.71</u>	<u>\$701,083.10</u>				
SCHEDULE "A"								

Trustees of the Methodist Episcopal Church

GEORGE C. DOUGLASS, TREASURER OF TRUSTEES OF THE METHODIST EPISCOPAL CHURCH

COMPARATIVE STATEMENT OF RECEIPTS AND DISBURSEMENTS (INCOME ACCOUNT)

For the Four Calendar Years 1932, 1933, 1934, 1935

CASH RECEIPTS:	1932 Year	1933 Year	1934 Year	1935 Year
Income from Investments.....	\$32,834.67	\$27,969.68	\$27,832.75	\$29,353.18
Dividend on Life Insurance Policy (Probst Fund).....	9.95	.....	.....	.....
Interest on Cash Balances.....	139.36	44.67	.....	.....
Transfers (Between Income and Principal Accounts).....	.....	.....	.....	.....
Amount Necessary to Adjust Books on New Set-up Basis.....	.....	.....	5.34	.....
To Probst Fund.....	.....	.....	.....	2,078.19
<i>Total Cash Receipts.....</i>	<i>\$32,983.98</i>	<i>\$28,014.35</i>	<i>\$27,838.09</i>	<i>\$31,431.37</i>
CASH DISBURSEMENTS:				
Legal Services.....	\$500.00	\$500.000	\$500.00	\$710.00
Commissions.....	989.36	892.24	1,154.07	1,183.63
Traveling, Lunches, Etc.....	97.30	67.80	100.20	22.50
Accrued Interest and Premiums on Renewals.....	.....	.....	.....	.....
Real Estate Expenses.....	153.47	85.76	38.38	1.58
Revenue Stamps, Postage, Check Tax and Insurance on Shipping Bonds.....	1,137.98	458.68	652.52	1,309.44
Cash in Savings Account.....	.....	.....	62.01	1.50
<i>Total Expenses.....</i>	<i>\$2,878.11</i>	<i>\$2,004.48</i>	<i>\$2,507.18</i>	<i>\$13,228.65</i>
Distribution to Beneficiaries.....	31,373.73	19,875.58	18,898.40	18,010.28
Transfers (Between Income and Principal Account).....	.....	.....	.....	.....
To Permanent Fund.....	\$408.91	\$233.42	\$191.23	\$195.09
To Profit and Loss.....	.....	.....	.....	6.23
Bonds purchased from Income previously Chartered to Principal.....	.....	.....	3,178.59	.....
To Contingent Fund.....	1,722.12	1,761.65	.....	.....
<i>Total Transfers.....</i>	<i>2,126.03</i>	<i>1,995.07</i>	<i>3,369.82</i>	<i>201.32</i>
<i>Total Cash Disbursements.....</i>	<i>\$36,877.87</i>	<i>\$23,875.13</i>	<i>\$24,775.40</i>	<i>\$31,440.25</i>
Excess Disbursements over Receipts.....	\$3,393.89	\$.....	\$.....	\$8.88
Excess Receipts over Disbursements.....	.....	4,139.22	3,062.69	.....
Undistributed Income at Start of Year.....	3,948.38	554.49	4,693.71	7,756.40
Undistributed Income at Close of Year.....	\$554.49	\$4,693.71	\$7,756.40	*\$7,747.52

EXHIBIT 2

*\$10,000.00 Undistributed Income Held in Savings Accounts.

Trustees of the Methodist Episcopal Church

GEORGE C. DOUGLASS, TREASURER TRUSTEES OF THE METHODIST EPISCOPAL CHURCH

SUNDRY TRUSTS, FUNDS AND REQUESTS

ON DECEMBER 31, 1935.

<i>Description</i>	<i>Principal</i>
E. H. Gammon Trust.....	\$234,312.74
Jedediah Allen Trust.....	39,197.56
Joseph Jones Bequest.....	16,250.00
E. P. Dwight Bequest.....	50,000.00
Julia A. Applegate Bequest.....	5,500.00
Adam Rouser Bequest.....	4,000.00
Meredith Cheek Bequest.....	350.00
John R. Hinkle Fund.....	10,000.00
Robert T. Miller Trust.....	6,953.66
Oliver Collins Bequest.....	1,000.00
Henrietta Stitt Bequest.....	1,050.00
Samuel Williams Bequest.....	260.00
Martin Ruter Cemetery Lot Fund.....	128.88
Martin Ruter Cemetery Lot Fund Invested Income Account.....	99.35
Delana B. Parks Bequest.....	1,161.98
Charles M. Langdon Bequest.....	500.00
Trinity M. E. Church Endowment Fund.....	6,480.50
Lillian Gamble Bequest.....	2,500.00
John S. Hester Bequest.....	400.00
John S. Hester Bequest Invested Income Account.....	50.00
Frank X. Kreidler Bequest.....	1,000.00
Mary K. Eaton Fund.....	100.00
Apologete Endowment Fund.....	75.00
John Doenges Fund.....	100.00
Jane McMahon Bequest.....	200.00
Ruth H. Brink Bequest.....	984.50
Detroit & Minnesota Annual Conference Fund.....	1,000.00
Elizabeth Owens Bequest.....	533.00
Catherine M. Kibbey Bequest.....	2,000.00
Mt. Auburn M. E. Church Current Expense Fund.....	6,700.17
Mt. Auburn M. E. Church Various Departments Fund.....	3,410.09
Whetstone Fund—Biblical and African Training School.....	2,000.00
Whetstone Fund—Biblical and African Training School Invested Income Account.....	2,634.59
George B. Johnson Bequest.....	2,000.00
Thomas and Mary A. Shepherd Annuity Fund No. 1.....	795.03
Thomas and Mary A. Shepherd Annuity Fund No. 2.....	930.91
Thomas and Mary A. Shepherd Annuity Fund No. 4.....	815.40
Thomas and Mary A. Shepherd Annuity Fund No. 4 Invested Income Account.....	646.65
Catherine N. Scott Bequest.....	859.00
Myrtilla I. Gann Annuity Gift.....	1,000.00
Sarah J. Dillon Bequest.....	5,666.87
W. A. Crawford Bequest.....	1,506.40
Trustees First M. E. Church, Athens, Ohio.....	700.00
Thomas Edward Corkhill Fund.....	11,883.69
The Walden Family Fund.....	5,000.00
The Walden Family Fund Invested Income Account.....	498.00
Thomas A. Snider Missionary Fund.....	47,610.49
Mary B. Robinson Bequest.....	952.50
Mary Jane Spence Memorial Fund.....	2,161.26
Perez Mason Bequest.....	2,637.23
Rev. N. Norton Clark Needy Fund.....	500.00
Mary F. Chace Bequest.....	1,200.00
Helen W. Chandler Memorial Fund.....	1,307.34
Minerva P. Sharp Bequest.....	253.69
Francesca N. Gamble Bequest No. 1.....	47,616.54
Francesca N. Gamble Bequest No. 2.....	23,862.22
Francesca N. Gamble Bequest No. 3.....	50,000.00
Lemuel Dwelle Bequest..... No. 3.....	12,904.32
Boyce and Boyd Fund.....	32,509.13
Boyce and Boyd Fund Invested Income Account.....	1,550.00
James Denham Estate.....	328.10
Consolidated Fund—Invested Income.....	7,700.00
Probst Fund.....	1.00
Permanent Fund.....	9,900.69
Certificates Received in Lieu of Defaulted Coupons.....	409.18

Total \$676,637.66

EXHIBIT 1

THE AMERICAN BIBLE SOCIETY

Dear Fathers and Brethren:

The Advisory Council of the American Bible Society, representing some twenty-four denominations, adopted, in December, 1934, the following: "We are impressed with the fact that the American Bible Society stands in a position where it virtually serves as a Board of each and all of the Christian denominations; and, since the churches are the real trustees for the distribution of the Scriptures, we strongly urge that every denomination seriously consider the claims of the American Bible Society, not as a public institution, but as an arm of their own church, whose resources and world service it has the same high privilege to support as support is given to other boards and agencies of their denomination."

That the Methodist Episcopal Church has for long years recognized this is more than a satisfaction to the Society; it is a constant demonstration of the Methodist recognition that the responsibility for the distribution of the Scriptures rests primarily upon the whole Christian church and is implicit in the nature of the Bible, of the Church, and of the Christian message. Through the Society the Methodist Episcopal Church provides the indispensable Book for its younger fellow churches and its missionaries in Japan, China, the Philippines, Latin America, and elsewhere. Through the Society the Church also discharges its responsibility for bringing the Scriptures in the language of the people to multitudes on the frontiers of the Church's advance and often far beyond. This dissemination of the Bible both opens the way for the advance of the evangelistic and teaching functions of the Church and, at the same time, reinforces them within the confines of the Church itself. The specialized nature of the Society's task also keeps the significance of the Bible before the membership of the Church—a matter of vital importance in these days. The Society is therefore eager that in the growth of the benevolent program of the Church this historic relationship should be preserved to bless the world as it has done for many years. For a century there has been no interruption in it and it was never expressed in a clearer and more practical manner than now.

ADVANCING TO MEET NEW CONDITIONS

The effects of the economic depression have of course brought restrictions all too severe upon the distribution of the Scriptures. They have spurred the Society to undertake a thoroughgoing study of all its processes and program to meet more effectively the conditions it now faces. The needs of our own country have

been faced by the reorganization of the Society's agencies to free the fourteen district and division secretaries for larger field work in the promotion of distribution and the interpretation of the work of the Society, by the production of new English Bibles priced at 30 cents and 60 cents, and by the quiet stimulation of greater use of Bibles already distributed.

The need of closer relationship to national forces in the foreign field has been met by the organization of advisory committees in Japan, the Philippines, and China. In the case of the latter, the British and Foreign Bible Society, the National Bible Society of Scotland and our own Society have formed an Advisory Council which is developing auxiliary Bible Societies and planning for a "Bible Society in China" in and through which, in a unified manner, all of the Chinese, British, Scotch and American forces are to be united in the prodigious task of the supply of the Scriptures to 400,000,000 people, among whom education and literacy are advancing with great rapidity.

The development of co-operation has been marked by arrangements whereby, in several areas, the work of the American Bible Society and of the British and Foreign Bible Society is administered as one work by a single secretary. This is now the case in West China, in South China, in Chile and in Uruguay, and is being advanced elsewhere. This new form of missionary co-operation maintains the interest and the relationship of each home base constituency to the field concerned but eliminates the duplication and confusion resulting from two or more societies carrying on substantially the same work in the same country.

Dignified Bible Houses have been built by the Society in Tokyo and Rio de Janeiro from a special fund. They will bear testimony in Japan and Brazil to the permanent significance of the Scriptures in national life and, being productive of income, will prove valuable in providing for the Bible cause support unaffected by the fluctuations of exchange.

VIGOROUS DISTRIBUTION ABROAD

These adaptations to today's world have accompanied constant prosecution of established lines of effective work. For example, in Japan, by the systematic house-to-house personal work of a score of faithful colporteurs some 1,764,000 Gospels have been sold in villages, towns and cities in the quadrennium. In twelve years, 2,191,000 households have been called upon. Yet at the present rate of distribution it will take nearly fifty years to supply once the 65,000,000 people of Japan and by then 30,000,000 more will be added to the population! In the Philippines and Argentina the Bible motor-vans continue valuable; two more have been added in Argentina. By these, rapid contact over good roads is made with small towns and villages; illustrated lectures, musical broadcasts with a loud speaker and other attractions draw crowds about the cars, from which testi-

mony to the power of the Bible in human life is given and many copies are sold.

In Latin America generally the opportunities for effective distribution of the Scriptures outrun the appropriations which the Society can make. In China new energy is being given the work by the deep interest of many sections of the Chinese church in promoting it; the circulation of whole Bibles in China has grown steadily for several years. The encouraging features must not, however, blind us to the evidence that there are countries in which the doors are shut to the entrance of the printed Word and others which may all too soon become so. It is urgent that in the latter the Scriptures be widely disseminated as soon as possible.

IN THE C. C. C. CAMPS

In the United States, as abroad, reduction in budgets and in home missionary staff has had its effect; at the same time there is faith that more serious thinking induced by less easy living is leading some to turn afresh to the great resources of the Bible. In the Civilian Conservation Corps camps, through which hundreds of thousands of young men have passed, more than 128,000 Testaments have been distributed by the Chaplains to men who have requested them. There is much testimony to the extent to which these little books have been read. Other aspects of the work have continued much the same, subject to the changes in the organization of field work.

CENTENNIAL OF WORK FOR THE BLIND

In 1935, the Society completed one hundred years of work for the Blind, having appropriated in April, 1835, \$1,000 for experiments which resulted in the first publication of Scriptures in embossed letters. During the century 117,000 embossed volumes have been supplied in thirty-one languages, systems, and forms. This is the longest and largest service rendered to the literate blind by any society in the world. It has produced the complete Bible (requiring from 11 to 34 volumes) in the King James Version in three systems, in the Revised Version in three systems, and in Japanese. The prices of these costly books have always been reduced to the Blind; for several years the Society has supplied blind persons at a uniform price of 25 cents a volume—one eighth to one thirty-second of the cost. Miss Helen Keller said of the Society's work: "I cannot recall a further-reaching benefit to the Blind, unless it be education itself. For wherever the Bible goes, it carries new hope to the handicapped and quickens their wills to rebuild their broken lives."

THE COMMEMORATION OF THE FIRST PRINTED ENGLISH BIBLE

Convinced that the most serious obstacle to effective support of the Bible cause is the indifference to the Scriptures on the part

of multitudes of Church members, the Society has sought, within its proper functions, ways of bringing the value of the Bible home more closely. Its promotion of Bible Sunday is a recurring element in this process. Occasionally, however, a signal event makes possible a far greater effort. Such was the 400th anniversary of the printing of the English Bible. The Society conceived this to be an occasion of national import in which the widest attention could best be secured by making it a truly national commemoration. It therefore secured a distinguished National Committee and a number of similar Regional Committees to sponsor a nation-wide observance of the event. The aims were both historical and practical—to celebrate appropriately the influence which the printed English Bible has exercised upon the thought and life of the English-speaking peoples through four hundred years and at the same time to encourage the wider reading and possession of the Scriptures throughout the country. The Society met the whole cost of the national promotion, local celebrations being financed in local communities.

By all external signs, the Commemoration was a very great success. Hundreds upon hundreds of communities united in community programs sponsored by groups of local churches or ministerial associations. Tens of thousands of individual churches observed the Commemoration through addresses, exhibits of historic Bibles, appropriate exercises in church schools and in young people's societies and in many cases by the distribution of literature promoting reading. There were more than 12,000 sales made of pamphlets, leaflets, and other material offered under the auspices of the National Committee. More than 9,000 of these sales included five or more pamphlets as well as some hundreds of thousands of leaflets. Of the two principal leaflets prepared for the occasion and offered for sale, approximately 2,700,000 were issued. The public and religious press, through news items, special articles and editorials, gave generous accounts of the celebration and its significance and of local observances. A national broadcast in which Secretary of State Cordell Hull presented a message from the President, was given over an extended National Broadcasting Company network. In many communities, local stations afforded facilities for broadcasts by local committees. In December, some 6,000 theaters displayed a news reel prepared by Paramount News, giving a presentation of the Commemoration and the widespread distribution of the Scriptures.

It is of course impossible to tell how deep an impression has been made but it is earnestly hoped that multitudes have been brought to a fresh recognition of the power of the Scriptures in national and individual life and that new influences will be springing up to broaden and deepen these currents.

TRANSLATIONS OF THE BIBLE

During the past four years the Bible Society has published

the Scriptures in four languages that previously had none, the first whole New Testament in two others, new portions in four more, and revisions of one Bible, three Testaments and two portions.

New Scriptures are still being provided for American aborigines. West of the Mississippi there are many Indians who do not fully comprehend English and for whom the Word only in their own tongue has significance. In 1933, the Gospel of Matthew, translated by the Rev. H. C. Whitener, of the Presbyterian Board of National Missions, was published for the *Keres* Indians of New Mexico. The Rev. Leonard P. Brink, of the Christian Reformed Church, translated the Acts and additional Psalms, which were included in a new printing of *Navaho* Scriptures in the fall of 1935. A task of nearly forty years was finished when the whole New Testament in *Cheyenne* was published in 1934, the text having been prepared by multigraph at the Mennonite Mission at Lame Deer, Montana. This translation was made by the Rev. R. R. Petter, D.D.

In Guatemala the Society has aided financially the work of Mr. and Mrs. H. Dudley Peck, of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., in an effort to reduce the many dialects of the *Mam* language so that as many people as possible can use one text. This work has been accomplished in spite of the handicaps of ill-health and reduced mission staffs. Work has been progressing, against similar handicaps, in the neighboring but distinct *Quiché* language, by Rev. Paul Burgess, another Presbyterian missionary. In 1932, the Gospel of John was published for the *Valiente* Indians of Panama, translated by the Rev. E. S. Alphonse, of the British Methodist Church. Progress on the *Aymara* and *Quechua* translations for Peru, Bolivia, and Ecuador has been delayed because of the difficulties in solving orthographical questions.

The *Turkish* revision, being prepared under the direction of the Rev. F. L. MacCallum, D.D., of the American Board, advances. The New Testament was published in 1933, the Psalms in 1932, Genesis in 1933 and Proverbs in 1935. These are in the new roman letters and in the modern style of *Turkish*, involving most careful judgment of the effect of the government's recommendations in the matter of spelling and vocabulary. The Society joined with the British & Foreign Bible Society in the publication, in 1932, of the Gospel of Matthew into *Central Bulgarian Romany*, translated by Mr. Angel Atanaskieff for these Gypsies.

Several translations and revisions are going forward in Africa, notably the translation of the New Testament in *Tetela*, by missionaries of the Methodist Episcopal (South) Mission in Belgian Congo, the revision of the *Luba-Lulua* New Testament by Southern Presbyterian missionaries and the translation of the *Moré* New Testament by the Assemblies of God Mission. The

Nyore New Testament, translated by Mrs. G. B. Kramer and missionaries of the Church of God in Kenya, is in press.

In Siam there have been published the *Tai Lu* New Testament (1933), translated by Rev. J. L. Beebe; the Gospel of Mark in *Miao* and in *Yao* (1932) for tribes back in the mountains. The revision of the Old Testament in *Siamese* has been begun. In China in 1934 there was published a revision of the New Testament and Psalms in the *Hinghua dialect*, prepared by a group of Chinese and American pastors, professors, missionaries and laymen. The Society has also published a good portion of the *Kuo-yü (Mandarin)* Old Testament in Chinese and Phonetic characters. The multiplied dialects of the Philippines keep many translators active. Mrs. J. Andrew Hall is translating the Old Testament into *Samareño*; of this only Psalms (1933) has yet been published. The Gospel of Luke has been published in both Arabic (1934) and roman (1931) letter, for *Moro Sulu* Mohammedans familiar with one and illiterates just learning the latter. The revision of the *Ilocano* Bible has been completed and the *Cebuan*, *Ibanag*, and *Panayan* New Testaments are now undergoing that process. The revised *Ibanag* Matthew prepared by Rev. Altemero of the Methodist Episcopal Church, was published in 1935.

One of the most interesting publications of 1935 was the New Testament and Psalms for the inhabitants of the island of *Ponape*, in the Caroline Islands. The turns of the wheel of world history have brought it about that Scriptures originally translated by American missionaries have been re-translated and revised by a German missionary, printed in England at the cost and under the direction of the American Bible Society, and sent to Japan for distribution by Japanese missionaries among the inhabitants of *Ponape*.

At the Bible House in New York data on Scripture translation and publication is being built up in connection with the Society's historical Collection of Printed Scriptures, now numbering editions in more than 650 languages and dialects.

ISSUES AND CIRCULATION OF SCRIPTURES

With the reminder that statistics are by no means a conclusive reflection of the extent and value of work—for effective distribution is not to be measured by the volume of copies but by intangible influences upon the minds and hearts of those to whom the Scripture comes—the following figures are reported:

	TOTAL ISSUES			
	<i>Bibles</i>	<i>Testaments</i>	<i>Portions</i>	<i>Totals</i>
1931-34 ¹	1,184,454	1,736,337	30,210,247	33,131,038
1927-30	1,248,627	2,726,735	40,229,726	44,205,088

¹The statistics for 1935 are not complete at the time this report must go to print, but will be available in the periodical press.

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The distribution for 1931-1934 is slightly larger than the distribution for the quadrennium 1923-1926. The following are figures for distribution in some of the foreign missionary fields of the Methodist Episcopal Church:

	<i>Bibles</i>	<i>Testaments</i>	<i>Portions</i>	<i>Totals</i>
Philippines. 1930	6,713	13,315	138,039	158,067
1934	6,427	8,814	69,230	84,471
Japan. 1930	10,944	35,675	698,278	746,500
1934	10,152	32,898	568,837	611,887
China. 1930	13,480	32,220	4,131,325	4,177,025
1934	20,118	20,274	2,138,110	2,178,502
Latin America. . . 1930	57,152	296,880	669,826	1,023,858
1934	54,524	51,642	456,991	563,157

The year 1930 was the year of the Society's largest issues when the total exceeded 12,000,000 Bibles, Testaments and Portions. 1934 shows very definitely the effect of the reduction in the income of the Society, of the reduction in the number of missionaries on the field (who are invaluable in the distribution of the Scriptures), and of the devaluation of the dollar abroad which has magnified the effect of cuts in appropriations.

INCOME AND BUDGET

By four radical reductions of its budget the Society has passed through these critical financial years without the creation of a deficit and yet without the elimination of any area or phase of work. It is, nevertheless, clearly manifest that the effect of the successive reductions of the budget has been a reduction in the missionary distribution of the Scriptures at a time when it was most greatly needed and when many quarters of the world were open to receive the Scriptures with an eagerness previously lacking. The position of the Society's investments has been well protected and earnings well sustained in the light of the very difficult problems that investment creates, but income of this nature is a minor fraction of the Society's budget and its most serious loss has been in the income from living donors, received from denominations, from churches, and from the direct gifts of individuals.

The Society is profoundly grateful to the Methodist Episcopal Church and to the World Service Commission for its steadfastly fair and just recognition of the natural place of the Bible cause in the official benevolences of the church. The World Service Commission recognized in July, 1933, that the operation of the program of designated giving was affecting adversely the support of the Society and in the revision of the ratios made at that time fixed the Society's share at 2 per cent of the distributable income after the deduction of the preferentials.

During the last three quadrenniums the receipts of the Society from the Methodist Episcopal Church were respectively \$345,-

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446, \$276,294, and \$131,243. The movement of support from the Methodist Episcopal Church during the last eight years has been as follows:

1928.....	\$80,442	1932.....	\$34,445
1929.....	75,519	1933.....	26,972
1930.....	67,504	1934.....	33,911
1931.....	52,829	1935.....	35,915

Although the contributions from the Methodist Episcopal Church are still larger than those from any other denomination, the contributions per thousand members are below those of other leading denominations supporting the Society's work.

The financial condition of the Society and its budget have been annually submitted to the World Service Commission and to the Society's Advisory Council. The budgets for the past quadrennium have been as follows:

	<i>Total</i>	<i>Total Less Receipts and Sales on Foreign Fields</i>
1932.....	\$1,180,248	\$992,500
1933.....	929,575	766,000
1934.....	895,000	738,400
1935.....	986,100	855,650

Income and expenditure under the budget, excluding receipts and sales on the foreign field, have been as follows:

RECEIPTS	<i>General Budget</i>	<i>Sales</i>	<i>Totals</i>
1932.....	\$582,865	\$237,901	\$829,766
1933.....	513,222	228,889	742,111
1934.....	523,865	250,964	774,829
1935.....	565,148	260,775	825,923

EXPENDITURES	<i>General Budget</i>	<i>Publication</i>	<i>Totals</i>
1932.....	\$580,545	\$211,518	\$792,063
1933.....	471,764	226,827	698,591
1934.....	470,634	250,275	720,909
1935.....	556,137	248,825	804,962

The income above expenditures in the general budget in 1933 and 1934, when the budget was radically cut, has been expended as follows: in 1934, \$22,492, chiefly to cover losses in exchange; in 1935, \$40,000 was added to the budget, and in addition approximately \$35,000 in the promotion of the Commemoration of the First Printed English Bible; remaining balances have been added to the budget of 1936. The expenditures under the general budget for the past quadrennium average 20 per cent below the expenditures for the previous quadrennium.

It still remains true that the churches and Christian public of the United States contribute about half as much to the support of the Bible cause as do the people of Great Britain and the British Dominions, although American contributions to general

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denominational missionary societies exceed the British contributions to such societies.

PERSONNEL

Mr. John T. Manson, a member of the Presbyterian Church, U. S. A., was elected President on May 3, 1934, succeeding Mr. J. Frederick Talcott, who resigned on March 1, 1934. The Vice-Presidents include the following Methodists: John R. Mott, LL.D., William S. Pilling, Junius E. Beal, Hon. Henry J. Allen, LL.D., Frank A. Horne, J. Henry Baker, R. L. Smith, William Phillips Hall, C. Edgar Anderson, and J. L. Kraft.

During the quadrennium, Howard C. Wick of the Methodist Episcopal Church was added to the Board of Managers. Other Methodists on the Board are George D. Beattys, Winthrop M. Tuttle, James R. Joy, LL.D., Arthur L. Brown, Daniel Burke, Edward S. Malmar, Bishop Francis J. McConnell, and Rev. Drs. Ezra S. Tipple, and J. Newton Davies.

The Society regrets the loss by death of Vice-Presidents James N. Gamble, William Halls, Jr., Wesley L. Jones and L. T. M. Slocum; the Rev. Dr. Frank Mason North, for many years a ministerial member of the Board; and the Rev. A. Wesley Mell, Secretary of the Pacific Agency.

Among the Secretaries of the Districts and Agencies, at home and abroad, responsible for the Society's work in their area, are the following members of the Methodist Episcopal Church: *In the United States*: Rev. G. G. Dilworth, Secretary of the Atlantic Agency; Rev. Edgar C. Powers, D.D., Secretary of the National Capital Agency; Rev. J. L. McLaughlin, D.D., Secretary of the Northwestern Agency; Rev. Arthur F. Ragatz, D.D., Secretary of the Western Agency; Rev. D. H. Stanton, D.D., Secretary of the Atlanta Division of the Haven Memorial Agency among the Colored People. *Abroad*: Rev. Paul Penzotti, Secretary of the La Plata Agency; Rev. Charles W. Turner, Ph.D., Secretary of the Brazil Agency; Rev. G. Carleton Lacy, D.D., Secretary of the China Agency.

This report is presented for the Society with a grave sense of the responsibility it carries for making available to all men that marvelous Book on the knowledge of which the destinies of men and nations depend and with deep gratitude to those who truly share that responsibility.

Respectfully submitted in behalf of the Board of Managers,

ERIC M. NORTH,
GEORGE WILLIAM BROWN,
General Secretaries.

TRUSTEES OF JOHN STREET METHODIST EPISCOPAL CHURCH

To the General Conference of the Methodist Episcopal Church:

The trustees of John Street Methodist Episcopal Church respectfully submit their report for the four years since the last General Conference.

John Street Methodist Episcopal Church occupies a pivotal and strategic place at the center of the nation's financial and business life. It is estimated that a business population of 668,000 people enter and leave lower Manhattan every business day. John Street is in the center of this area. Many thousands pass its doors every noon hour in going to or from lunch or shopping. At noontime the pace is more leisurely than it is during the morning and evening rush hours. Many have time to go in for the church services and listen to or take part in the various services conducted in this Mother Church of American Methodism.

Many have found a new, vital life and Christian experience through the John Street noonday meetings, which have been continued from three to five times a week for over half a century. On Monday the meetings are under the auspices of a committee of business men. Tuesday is in charge of a "Youth Council." On Wednesday the pastor presents a weekly message to the people. Thursday has been designated "National Methodist Pulpit Day," when prominent Methodist leaders from both at home and abroad are present to speak. Friday is under the direction of the "Friendly League for Christian Service," an interdenominational group of women who have been conducting this work in co-operation with the John Street Church for the past fifteen years. For two hours the women serve luncheon in the Sunday-school rooms and at the same time conduct religious services in the auditorium above. Business women are thus able to come and go during the period allowed them for lunch. The attendance has varied from 700 to 1,500. This is believed to be the finest work of its kind done for business women in any Christian church in New York City.

A church-school session and morning worship are held every Sunday morning. Many visitors worship at John Street, especially in the summer. The new housing developments on the lower East Side of the city and the improved new subway and transit lines are making John Street Church more accessible to a larger constituency and enlarging its responsibilities as an active church. It is a favorite meeting place for various church groups which desire a central location convenient to the entire metropolitan area. The book for registry of visitors shows for the past

Trustees of John Street Church

quadrennium the names of more than 5,000 visitors, coming from every part of the United States and from nearly every country in the world. Pilgrimages by young people's groups, men's and women's societies and other organizations are of frequent occurrence. Renewed interest has been shown recently in the historical data, pictures and other objects and articles of early Methodism that have been acquired by John Street Church. A large number of marble tablets and memorials to distinguished churchmen of past generations make this church in some sense a Westminster Abbey of American Methodism.

There is now great need for a more adequate, fireproof place in which to safely house the valuable collection of books belonging to the church, original paintings of John Wesley, Whitefield, Embury, and others, and many valuable etchings, manuscripts, and furniture that have heretofore been acquired. These relics of early Methodism should have a safe and permanent abode, for they are a priceless asset for our entire American Methodism. It is also hoped that this work of reconstruction of the John Street Church property can be so done as to provide facilities attractive and useful to other historical societies and organizations. The New York Methodist Historical Society and other institutions in this area have historical data which could be made much more valuable to the denomination if properly housed and exhibited in this historic site. All this priceless material of past generations should be enshrined in a fireproof structure in such manner and form as to ensure its safety and greater usability. The records of the birth of American Methodism should be here gathered. The past with its historic data should be here implemented for the uses of the future. Thus will John Street Church more efficiently serve the coming generations of Methodism.

The Barbara Heck Commission, appointed by the General Conference of 1932, of which Mrs. Francis J. McConnell is chairman, has done valuable educational work in making early Methodist history, centering around John Street Church, known to the whole denomination. During the quadrennium they have produced a pageant, "Daughter of the Dawn," and a play entitled "Golden Hill." They have also begun an organization of Methodist women to be known as the "Golden Hill Society." Golden Hill was the former name of the area where John Street Church is now located, and was so called because of the fields of golden grain growing there in the early days. Their purpose is to assist in the preservation and restoration of the church and the enlargement of its endowment. For this, substantial funds will be needed. It is hoped that sufficient funds can be secured by the time the "Aldersgate Anniversary" is held in 1938, so that the restoration of the church, now so badly needed, can be then completed. The restoration of these historic sites is doubly desirable and necessary because of the new World's Fair to be held in Greater New York in 1939, when Methodists from all over

Trustees of John Street Church

the United States and the world will of course be present. The building of this mother church should be creditably restored and her activities assured for future generations.

During the past quadrennium there was successfully completed a similar undertaking for City Road Chapel, in London, the mother church of all Methodism. The building was restored and a substantial sum was raised for its endowment and preservation—a considerable part being given by American Methodists.

The Rev. Francis Bourne Upham, D.D., who had been pastor of John Street Church for thirteen years, since 1922, retired in 1935, with the affectionate regard of the board of trustees. The Rev. Robert H. Dolliver, appointed pastor in 1935, is now serving with devotion, realizing the unique opportunities the church affords.

Two of the trustees, Winthrop M. Tuttle and Paul Sturtevant, have resigned. In their places the board of trustees has elected John W. Crawford, of Flushing, Long Island, and Dr. Ezra Squier Tipple, former president of Drew Theological Seminary.

In accordance with the provisions of the law of the Church, we now present the following nominations, alphabetically arranged, for election as trustees for the First Methodist Episcopal Centennial Church, generally known as the John Street Methodist Episcopal Church, for the ensuing quadrennium, namely: John W. Crawford, Carl H. Fowler, William Phillips Hall, James R. Joy, William Kennedy, E. P. V. Ritter, Millard L. Robinson, Wilson P. Tanner and Ezra Squier Tipple.

Respectfully submitted,

CARL H. FOWLER, *Secretary,*
Board of Trustees of John Street
Methodist Episcopal Church.

Dated, New York, N. Y.,
February 4, 1936.

REPORT OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

The period since the last General Conference has witnessed one very important addition to the constituency of the Federal Council of the Churches of Christ in America, through the affiliation of the United Church of Canada with the Council. This has given an international significance to the Council and has brought the leaders of American Protestantism into closer fellowship and co-operation with our great sister-Church across the Northern border. There has been one minor withdrawal, that of the Churches of God, which felt out of sympathy with the developing principles of comity as applied to over-churched communities.

One important union has taken place within the Federal Council's family during the quadrennium—the merger of the Reformed Church in the U. S. and the Evangelical Synod of North America in "The Evangelical and Reformed Church." At the impressive meeting which consummated the merger in 1934 Dr. George W. Richards, president of the united body, declared that the close association of the two denominations in the Federal Council for a quarter of a century had been a major factor in making the union possible.

REORGANIZATION

The quadrennium has been marked by a reorganization of the Council designed to bring it more completely under the direction of the co-operating denominations. Changes which were made in the Constitution and By-Laws at the Quadrennial Meeting of the Council in Indianapolis in December, 1932, now provide:

- (1) That all members both of the Council and its Executive Committee are to be appointed by the authority of the denominations themselves;
- (2) That the Council as a whole meet biennially, instead of quadrennially;
- (3) That the Administrative Committee and the Executive Committee, which previously divided the function of oversight between them, are combined in a single executive body, meeting bi-monthly, responsible for the direction of the entire work of the Council;
- (4) That in the interim between the Biennial Meetings of the Council all decisions as to program and all declarations of policy in all fields of work must be approved by the Executive Committee;
- (5) That the previous large number of commissions and committees are combined into eight departments, constituting a more closely knit interdenominational structure.

Federal Council of Churches of Christ in America

PERSONNEL

The Council has been fortunate in its voluntary leadership. Dr. Albert W. Beaven (Baptist), who was president from 1932 to 1934, and Dr. Ivan Lee Holt (Southern Methodist), the president from 1934-1936, have so effectively combined a glowing evangelical spirit with a progressive outlook that they have commanded an exceptional degree of confidence in all the diverse denominations. The influential Advisory Committee, which maintains week-by-week touch with the Council's office and staff between the bi-monthly meetings of the Executive Committee, has had as its chairmen Dr. John W. Langdale (Methodist Episcopal) during the first biennium, and Dr. Lewis S. Mudge (Presbyterian) during the present biennium.

Dr. Albert E. Day serves as chairman of the Department of the Church and Social Service; Bishop Edwin H. Hughes as chairman of the Washington Committee.

EVANGELISM

At the present time the Council is making intensive preparations for the most united and far-reaching undertaking of an evangelistic and distinctively spiritual character that has been projected in many years. Known as "the National Preaching Mission," it is assembling a group of the foremost interpreters of the Christian Gospel in the world, who for three continuous months will go together to twenty-five leading cities, spending four days in each place, in a devoted effort to stir a spiritual awakening. The Mission will be headed by Dr. E. Stanley Jones, who will give his entire energy from mid-September to mid-December to this cause. Associated with him for varying periods will be a group of twenty others. Those from abroad will include T. Z. Koo of China; Principal J. S. Whale, of Cambridge, England, and Miss Muriel Lester, of London. From our own country and Canada the following, among others, have already agreed to serve: Dr. Richard Roberts, Dean Lynn Harold Hough, Dr. George A. Buttrick, Dr. Ivan Lee Holt, Dr. Albert W. Beaven, Dr. George W. Truett, Bishop Arthur J. Moore, Rt. Rev. Henry W. Hobson, Dr. Paul Scherer, Dr. John A. Mackay and Dr. Merton S. Rice. Each of the twenty-five cities to which the Mission will go is making thorough preparation, both in prayer and in active promotion.

WORSHIP

A new function of the Council is the cultivation of the spirit of worship and greater attention to the conduct of worship in Protestantism. Thanks to the leadership of Bishop Wilbur P. Thirkield, who has given generously of his time as chairman of

Federal Council of Churches of Christ in America

a special committee, the professors in our theological schools who are responsible for training in worship, and other interested leaders, have become an effective co-operating unit. One of the valuable services of the Committee has been a survey of the present practice of the seminaries in this field.

Behind this service to public worship have lain several years of activity in cultivating the personal devotional life through the *Lenten Fellowship of Prayer* and the *Universal Week of Prayer*. More recently, the monthly magazine of daily devotions, known as *Today*, originally launched as a Presbyterian publication, has been placed upon an interdenominational basis.

RADIO

Through the sponsorship of an extensive program of religious radio over national networks the Council has found the way of making a unique contribution to the spiritual life of America, bringing the influence of the Gospel to hosts of people—especially invalids, aged, shut-ins and inmates of public institutions—not reached by the ordinary ministry of any of the churches. Under the chairmanship of Dr. John W. Langdale, the radio ministry has expanded until it now includes three messages every Sunday, three special mid-week programs and a daily devotional service every weekday morning of the year. No fewer than 88 stations in all parts of the nation co-operate in broadcasting these programs. The Methodists who participated in this broadcasting during the past year were Dr. Ralph W. Sockman and Dr. Charles L. Goodell on Sundays, and Dr. Walter W. Van Kirk in the Saturday evening program under the title, "Religion in the News."

SOCIAL RELATIONS

In providing a collective leadership, drawn from all denominations, in the relation of the Church to social problems, the Council has discharged a function which was laid upon it when the Council was first organized and the "Social Ideals of the Churches" adopted, following their formulation by the Methodist General Conference of 1908. In dealing with subjects as difficult and as complex as are involved in trying to work out the meaning of Christianity for our industrial and economic life it is inevitable that wide differences of view should arise within the churches. This emphasizes the need for objective research and study and at this point the Council in recent years has made a unique contribution. In the Department of Research and Education, under the direction of Dr. F. Ernest Johnson, there has been an invaluable source of unbiased information. This has tended to save the Council from extreme or unbalanced positions and to keep its policies rooted in the broad central ground where

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men of prophetic social vision and spiritual insight in all denominations can stand together.

A new social function has appeared during the past year in the request of the United States Bureau of Prisons that the Council select and share in the supervision of all Protestant chaplains in Federal prisons and penitentiaries, in the interest of a more adequate program of worship, religious education and pastoral counseling. This has been a natural extension of the Council's work in the general field of social welfare and the co-operative effort to raise the standards of Protestant social work.

The educational program in behalf of Christian family life, begun as something of an experiment, has met with such a warm response as to give it a permanent place in the Council's work.

RACE RELATIONS

Included in the Council's membership are four great Negro denominations. Their fellowship and co-operation with the other denominations in the Council is one of the most successful examples of inter-racial co-operation in the nation. Under the leadership of a Negro secretary, a vigorous educational program in behalf of inter-racial justice and against racial discriminations is being steadily carried forward.

INTERNATIONAL RELATIONS

In its work for world peace the Council has been able to command the leadership of men like Hon. George W. Wickersham and Hon. Alanson B. Houghton, and, at the present time, of Miss Mary E. Woolley, as chairman of its Department of International Justice and Goodwill. Its great influence was indicated when, a few months ago, the National Peace Conference, organized by more than a score of the leading agencies for peace—most of them not directly connected with the Churches—asked the Council to allow Secretary Walter W. Van Kirk to become the director of this new body for co-ordinating the entire peace movement of the nation. This was an unconscious tribute to the high effectiveness of the work which the churches have been doing through the Federal Council in the field of international affairs.

The Federal Council also serves as the American Section of the Universal Christian Council for Life and Work, which is gradually becoming virtually a world federation of Protestantism and of the Eastern Orthodox Churches, with headquarters in Geneva. It is quietly knitting up the Protestant bodies of the various countries, long separated by the spirit of nationalism, into a working unity. The Ecumenical Conference to be held in Oxford, England, in 1937, on the relation of the Church to society and the State is of intense timeliness.

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STATE AND LOCAL CO-OPERATION

Undergirding the whole movement for greater Protestant unity is the work of the state and local councils of churches, which the Federal Council helps to create and to support as centers of co-operation among the churches in their own communities. During the past quadrennium notable progress has been made in the development of State councils of churches and through them in the extension of the spirit and practice of comity in dealing with over-churching in rural areas. This advance has been especially furthered through the collaboration of the Home Missions Council, whose staff forms a single working unit with the Federal Council's staff. More recently, similar collaboration has been effected with the International Council of Religious Education in the approach to the field. The three Councils now unite in a plan for developing in each state an inclusive interdenominational agency responsible for all co-operative tasks in its area.

RECOMMENDATIONS

The experience of interchurch co-operation in these and other realms clearly justifies the conclusion that the key to a larger Protestant unity lies through strengthening and extending the service and the influence of the Federal Council.

Two recommendations are submitted for action by the General Conference, in addition to any other steps that it may deem it wise to take:

First—That the General Conference provide for the appointment of forty-six representatives upon the Federal Council for the quadrennium 1936-1940, in accordance with the terms of the Federal Council's Constitution.

Second—That the General Conference provide, by such method as it deems best, for a generous appropriation for the support of the Federal Council's work.

A determined effort is now being made to increase greatly the proportionate share of the Council's support coming directly from the constituent denominations. In the interest of sound procedure and the closest relationship with the denominations, it is imperative that they themselves care adequately for its necessities, instead of leaving the Council to the vicissitudes of such financial contributions as members of the staff may be able to secure from individuals. The total budget for the coming year, as set forth in the volume detailing the Council's work, is \$225,000. The Executive Committee of the Council has carefully prepared a table of amounts which are requested from the several denominations. The amount suggested for the Methodist Episcopal Church is \$20,000.¹ It is earnestly hoped that the

¹ This represents \$.0047 per capita for our denomination, as compared with \$.0078 per capita for the Presbyterian and \$.0070 for the Evangelical and Reformed Churches.

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General Conference will provide for this amount, thus giving practical evidence of its hearty belief in and support of this great movement of Protestant co-operation, which the Methodist Episcopal Church has done so much to create and to bring to its present stage of development.

FRANCIS J. McCONNELL,
EDWIN H. HUGHES,
E. G. RICHARDSON,
JOHN W. LANGDALE,
E. D. KOHLSTEDT,
F. P. CORSON,
ERNEST H. CHERRINGTON,
FRANK A. HORNE,

*(The Methodist Members of the
Executive Committee.)*

REPORT OF THE COMMISSION ON EVANGELISM TO THE GENERAL CONFERENCE OF 1936

The General Conference of 1932, feeling the need of a greater emphasis on Evangelism and the deepening of the spiritual life of the churches, ordered the appointment of ten laymen, ten pastors and five bishops to serve during the quadrennium as a Commission on Evangelism.

From the beginning of its existence your Commission has recognized the impossibility of making any exhaustive study of the Evangelistic needs of our churches or offering special services in response to requests of pastors and laymen. This is to be regretted but it will be remembered that we were given a commission with no budget provided.

The strategy of the Commission, therefore, has been to centralize its activities upon a few objectives as follows:

1. *The Aldersgate Anniversary, May 24, 1938.* Early in the quadrennium the call of our Commission to face the 200th Anniversary of John Wesley's Aldersgate experience was approved by the Board of Bishops. Considerable publicity followed and it now appears that Methodist leaders the world over are calling officials and members to study the meaning of Wesley's experience in order that we may seek and find the religious certainty that he found. This General Conference should make provision for the proper observance of the 200th Anniversary, not as a celebration but as a call to all our people to discover for themselves the secret of the witness of the Holy Spirit. The Ecumenical Council, in both the Western, our own, and the Eastern sections, is promoting Aldersgate movements. The Evangelistic Committee of the Western Ecumenical in the Americas and in the Far East is cooperating with the activities of your Commission.

2. *In planning forward to the Aldersgate Anniversary your Commission has recommended Aldersgate Classes.* The purpose is group study of Christian experience as taught in the Scriptures and also witnessed to in the Methodist Movement, as well as in all the great spiritual movements since Pentecost. In the beginning, the Methodist Class Meeting was a spiritual clinic. There is need of such groups now, in which the function and message of Evangelism can be prayerfully studied in the light of Bible teaching and of modern conditions and needs. Courses of study for Aldersgate Classes have been prepared. It will be good preparation for a revival in any church if officials and groups of members could be enlisted in such classes.

3. *The Commission believes that there must be a revival in*

Commission on Evangelism

family and personal religion if there is to be any permanent deepening of evangelistic zeal or spiritual passion. Home altars must be rekindled if church altars are to be maintained. To this end perhaps the most significant accomplishment of the Commission has been to cooperate with the Methodist Episcopal Church South in the circulation of the quarterly magazine of daily devotions, "The Upper Room," and also with the Federal Council of Churches in the little devotional monthly, "Today." The first edition of "The Upper Room" for 1936 went to the remarkable figure of 350,000 copies. Our goal for 1937 is a one million edition, which seems possible of achievement. At the same time the Commission has co-operated with our Advocates and with the Church Bulletin in emphasizing the holy habit of daily Bible study and prayer.

4. *The Church Year and Evangelism*, a six-page folder, outlining the church year calendar and indicating opportunities for Evangelistic emphasis has received a hearty welcome from pastors of the entire church. This publication has been issued annually during three years of the quadrennium. There seems to be a widespread demand that it become a permanent organ.

5. *Your Commission has climaxed its work for the quadrennium with a series of Across the Nation Regional Conferences on Evangelism*. These have been ten in number, beginning in New York on November 25th and ending in Denver on December 13th. The purpose was not merely to council with pastors and laymen as to the present day function and message and program of Evangelism but to study the attitude of our leaders toward our evangelistic traditions. The results of these conferences, as indicated by the great numbers attending, the large interest shown, and by the evident presence of the Holy Spirit, make it clear to us that the great majority of our laymen and ministers have no doubt as to what is "the main business" of the Church. Repeated requests have come advising that a similar series of conferences be set up the coming fall and winter. These regional conferences have had the hearty endorsement and leadership of the Board of Bishops.

In closing this report we respectfully urge that if it seems wise to the General Conference to continue the activities of this Commission during another quadrennium that a modest budget should be provided. Our Commission has been careful to co-operate with all effective undertakings of Christian Evangelism in our own and other lands.

LOREN M. EDWARDS, *Secretary*,
RALPH S. CUSHMAN, *Chairman*.

COMMISSION ON COURSES OF STUDY

To the General Conference of 1936:

Broadly speaking, the Commission on Courses of Study is charged with the supervision of ministerial training in the Church so far as this is carried on by agencies outside colleges and theological schools.

Three groups are here served:

1. The men who look to the regular ministry and membership in the Annual Conference. These men fall into five groups, namely, those taking the course leading to the examination for admission, and those in the four years of the regular course. The total in any given year is over seven hundred.

2. Accepted Supply Pastors who are giving their full time to pastoral work under the District Superintendents are required to take either The Conference Course of Study or the Local Preachers' Course of Study year by year under the Annual Conference Board of Ministerial Training and while pursuing their studies attend the sessions of the Summer Schools for Ministerial Training where such schools are provided. These rules apply to all Accepted Supply Pastors except those who were forty years of age or over in 1920 and have continued to be appointed as Supply Pastors since 1920. Any Accepted Supply Pastor who fails to observe the requirements of this section or who shall fail to complete the Course of Study within eight years cannot be employed by a District Superintendent. The importance of this work is seen from the fact that on the average one out of three of the charges in our Annual Conferences are "left to be supplied."

3. Ministers who have completed their formal training in college and seminary or through the Conference Course but who wish aid in the systematic continuance of their studies.

The first two groups may be treated together, since the policy of the Commission has been increasingly to raise the requirements for the second group and to give them all the advantages available for the first group. The activities of the Commission in serving the first two groups may be indicated as follows:

1. It prepares a curriculum, or Course of Study. This is no mere matter of a quadrennial change but receives the continuous attention and study of the Commission, with aid from expert sources. It includes in some cases the preparation of special texts under arrangement by the Commission. Courses for foreign speaking Conferences in this country are here included with the Conference and Local Preachers' Course in English.

2. The preparation of Handbooks. In the change in plans

made in 1916, when the Commission began its work, the most important was the preparation of a series of handbooks designed as the main aid in transforming into a system of education what had been mainly a system of examinations. There are now eight of these Handbooks, aggregating over 17,700 pages. One is for the members of the Conference Boards, five go with the regular Conference Course, being one for the Admission course and one for each year. Those for the four years of the Local Preachers' Course are bound in two volumes. For the student these books replace, as far as possible, the services of the instructor in the school, giving directions at every stage, with practical suggestions and help. The Conference Handbook (issued for the Conference Board members) supplements this and together these afford the basis for an effective and yet simple correspondence school, which covers our whole Church and operates at a minimum of expense.

3. A system of Summer Schools forms an integral part of the plan. There were during the quadrennium nearly forty of these schools in this country, with an attendance of approximately 2,500 students and leaders, in addition to schools in China, India, Korea, Singapore and the Philippines.

Financially, the Commission gives moderate aid, enough, however, to encourage an investment by the Annual Conference. On the educational side it keeps in closest touch with these schools, helping to plan courses, select faculty, maintain standards and suggest methods. These schools secure intimate personal contacts—between the students and the members of the Conference Boards, leaders from our theological schools and the general ministry of the Church. They enforce and supplement the correspondence methods throughout the year. In practically all the Summer Schools there is now a Graduate Department where the Graduate Courses are presented by the instructors in these Courses.

4. "The Annual College of Preachers." It is a significant element in this plan that it relies mainly upon the regular local agencies of the Church as represented by the Annual Conferences, utilizing the notable talent that is there found. Only so is it possible to carry on at such a small expense the training of several thousand candidates for the ministry. That means, however, that contact must be maintained with these local agencies and a constant work of direction, inspiration, and co-ordination carried on. "The Annual College of Preachers" has proven an indispensable means to this end with over fourteen years of approved service behind it. It gathers together one hundred and twenty-five Chairmen of the Boards of Ministerial Training and Deans of the Summer Schools for several days of conference, constructive criticism, comparison of methods, instruction and inspiration. The programs have included such subjects as "The Teaching Ministry," "Evangelism," "Experience," and "Faith." The

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College of Preachers serves powerfully to hold up standards, inspire effort, secure unity, and promote effectiveness. It also brings to the Commission the information and aid coming from the best men engaged in this work in the field.

5. Individual contacts. By correspondence and visitation during the year the Executive Secretary maintains contact both with those who are carrying on this work throughout the Church and with the students themselves. He also visits the Annual Conferences and Summer Schools making addresses and holding conferences with leaders and students and giving such counsel and aid as may be desired. By correspondence he keeps in touch with all students, members of Conference Boards, and those who can be of assistance. While much of this is through circular letters, each letter aims at specific ends. For example, each year there come to the office hundreds of letters from students and instructors giving, in response to requests, the reactions of these correspondents as to the value of the Courses and the plan of work; points to be corrected or strengthened.

6. The Accepted Supply Pastors are more and more being reached by all these agencies, their attendance upon the Summer Schools, and the requirement that they shall pursue their studies regularly under the Conference Boards being of especial importance. For the first time in the history of our Church a thorough-going plan is being followed to aid and supervise the studies of these men upon whose leadership the Church depends in some of the most needy and difficult fields of service.

7. Graduate Courses. There remains to be noted the work with men in the pastorate who have completed their formal training, whether in the schools or through the Conference Course. The chief need of many men is for some plan by which, instead of desultory reading, there may be systematic study. Such study is a necessity today for even the best trained men if they are to keep abreast of changing problems and advancing knowledge, and if they are to remain intellectually alert, spiritually alive, and effective as preachers and religious leaders. There is only one outstanding educational institution which provides courses in the general field of religion for study *in absentia* and the expense in this case is quite heavy.

The Commission is meeting this need by providing a series of Graduate Courses of study, now eighteen in number, with others in preparation. The Courses offered are: *Studies in John's Gospel*, *Jeremiah: The Man and the Book*, *Modern Thought in Its Bearing on Religion*, *The Person and Work of Jesus Christ*, *The Religion and Theology of Paul*, *Philosophy of Religion*, *World Trends and Christian Forces*, *The Holy Spirit in Christian Life and Thought*, *The Meaning of God*, *Worship Values in the Psalms*, *The Gospel For All The Nations*, *The Minister's Leadership in Religious Education*, *The Makers of American Christianity*, *Homiletics*, *Christianity and the Social*

Order, The First Three Gospels, The Christian Criticism of Life, The Religious Message of the New Testament. Each Course has been prepared by an expert in his respective field and is in charge of an expert as instructor. The student works with a group of required books for reference and a series of lessons giving specific directions and aid. The work that is done is regularly submitted to the instructor in charge and receives his criticism and comment before being returned. Up to date over 4,000 have been enrolled in these courses. This work is growing steadily, even rapidly. In quality it may be compared with that done in our graduate schools of theology, the instructors being in the main from the faculties of these schools.

8. Good Books from the Last Eighteen Months. Counsel as to books and the preparation of recommended reading lists also form a part of our plan. These lists are sent to all our ministers.

It is obvious that the value of such a list depends upon its being highly selective, and that no one man is competent to make it. Our Committee seeks advice from experts in the various fields represented. The final selections are made from two hundred and fifty or more suggested titles.

The minister who determines his reading from this list will make no mistake. He may know that every title represents a reasoned, collective judgment, and that whatever book is read will be one of the best in the subject concerned.

The Commission is glad to render this service. No minister in these days can afford to be neglectful of serious reading. Since time is limited and the subjects presented are so many and varied, guidance from those who know should be helpful. This list is being offered with the sincere hope that it will be of great practical value.

Finally, it should be kept in mind that the most important function of the Commission is not to assume directly the work of training the many men who are dependent upon this agency, but rather to enlist, to co-ordinate, and to direct the forces that are available in the Church. The small cost of our work to the Church per student is due to the fact that we utilize these agencies, first of all the Conference Boards, and then the men furnished by our theological schools, and by the regular ministry.

This task, however, of enlisting, directing, and co-ordinating these agencies means a contact with the whole Church, maintained continuously throughout the year, and reaching thousands of individual leaders and students. When one recalls that in this country alone we have 90 Annual Conferences with 90 Conference Boards, approximately 1,670 members of the same, the students in the Conference Course, in addition to those enrolled as Accepted Supply Pastors and in the Graduate Courses, it

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becomes apparent what the work is that rests upon the Commission, the Executive Secretary and his office force.

The Commission is deeply appreciative of the support which has come from every part of the church and the interest in its work everywhere shown. From the Boards of Ministerial Training first of all, from the District Superintendents who are in such close touch with the students in the course, from the press of the church, from the educational leaders, and many others this help has come. The Bishops as a whole, and through the members by whom they are directly represented, have given constant and constructive aid. The support of the Conferences has been generous and they have been quick to see how vital this work was to their own interests as indicated by the financial support given by them to the Summer Schools. For all such aid in its work the Commission is deeply grateful.

BISHOP EDWIN H. HUGHES, *Chairman*

BISHOP FRANCIS J. McCONNELL, *Vice Chairman*

BISHOP ADNA W. LEONARD

PROFESSOR HARRIS FRANKLIN RALL, *Secretary*

PRESIDENT ARLO A. BROWN

DEAN ALBERT C. KNUDSON

CHANCELLOR JOSEPH M. M. GRAY

REV. OSCAR T. OLSON

REV. WILLIAM G. SEAMAN

Ex-Officio, REV. JOHN W. LANGDALE, *Book Editor*

ALLAN MACROSSIE, *Executive Secretary*

COMMISSION ON INTERDENOMINATIONAL RELATIONS

This Commission will submit an important report to the General Conference for its action. The Commission has worked directly and definitely during the quadrennium with like Commissions of the Methodist Episcopal Church, South, and the Methodist Protestant Church to reach a plan for the early union of these three bodies. The Joint Commission has felt that it was expected and even directed by the Churches represented in it to find and present a way for their union. In obedience to that sense of expectation the three Commissions have worked. Their plans and proposals will be before the General Conference at a suitable time. It is not necessary here to recount the meetings in detail or recite the steps taken which have led to the presentation of a plan to unite the three Churches. It is enough to say that in every meeting of the Joint Commission the Spirit of Christ was manifest and potent. Every possible view of the many difficult phases of the task was presented and considered, but never was any meeting disturbed by any failure to realize Christ's presence or to conceive our task as undertaken with and for Him.

We present the work of the Joint Commission not as perfect or wholly free from possible criticism, but as the best method we could devise and unanimously adopt for uniting these Churches. We have not sought to do anything else than unite the Churches as they are. The United Church can through the years work out such changes and improvements as it may choose. Wisdom will probably not die with us. We believed our duty to lie in making these three separated bodies one and in that spirit we have worked and now submit the result of our labors. There were difficulties, there will still be difficulties. But we have sought to give to God in our day one Church for the proclamation of the gospel of reconciliation, the making of all men one in Christ, and "all the Kingdoms of life a Kingdom of God." For what we have done we ask your approval and upon it we ask the blessing of Almighty God.

In presenting our report to the *Advocates*, the three Chairmen and the Chairman of the Committee which had prepared the Plan said:

"In transmitting to the constituencies of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church, the Plan of Union, as unanimously adopted by the Joint Commission of the three Churches, the chairmen of the three Commissions, and the chairman of the Committee of Fifteen, acting under the vote of their comrades,

wish to add some informal words of gratitude, hope and counsel.

"Our gratitude is given to the God and Father of our Lord Jesus Christ for His guidance and grace as so manifest in our deliberations. Our sessions have been prayerful and fraternal; unmarred by such visitations and unhindered by such obstinacies as would be displeasing to the Great Head of the Church. The spirit of our meetings, scattered throughout our constituencies, would result in the overwhelming adoption of the Plan of Union and would carry forward into the proposed United Church the genuine brotherhood that comes from closer relation with Christ our Lord.

"Our hope, as warranted by the reports that come to us from our several churches, is that the Plan now presented will receive the hearty sanction of those who in our General Conferences and in our Annual Conferences are given the privilege of voting for the great consummation.

"Our counsel relates to the following matters:

"1. Let us not expect that the details of union can be worked out in any quick way. The Plan provides for certain vital contacts that will allow our hitherto several Churches to grow into the deeper unities. As we go forward in the spirit and patience of Christ, we can trust ourselves and our partners in a merged Methodism to work in the mood of brothers and sisters to achieve, without undue haste, the necessary minor unions within the Great Union. Our own experience in working toward a large Plan for the whole Church convinces us that the smaller, but essential, plans for uniting our Boards and Societies can be successfully carried forward to the glory of God. We exhort the special representatives of the several interests and departments of our hitherto threefold work to pray and work in peace and love for such later readjustments as the Union may seem to demand for Christ's sake.

"2. Let us not hasten any local negotiations for union in such a manner as to embarrass our larger aim. Indeed, we advise that unless there be some utterly exceptional situation that calls for localized merger of our Churches, we withhold ourselves from the efforts to produce fragmentary unions, and give our endeavors to achieving the total union of the three great denominations. We can then reorganize our local work by corporate counsel and to greater advantage. Particularly can we arrange for disposal of properties, not merely on a basis of easing an economic situation, but rather on the basis of preventing overlapping of church work in our various towns and villages; of avoiding needless administrative difficulties; and of saving many faithful servants of Christ from unnecessary hardships. Piece-meal mergers that lead to misunderstandings and disappointments might prove grave hindrances to the mighty movement for the union of the three Methodisms.

"3. Our final counsel is: that everywhere our hearts be chal-

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lenged to a new spirit of prayer and devotion. A revival of saving grace in each of our churches would mean that each would carry into the projected Union the increased life and power for which our common heritage of faith has always stood. This experience would also bring us into that spiritual oneness for which the Saviour prayed, even as it would lead us into new fields of service, and would help to convince the world that Christ, sent of God, was likewise sending the reunited followers of Wesley to have a larger part in winning men to the Redeemer.

"As the highest advice, therefore, to the triple Methodisms striving to find the way to Union, we say, Pray! Pray! Pray! that the will of God in this endeavor, as in all things else, may be fully done.

"Very faithfully, your servants in Christ,

WILLIAM F. McDOWELL, *Chairman,*
Methodist Episcopal Commission.

EDWIN D. MOUZON, *Chairman,*
Methodist Episcopal, South, Commission.

JOHN CALVIN BROOMFIELD, *Chairman,*
Methodist Protestant Commission.

EDWIN H. HUGHES, *Chairman,*
Committee of Fifteen.

This has been our major task during the quadrennium. We have thought it wise while these definite negotiations were in progress to refrain from other specific efforts at union. We have, however, maintained active and friendly relations with several other bodies, Methodists and others, looking forward to a larger union than that which is here presented.

WILLIAM F. McDOWELL, *Chairman,*
HARRY E. WOOLEVER, *Secretary.*

REPORT OF COMMISSION ON WORLD PEACE

The General Conference of 1932, again expressed its interest in the cause of world peace in these words: "The agencies of our church shall not be used in preparation for war; they shall be used in preparation for peace. . . . We set ourselves to create the will to peace, the conditions of peace, and the organization for peace."

The Conference elected a General Conference Commission on World Peace consisting of ten persons; authorized and directed the Treasurer of the General Conference Expense Fund to pay properly certified expenses of the Commission, the total not to exceed \$3,000 a year; directed that the educational work for World Peace be continued under the direction of the Board of Education; approved continued co-operation with the Federal Council of Churches and other peace agencies building a world order upon the foundation of international peace.

REORGANIZATION

The reduction in appropriation from fifteen thousand to three thousand dollars annually made it impossible to continue services of a full time executive secretary and maintain an office for the commission. The assignment of responsibility for the educational program to the Board of Education made a closer relationship between the commission and the Board of Education highly desirable. With the approval of the Board of Education, Merle N. English, associate secretary of the Board, was named as executive secretary of the commission, with office at 740 Rush St., Chicago.

The arrangement provided for a clearly defined distinction in function between the commission and the Board of Education. The commission has spoken for the church, representing it in a public way whenever the situation made this advisable, and in important relationships with other peace organizations. It has issued annual statements concerning important aspects of the peace question, and at its annual meetings has outlined the program and determined the budget, subject always to funds being available to meet the expenditures.

FINANCES

The receipts of the Commission on appropriation for the period of June 1, 1932 to December 31, 1935 were \$6,617.07. Of this amount \$819.50 was required to close the accounts of the previous quadrennium. The amount available for the present quadrennium to December 31, 1935 was \$5,797.57. This is slightly over 50 per cent of the amount anticipated under the action of the General Conference. The deficit in receipts

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was the result of reduced payments by the churches for the General Conference Expense Fund.

During the same period the Board of Education has appropriated \$1,700 for peace education. This has been supplemented by receipts from the sale of literature amounting, as of December 31, 1935 to \$913.57 and miscellaneous receipts of \$414.80. In addition, the Board of Education has provided office space, equipment, and the services of the executive secretary of the commission without charge to the commission. Account should also be taken of the fact that other members of the staff of the Board of Education have co-operated in carrying forward the work of the commission, with increasing emphasis upon peace education among children, young people, and adults.

It is the judgment of the commission that this pooling of resources has made possible a much more extensive program than would have been possible by working independently.

ACTIVITIES

The activities of the commission during the quadrennium have been too numerous to appear in detail in this report. The following is a brief statement of the more important:

1. Considerable correspondence is carried on with pastors and lay people who seek information or suggestions for activities in the local church and other groups and advice with reference to procedure, also with many peace organizations that look to the church for co-operation in their respective enterprises.

2. Annual circularization of pastors of all Methodist Episcopal churches with suggestions for the observance of Armistice week in the interest of peace. Enclosed in these communications are current leaflets setting forth the position of the General Conference and the Peace Commission, the annual statement of the Federal Council of Churches, and up-to-date lists of resource materials.

3. A literature service through which the office supplies hundreds of churches and young people's organizations with material of various kinds. The statement of the General Conference of 1932 and subsequent statements of the commission, were printed under the titles "Toward World Peace" and "Education for World Peace" in leaflet form and mailed to all pastors; they have also been widely circulated in other ways. The gift of a generous layman made possible the reprinting and circulation of the two articles by Bishop Edgar Blake on "Peace or War?" Bibliographies containing selected lists of books, study courses, manuals, services of worship, plays, leaflets, etc., are circulated. In addition to materials prepared by the Commission and the Board of Education, the commission maintains a stock of selected materials issued by various peace organizations.

4. Promotion of study classes and the use of the lessons for

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various age groups appearing in the curriculum for Church Schools and Epworth Leagues and of the undated and dated units appearing in the Epworth Herald for use by young people. The Department of Leadership Training of the Board of Education offers a training course with guide for leaders on "Steps Toward International Peace" which is widely used.

5. The Commission makes possible an annual ten-day training conference for those who teach courses on international relations and world peace in summer institutes for young people. It has also made possible attendance of such leaders upon the annual sessions of the Institute of International Relations sponsored by the American Friends Service Committee. There are now more than 100 persons who have received such training and who give exceptional leadership to thousands of young people attending summer and winter institutes.

6. The annual meeting of the commission has been the occasion for conferences on methods of peace education in the local church.

7. A series of two-day seminars on world peace for adult leaders was held in twenty strategic centers of the United States during 1934-35 under the leadership of Rev. Charles F. Boss, Jr. The purpose of these was to acquaint the public with the position of the Methodist Episcopal Church, deal creatively with the personal and world issues involved and with steps that must be taken in making the church an effective agency for world peace.

Peace is given special emphasis in the series of seminars on "Christian Education in Social Ideals and Practice" which are being held during 1935-36.

8. Conferences with local groups in university centers where Methodist students were involved because of refusal to participate in military drill. This has required much correspondence, in some cases visits by the executive secretary of the commission, the endorsement of solicitation for funds for aid of such students, and an appropriation by the Peace Commission to help carry the case of conscientious objectors to the United States Supreme Court.

9. When important issues have been under consideration by Congress, or its committees, the commission has communicated with the President, Senators and Congressmen, the chairmen of committees and by mail and through the press has endeavored to mobilize the conviction of the church and to have it expressed by wire, letter and petition to the proper persons.

10. The commission is glad to know that there is a vast amount of peace education and promotion going on independently of the commission, to much of which the commission is only incidentally related. This includes the splendid efforts of the church press and other religious journals and many of the more popular magazines, annual conference commissions on

world peace, conference and local church committees, and by members of the Methodist Church through many Methodist organizations. A considerable part of this is inspired by the position expressed by the General Conference and by the program of the Commission and Board of Education.

Much of the work of the commission and Board of Education is done in co-operation with other agencies, such as the citizenship committees of the Woman's Foreign Missionary Society and Woman's Home Missionary Society, the Federal Council of Churches, the American Friends Service Committee, the National Council for Prevention of War, the Committee on Militarism in Education, the United Youth Movement "Christian Youth Building a New World," and the Emergency Peace Campaign.

STATEMENTS BY THE COMMISSION

From time to time the Commission has supplemented the official statement of the General Conference by its own statement made in the light of the changing situation. The statement issued at its annual meeting held September 24-25, 1935, contains the following with reference to the sinfulness of war and the implications of this for the individual and the church.

"We yield to no one in our admiration of men who hitherto in full accord with public sentiment and the dictates of their own conscience, have given up their lives in war. But war, what ever may have been true of it in the past, is now productive only of evil.

"War involves (a) the slaughter of human beings, including women and children; (b) violation of personality; (c) lying propaganda; (d) deliberate breeding of the spirit of hate; (e) vast destruction of property; (f) unsettling of the economic structure of society, threatening the collapse of credit, the curtailment of commerce, widespread unemployment, world-wide reduction of the standards of living, with here and there actual starvation; and furthermore, (g) it threatens the destruction of democracy and encourages the spread of fascism; (h) it puts in the place of moral law the doctrine of military necessity; and (i) it distorts the religion of Jesus into the religion of a war god.

"Therefore, we feel bound to conclude that war is sin, a word which we use deliberately because of its religious connotations, signifying as it does an offense not only against man but also against God."

Additional statements deal with the implications of this judgment such as refusal by individuals to take part in any war—international or civil—and the complete disassociation of the church from the war system; the abridgement of freedom; military dictatorship; compulsory military training; the rights of conscientious objectors; a reasonable policy of national defense; international police force; manufacture of munitions; neutrality; removal of economic barriers to peace; the use of armed forces as a collecting agency; an immigration policy free of racial discrimination; the desirability of a local church

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committee on world peace and the necessity for education and prayer for a co-operative world order in which nations and individuals in every nation may work together for the common good of all, and the promotion of political policies and economic practices that will make for peace. (For complete statement see leaflet, "Education for World Peace.")

THE CHURCH'S RESPONSIBILITY

In the achievement of world peace, the Christian forces must take their full share of initiative and responsibility. The churches have a unique contribution to make by the emphasis upon the Christian imperative, education, propaganda and co-operative action.

The outlook for peace is not as discouraging as it appears. War has been unmasked and will never again be blessed by the Christian church. Having renounced war as an instrument of national policy, the church must not fail Christ and the peoples of the earth. The present threat of another war that will destroy civilization itself demands of the churches that they increase their efforts toward peace and strengthen all their agencies to the end that they may be successful in their leadership.

The success of interdenominational and non-ecclesiastical peace agencies as well as governmental action depends upon strong programs under denominational supervision and denominational agencies equipped in personnel and resources to enlist the co-operation of their members in united efforts.

RECOMMENDATIONS

The commission respectfully recommends the following:

1. That the General Conference again issue a statement on behalf of the entire church setting forth the Christian position relative to the present day issues involved in the establishment of World Peace.
2. That a Commission on World Peace representative of the entire church be elected in order that world peace may be given the prominence and place in the thinking and action of the church that the work of such a commission will emphasize.
3. That the present co-operative relationship with the Board of Education and other Christian peace agencies be continued.
4. That an appropriation be made by the General Conference from General Conference Expense Funds or through the World Service Commission sufficient to provide for a program that will meet the needs of the church.
5. That legislation be enacted providing for the appointment of a committee on world peace in each church and a similar organization in annual conferences and areas.

The commission is deeply appreciative of the co-operation of the Board of Education in making possible the program carried out during the quadrennium.

RALPH W. SOCKMAN, *Chairman*;
ERNEST F. TITTLE, *Secretary*.

REPORT OF THE COMMISSION ON WORSHIP AND MUSIC

The Commission on Worship and Music, having been chosen from widely separated areas and granted a very limited amount of money, effected its organization by mail, and has endeavored to accomplish certain important objectives which could be reached within its budget.

The first and most important objective was felt to be the interpretation of the newly adopted Orders of Worship to our Church. This had been begun during the preceding quadrennium, but became vitally important when the Orders were actually adopted at Atlantic City. Under the guidance of a committee headed by William K. Anderson, a series of very helpful articles was prepared, dealing with worship in general and with the individual parts of the worship services. Men of outstanding ability and experience co-operated in this, and the articles were printed in all the *Advocates* and reprinted in other journals. They were later published in booklet form and are thus made available for wide distribution and study, under the title, *Finding God Through Worship*.

The second objective of the Commission was the improvement of the worship services at Annual Conferences. J. Hastie Odgers was chairman of the committee which prepared a series of articles dealing with this important subject and presenting helpful suggestions for the devotional services, the communion service, the memorial service, and the ordination service. These articles were printed in *The Pastor's Journal*, commencing with the issue of May, 1935, and are called to the attention of all program committees and worship committees of Annual Conferences.

The third project was the preparation of festival services for our Church, to illustrate the use of our official Order of Worship for such occasions as Christmas and Easter, showing how materials for enrichment of the service may be used without interfering with the unity and progress and sincere reverence of the worship. Some services prepared by church groups have been designed apparently more for propaganda than for worship, and it has been felt by the Commission that the safeguarding of the central act of worship is of very great importance. The Christmas service was prepared at Boston University School of Theology, by a class under the direction of Professor Fred Winslow Adams, and the Easter service at Drew University, under the direction of Professor Dorr Diefendorf. These services were also printed in *The Pastor's Journal*.

The fourth project of the Commission is the conduct of morn-

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ing prayer services and other meetings of an educational and inspirational character in the chapel during the weeks of the General Conference session in Columbus. These are being planned as this report is prepared. It is hoped that the services will have large usefulness.

We feel that it is important that the General Conference continue the Commission on Worship and Music, and, if possible, grant it an enlarged budget. The past four years have been years of study and interpretation. The new *Methodist Hymnal* is now in our hands, with the Orders of Worship and the Rituals. It is very important that during the coming quadrennium there shall be an active promotion of the ideas which have been approved and an earnest encouragement of the use of those materials which have been prepared. We outline four projected activities for the Commission during the coming quadrennium:

1. To continue stimulation of thought and activity in the interest of the highest development and use of worship and music, using the press, conferences and institutes.

2. To see that Annual Conference Committees on Worship and Music are carefully appointed, and to encourage and study and compare their activities, to the end that all may be advised of any successful programs and the whole Church benefited.

3. To serve as a committee of reference and advice for co-operation with the various groups which from time to time present, for special occasions, more or less official orders of worship for use in our churches. Some of these have, in the past, come so far short of what intelligent, beautiful, devout orders of worship should be that they have brought discredit not only upon the special causes, but upon the Church itself.

4. To make a continuous study of developments in the field of worship and music and serve as a clearing house through which materials of outstanding value may be made known and desired information obtained.

PHILIP S. WATTERS, *Chairman*,
CARL F. PRICE, *Secretary*.

COMMISSION ON CONFERENCE CLAIMANTS LEGISLATION

To the General Conference of 1936:

The General Conference of 1932 having in mind that "payments to Conference Claimants concern not the recipients only, but also every Annual Conference," and furthermore the fact that, "the methods of distribution have become very complicated,"

"Resolved, That there be appointed a Commission on Conference Claimants, whose duty it shall be to study carefully the entire subject, and make such recommendations to the next General Conference as shall simplify and clarify the methods by which such payments are made, having especially in mind, justice to claimants and Annual Conferences alike; and shall also submit, restated and unified, the paragraphs on this subject which are found in the Discipline."

The Bishops appointed as members of the Commission:

Thomas A. Stafford
S. B. Salmon
Thomas S. Brock
Arthur M. Wells
William A. Walls

Early in the quadrennium, death removed a highly valued member—Dr. S. B. Salmon.

The Commission was directed to do its work without charge on the General Conference Expense Fund. It has expended \$216.76 for travel and incidental expense and \$148.50 for printing its report in the General Conference Handbook.

DIFFICULTIES OF THE TASK

The task assigned has presented formidable difficulties arising out of: (1) the large number of amendments which have been inserted from time to time in the body of the original annuity plan adopted in 1908; (2) the lack of careful correlation in the amending process; (3) the widely varying practices which have developed under our decentralized pension system in regard to points on which the law was not sufficiently clear and full; (4) the numerous judicial decisions on pensions and relief having the force of law, but not recorded in the Discipline; (5) the distribution of important portions of the pension laws in integration with other matters not primarily concerned with pensions; (6) the conflicting desires of Conference Stewards asking that the Commission adopt various ideas and insert them in the Code.

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THE PROBLEM OF DIVIDED ANNUITY RESPONSIBILITY

Besides considering the need for better organization of the elements of our pension laws so as to obtain, as far as possible, a unified and consistent whole, your Commission has addressed its efforts creatively to the solution of the extraordinarily difficult and complicated problems arising out of the particular legislation adopted in 1928, which made provision for division of annuity responsibility among the Conferences in which service is rendered after January 1, 1929. The total lack of implementation in this important legislation has caused a very serious situation, in which retired ministers have been thrown on their own resources until the respective Annual Conferences on which they had claims could meet and consider their cases. This almost tragic situation was glimpsed at the last General Conference (1932) and since then became so acute that the Board of Pensions and Relief, in certain cases, was obliged to step in and give temporary relief to distressed individuals, in order to prevent disaster.

The Commission was asked insistently to consider making retroactive the legislation in ¶345, §11, of the Discipline of 1932, concerning the foregoing problem, but declined on the ground that the intent of the General Conference of 1928 in regard to this matter was clear, because it specifically refused to do so. The Commission is convinced that while the situation that has arisen under the administration of ¶345, §11, Discipline of 1932, is extraordinarily difficult and embarrassing, the difficulty would be increased greatly by making this particular bit of legislation retroactive. The records of ministerial service of transferred ministers were very badly kept prior to its enactment in 1928 and the records kept since that time are far from ideal. Without accurate records it would be extremely confusing to make the law retroactive. Besides, many ministers have claims for service in Annual Conferences long since dissolved and the proper allocation of such claims would involve considerable research. Therefore, in dealing with this problem, the Commission has narrowed its concern to the implementation of ¶345, §11, Discipline of 1932, which reads as follows:

"¶345, §11. On January 1, 1929, all liability for annuities on account of service in the Effective Relation rendered prior to said date shall rest with the Annual Conference in which membership is held on December 31, 1928, and liability for annuities on account of service in the Effective Relation performed on and after January 1, 1929, shall rest with the Annual Conferences respectively, or their legal successors, in which the service shall be performed."

The salient features of the proposed implementation are as follows: (1) an exact system of registration of cases is provided; (2) the Board of Pensions and Relief is constituted a clearing house for the purpose of handling payment of all annuities for which the responsibility is divided among two

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or more Annual Conferences; (3) it is provided that the claimant shall receive one check from the clearing house instead of a check from each Conference on which he or she has a claim; (4) the claimant is protected temporarily against failure of the registration system; (5) provision is made for geographical allocation of annuity claims belonging to extinct Annual Conferences.

PRORATING MINISTERIAL SUPPORT

The second major problem before the Commission is concerned with the prorating of ministerial support. Under the existing law, on the subject, the four kinds of ministerial support, namely Pastors, District Superintendents, Bishops and Conference Claimants, are joined together so that "no one claim may be paid in greater proportion than the other claims are paid." This is a simple plan. Nevertheless, in practice, difficulties have arisen on three points: (1) there seems to be some doubt as to placement of the responsibility for its operation; (2) in many cases, prorating adjustments have to be made after moneys have been disbursed and expended, thereby making necessary notice, collection and redistribution; (3) extensive investigation has shown that the figuring of the pro-rata distribution is done inaccurately in a surprisingly large number of cases. Apparently, the necessary mathematical operations are difficult for a good many of the persons concerned.

Aware of the widespread demand for a more definitive statement of the law on prorating, your Commission has introduced into the accompanying code a restatement of the matter in which the principle is laid down that the pastor's salary shall be regarded as the basic item of ministerial support, that all other claims for support shall bear a definite percentage relationship to it, and shall automatically increase or decrease with the rise or fall of the salary of the pastor. The primary responsibility for adjustment of the payments would rest with the Treasurer of the local church, and the final responsibility with the pastor. This plan, to be known as "the proportional payment plan," would tend to secure the same equity in distribution of moneys for ministerial support which was the object of the pro-rata plan. However, in practice, it would be easier to figure, because when the Pastoral Charge finds that the total ministerial support budget is too heavy, adjustment would be made by fixing the basic pastoral support at an amount that would make the other three related items reasonable. This is a much simpler process than prorating involves, and yet it arrives at the same goal. Responsibility for execution of the plan would be definitely fixed. It is believed also that it could be worked with less friction than the pro-rata plan. There is nothing new about the "proportional payment plan." It is

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already practiced widely under the supposition that it is pro-rating which, of course, it is not.

INVESTMENT OF PENSION FUNDS

A merely casual survey of the investment portfolios of Annual Conferences reveals bad conditions which cannot be wholly regarded as end-results of the prolonged deflationary and depression influences from which this country has been suffering in common with the rest of the world, but which, in not a few cases, can be attributed to lack of knowledge of investment technique and in some cases to carelessness. Your Commission took this vital concern into account and has drafted some simple provisions of a general nature intended to establish better control of the investment situation. The Commission deliberately avoided the laying down of detailed rules for the making of investments, because in the rapidly changing world of today, such rules are likely to become obsolescent in a year or even a couple of months, not to speak of a quadrennium. The provisions proposed are in the nature of safeguards. We venture to believe that, if they had been in effect ten years ago, several millions of dollars would have been saved for the Church. It is not too late to establish them now.

OTHER CHANGES

The remainder of the new matter in the Code is concerned almost wholly with necessary verbal changes, made with a view to bringing the whole body of our pension law into better harmony with the best pension practice, as it obtains in the Annual Conferences which have more or less standardized pension procedure. Such innovations as may be found are largely the result of quite extensive consultation with officers of the Conference Stewards in every section of the country. The chapter on "Board of Pensions and Relief" was edited slightly in order to remove some inconsistencies in terminology and to make the provisions for the handling of the Chartered Fund conform with long-established usage; otherwise the text of it is practically the same as in the Discipline of 1932.

ELIMINATIONS

The following portions of the Discipline of 1932 will be eliminated by the adoption of the Code, which is hereby proposed as a substitute for them:

<i>Discipline</i> 1932	<i>Item</i>
¶169,	Endowments for Supply Pastors
¶213, §2	Age of Retirement
¶339, §§1, 2	Nature of Claim
¶340, §§1-3	Annual Conference Organizations
¶341, §§1-3	Anniversaries

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¶342, §§1, 2	Apportionment
¶343, §§1-9	Conference Stewards
¶344, §§1, 2	Methods of Distribution
¶345, §§1-12	Annuity Regulations
¶346, §§1-5	Service Distribution
¶347, §§1-5	Necessitous Distribution
¶348	Connectional Relief
¶349, §§1-8	Fund for Supply Pastors
¶471 to and including ¶476	Board of Pensions and Relief
¶477	Chartered Fund

CROSS REFERENCES

The following portions of the Discipline of 1932 should be retained in their present respective locations independently of the Code and connected therewith by cross-references only:

¶83, §4	On Conference Relations, Refer to Article IV, §1.
¶188, §2	Annuity Claim of a Located Preacher, Refer to Article VI, §3.
¶199, §5	Failure in Study Affects Annuity Claim, Refer to Article VI, §4. <i>For Cross Reference and Editorial Restatement in Harmony with the Code</i>
¶90	Bishop's inquiry <i>re</i> prorating.
¶328	Plan of prorating.
¶335, §2	Settlement Day.

FORM

A glance at the general form of the accompanying Code will show that the material is arranged in logical order, with concise captions for each Article. It is intended that the numbering of the Articles will remain constant, while each Article would be assigned a paragraph number which would vary in each new quadrennial issue of the Discipline. This seems to be a worthwhile desideratum.

ADOPTION

Your Commission respectfully requests this General Conference to adopt the accompanying Code. And, in order that the important new matter contained therein shall be critically examined, it requests that the Committee on Pensions and Relief shall study the following portions thereof and, if necessary, submit amendments thereto before the close of this General Conference:

Reference	Title
ARTICLE	IX BOARD OF CONFERENCE STEWARDS
ARTICLE	X APPORTIONMENT
ARTICLE	XI PROPORTIONAL PAYMENT
ARTICLE	XVII DIVIDED ANNUITY RESPONSIBILITY
ARTICLE	XXI RESERVE FUNDING
ARTICLE	XXII FINANCIAL POLICY

AMENDMENT OF THE CODE

Furthermore, in the interests of maintaining in future

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a harmonious balance within the Code, your Commission requests that hereafter all memorials concerning pension matters which are to be recommended for approval by the Committee on Pensions and Relief shall definitely state the Article and Section of the Code which would be affected by the adoption of such memorials, and the language of memorials recommended to the General Conference by the aforesaid Committee shall be adjusted in such manner as to avoid setting up conflicting regulations within the Code.

Respectfully submitted,

THOMAS A. STAFFORD, *Chairman*,

ARTHUR M. WELLS, *Secretary*.

THOMAS S. BROCK.

W. A. WALLS.

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General *Note: Terms defined in Article V are put in quotation marks wherever used in the other Articles pertaining to legislation for Conference Claimants.

TEXT OF THE CODE

ARTICLE I

DEFINITION OF CONFERENCE CLAIMANTS

Retired Ministers, the widows of Ministers, during their widowhood and while they remain members of the Methodist

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Episcopal Church, and dependent children of deceased Ministers are Conference Claimants. See Article V, §6; Article VII, §4.

ARTICLE II.

NATURE OF MINISTERIAL SUPPORT

Assumption of the obligations of the ministry required to be made at the time of his admission to membership in an Annual Conference puts upon the Church the inevitable counter-obligation of providing a comfortable support for the Minister during the period of his membership in an Annual Conference and for his widow and dependent children after his death, but such counter-obligation with reference to an annuity shall not be construed as contractual unless and until provision shall have been made therefor on an actuarial reserve basis.

ARTICLE III.

APPROVAL OF CLAIM

The Annual Conference shall be the sole judge of the admissibility and validity of annuity claims, and shall be fully competent to determine all payments, disallowances, and deductions thereunder, subject to the specific regulations relating thereto enacted by the General Conference.

ARTICLE IV.

RETIREMENT

§1. The Annual Conference may place any member thereof in the retired relation, with or without his consent and irrespective of his age, if such relation be recommended by the Committee on Conference Relations. See ¶83, §4.

§2. At his own request, the Annual Conference may place any member thereof in the retired relation, with the privilege of making an annuity claim if he has attained the age of *sixty-five* years prior to the date of the opening session of the Annual Conference to which such request is presented.

§3. Retirement prior to attainment of age sixty-five with the privilege of making an annuity claim on the ground of a Minister's personal disability, shall be permitted only after a thorough investigation of his case and presentation of a medical certificate to the Committee on Conference Relations. This certificate shall be made on a form approved by the Board of Pensions and Relief and shall be given by a regular medical doctor who has not previously examined the applicant and who has been approved by the Committee on Conference Relations. If such disability continue for more than one year, such medical certificate shall be required annually. See ¶83, §4.

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ARTICLE V.

DEFINITIONS

§1. The following "Years of Approved Service" in the effective relation in an Annual Conference of the Methodist Episcopal Church may be counted for the purpose of determining both the annuity claims and the annuities payable thereon; (a) as pastor-in-charge or assistant pastor;† (b) as district superintendent; (c) as special appointee to an institution or organization owned and operated by the Methodist Episcopal Church and of which the entire Board of Trustees, Managers, or Directors is elected by an Annual Conference or the General Conference of the Methodist Episcopal Church; otherwise, in order to qualify his service therein for annuity claim, the institution or organization to which he is appointed shall be approved by a three-fourths vote of the Annual Conference;* (d) "leave of absence;" (e) as the wife of a minister during his "Years of Approved Service." Two years of service on trial, as pastor-in-charge or assistant pastor, shall be counted also as "Years of Approved Service."

§2. In counting the "Years of Approved Service" the reckoning shall be in years and months, but a fractional part of a month shall be dropped. See Article XVII, §2, (9).

§3. The following years of service in the effective relation may not be approved as a basis of annuity claim: (a) years for which a pension is received from any source other than the Annual Conference; (b) years served, under a special appointment, made after May 29, 1924, with an institution or organization not formally approved* by the Annual Conference.

§4. The "Annuity Rate" shall mean the sum determined annually by the Conference, payable as an annuity for each year of "Approved Service" of a Retired Minister rendered in the Methodist Episcopal Church. The "Annuity Rate" shall be determined by the Annual Conference, without restriction, but it is recommended that such rate be not less than one per cent of the "Average Salary" of the Conference, as hereinafter defined in §5.

§5. The "Average Salary" of the Conference for the purposes of this annuity plan shall mean the average salary, including house rent at a valuation equivalent to fifteen per cent of the cash salary, of the Ministers in the Annual Conference who are in the effective relation as Pastors or District Superin-

† The terms in (a) shall be construed so as to include a student serving a Pastoral Charge under the direction of a district superintendent.

* A Disciplinary Question to be answered at each Annual Conference, shall determine the approved institutions and organizations. In listing Special Appointments in the Conference Year Book, the appointees should be listed in two divisions, as follows: (1) with annuity claim; (2) without annuity claim.

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tendents, based on the salaries as published in the statistical reports for the Conference Year nearest preceding the General Conference. In computing the "Average Salary" of the Conference, no account shall be taken of salaries of Ministers who shall have served less than one year on a Pastoral Charge. The "Average Salary" shall be established by the Board of Pensions and Relief for each Annual Conference quadrennially, immediately preceding the General Conference.

§6. "Dependent Child" shall mean a child of a deceased Minister, including a child legally adopted before the Minister's retirement or death, under sixteen years of age and dependent for his or her support. If the child be kept in a standard school, the age-limit may be extended not to exceed two additional years by action of the Board of Conference Stewards.

ARTICLE VI.

CLAIM OF A RETIRED MINISTER

§1. The Annuity Claim of a Retired Minister shall be for an amount equivalent to the total of his "Years of Approved Service" multiplied by the "Annuity Rate" as defined above, irrespective of breaks in the sequence of such service. In cases in which the annuity responsibility is divided, as provided in Article XVII, the current "Annuity Rate" of the respective Conferences involved shall apply to the "Years of Approved Service" for which each such Conference is responsible.

See also §2. The Annuity Claim of a Retired Minister shall be automatically in suspense during any period in which he engages in work or in a business relationship of any kind for a salary, compensation or annuity which, if added to the total annuity payable by the Conference or Conferences, would equal or exceed the equivalent of one-half of the "Average Salary" of his Conference as established by the Board of Pensions and Relief.

§3. For annuity claim of a located preacher see ¶188, §2.

§4. Failure in Conference studies may invalidate annuity claim. See ¶199, §5.

ARTICLE VII.

CLAIM OF A WIDOW

§1. The Annuity Claim of a widow shall be for an amount equivalent to the total of her "Years of Approved Service" (see Article I) multiplied by three-fourths of the "Annuity Rate" (see Article V, §§1-4). The fact that a widow served as the wife of a Minister of the Methodist Episcopal Church until his death and, after an intervening period of widowhood, served again as the wife of another Minister of the Methodist Episcopal Church shall not prevent the approval of all such

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years of service for the purpose of computing her "Annuity Claim."

§2. The Annuity Claim of a widow shall become effective immediately upon the death of her husband. (See Article XII, §§6, 7, for amplification of this section.)

§3. A certificate of the fact that a widow remains unmarried and continues as a member of the Methodist Episcopal Church shall be obtained annually by the Board of Conference Stewards on a form to be provided by the Board of Pensions and Relief.

§4. If a widow resides in a foreign land, or in a community where there is no Methodist Episcopal Church accessible, she may receive permission from the Annual Conference, by a two-thirds vote, to join or affiliate with any other Evangelical Church in such place of residence. In such case, her marital status and Christian character shall be certified by her pastor annually on a form to be provided by the Board of Pensions and Relief.

ARTICLE VIII.

CLAIM OF A DEPENDENT CHILD

§1. The Annuity Claim of a "Dependent Child" shall be determined by multiplying the father's "Years of Approved Service" by one-fourth of the "Annuity Rate," (see Article V, §4), provided, however, that in no case shall the total of the annuity claims of the dependent children exceed the annuity claim of the father.

§2. The Annuity Claim of a "Dependent Child" shall become effective immediately upon the death of the father, and shall cease upon attainment of age sixteen. If the child be kept in a standard school, the age-limit may be extended, not to exceed two additional years, by action of the Board of Conference Stewards.

§3. A certificate of attendance of a "Dependent Child," at a standard school, shall be obtained annually between the ages of sixteen and eighteen by the Board of Conference Stewards on a form to be provided by the Board of Pensions and Relief.

ARTICLE IX.

BOARD OF CONFERENCE STEWARDS

§1. *Membership.* The Board of Conference Stewards shall consist of not more than fifteen members, divided into three classes of equal numbers, arranged so that one class shall be elected each year by the Annual Conference. Members may be either ministers or laymen, but no Conference Claimant shall be eligible to serve on the Board of Conference Stewards.

§2. *Organization.* The Board of Conference Stewards shall elect annually the following officers: President, Vice-President,

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Secretary and Treasurer, with the respective duties usually pertaining to such offices.

§3. *Duties and Powers of Stewards.* (a) On or before the first day of the session of the Annual Conference, the Board of Conference Stewards shall meet and plan its work as nearly as possible in the following order: (1) Consideration of applications for regular relief; (2) Consideration of applications for emergency relief; (3) Disallowances to be recommended; (4) Determination of annuity rate and schedules of distribution; (5) Stewards' report to the Annual Conference; (6) Preparation of report on audit of books and records; (7) Miscellaneous business.

(b) The Board of Conference Stewards shall forward to the Board of Pensions and Relief, a certified copy of its report to the Conference, made on blanks furnished by the Board of Pensions and Relief, in which shall be shown the annuities and relief grants made to each Conference Claimant, and the receipts from the Pastoral Charges and Conference organizations, together with such additional data as may be available for guidance of the Board of Pensions and Relief in making its appropriations for Connectional Relief, in preparing its Annual Report and certifying the total annuity years of the several Conferences, for the information of the Book Committee as required by the Discipline.

(c) The Secretary shall make a complete record of the proceedings at each meeting of the Board of Conference Stewards and such record shall be approved at its last meeting held during the session of the Annual Conference.

(d) The records of both the Secretary and the Treasurer shall be examined annually by an Auditing Committee to be appointed by the Conference. The members of the Auditing Committee shall not be otherwise connected with the work of the Board of Conference Stewards.

(e) The President, the Secretary and the Treasurer of the Board of Conference Stewards shall constitute an Executive Committee to deal with emergency claims on account of sickness or unusual need of Conference Claimants arising during the Conference year. The total amount available for distribution by such Executive Committee shall be determined by the Annual Conference when the plan of regular distribution is made.

(f) The Board of Conference Stewards shall have no power to borrow money for payment of annuities. See Article XXII, §7.

ARTICLE X.

APPORTIONMENT

§1. The apportionment to the Pastoral Charges for the purpose of providing for annuity claims shall be determined

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by the Board of Conference Stewards by multiplying the total "Years of Approved Service" (See Article V, §§1, 2) of the Conference Claimants, including Conference Claimants placed in the Retired Relation in other Conferences as provided in Article XVII, (for this purpose the total of widows' years of service shall be reduced one-fourth, and the total years of the deceased fathers of "Dependent Children" shall be reduced three-fourths) by the "Annuity Rate" determined by the Conference, and subtracting therefrom the total of all moneys received for annuity distribution from sources other than the Pastoral Charges. In figuring the "Years of Approved Service," for purposes of computing the apportionment, the Board of Conference Stewards shall take account of the probable net increase of such years which may be caused by deaths during the year or by retirements likely to be effected at the next Annual Conference.

§2. The apportionment to the Pastoral Charges for both regular relief and emergency appropriations for Conference Claimants who are in distress, because of inadequacy of the annuity to meet their needs, or because of other special circumstances, shall be recommended by the Board of Conference Stewards and approved by the United Session of the Conference.

§3. As a general limitation, the sum total of the apportionments above mentioned shall not exceed a figure equivalent to twelve per cent of the total cash salaries of the Pastors and District Superintendents of the Conference; provided, that a larger apportionment may be approved by count vote of two-thirds of the members of the United Session of the Conference present and voting. See §8 of this Article, last sentence.

§4. The sum total of the apportionments abovementioned shall be apportioned as one amount to the several Pastoral Charges of the Conference and to self-supporting Pastoral Charges in missions served by members of the Conference. The apportionments to the individual charge for Conference Claimants shall be stated as a percentage of the cash salary to be received by the pastor. See §8 of this Article.

§5. The Board of Conference Stewards may apportion annually to an organization or institution of the Methodist Episcopal Church, employing a member of the Conference and which does not provide a pension for his years of service therein, an amount not to exceed twelve times the average "Annuity Rate" established by the Conference during five years immediately preceding. Moneys collected on apportionments made under this section shall be conserved at interest by the Board of Pensions and Relief and shall be applied in distribution only after the person involved or his widow becomes a Conference Claimant. It is recommended that such moneys be released, for distribution to the Conference Claimants concerned, over a period of years corresponding approximately to the normal

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expectation of life of a Minister at age of retirement as determined by the Board of Pensions and Relief. In the event of termination of membership in an Annual Conference, the Board of Pensions and Relief shall pay the accumulated amount, as it may determine, to the Board of Conference Stewards concerned.

§6. To a federated church, which is under the jurisdiction of a Quarterly Conference, and served by a minister of the Conference, the Board of Stewards shall make an apportionment equivalent to the apportionment made to a Methodist Episcopal Church within the Conference having membership and resources equal to the Methodist constituency of the federated church.

§7. A community church, not under the jurisdiction of a Quarterly Conference, and served by a Methodist Episcopal minister, appointed thereto on request of the Annual Conference supported by a two-thirds vote, shall not be subject to an apportionment and the service of a minister rendered thereto shall be without annuity claim.

§8. In the interests of equitable apportionment, it is recommended that the sums asked from the several Pastoral Charges for Conference Claimants be determined according to a graduated scale, devised so as to distribute the larger part of the apportionment to the Pastoral Charges paying as much or more than the average pastoral salary of the Conference. House rent shall not be considered in making the apportionment to the Pastoral Charges, but when paid by the pastor should be considered as a deduction from his cash salary. When requested to do so, the Board of Pensions and Relief shall assist the Board of Conference Stewards in the preparation of a graduated scale of apportionments. The provisions in this section shall not preclude the use of other methods of apportionment on a percentage basis, which may be adopted by vote of the United Session of the Conference. Under the graduated scale plan, the provisions contained in §3 above shall not, in any case, preclude the making of a larger apportionment than twelve per cent of the pastoral salary to an individual Pastoral Charge.

ARTICLE XI.

PROPORTIONAL PAYMENT

§1. The amount payable by any Pastoral Charge on the apportionment for Conference Claimants shall be directly proportional to the amount of cash received by the Pastor on his salary. See Article X, §4.

§2. The Treasurer of the Pastoral Charge shall be primarily responsible for the application of the provisions of the first section of this Article, but in the event of his failure to apply such provisions, the pastor shall adjust his cash salary and

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the payment to the Conference Claimants according to the proper ratio, as provided above, before he enters the respective amounts in his statistical report to the Annual Conference. See Article XIX, §3, for record of defaults.

§3. It shall not be permissible for a Pastor in Charge to receive a bonus or other gift intended to defeat the object of the regulation in §2 of this article by the stipulation that such bonus or other gift be not counted on his salary. For so doing, on the complaint of the Board of Conference Stewards, presented to the Conference by the Committee on Conference Relations, he may be brought to trial and his annuity claim disallowed by Conference order for the particular year of service during which such bonus or gift was so received.

NOTE FOR EDITOR: In order to secure uniformity, ¶90, ¶328, ¶335, §2, Discipline of 1932, shall be restated so as to conform with the principal of proportional payment formulated in this Article, and ¶328 should be restated as follows:

¶328. The specific amount for the support of the Pastor having been determined, the other three items of ministerial support shall be related to the Pastor's salary on a percentage basis, so that the respective payments required for the support of Bishops, District Superintendents and Conference Claimants in each Pastoral Charge shall be exactly proportional to the amount paid to the Pastor.

ARTICLE XII.

DISTRIBUTION

§1. Moneys for Annuity and Relief distribution shall be derived from public collections, private gifts, bequests, and other sources; and in order that the Church may effectually meet the obligation to provide a comfortable support for Conference Claimants, the rules and regulations for obtaining and administering the funds established for such purpose shall be observed by all Pastors, District Superintendents, and Bishops, and by all Pastoral Charges, Quarterly, and Annual Conferences.

§2. The amount received each year from the Pastoral Charges shall be divided at the end of the Conference Year between the Annuity Fund and the Relief Fund in proportion to the amount asked from the Pastoral Charges for each fund respectively at the previous annual session of the Conference. Any part of such amount received in advance of the annual session of the Conference shall be reserved for appropriation and expenditure during the ensuing year.

§3. Moneys designated for Annuities shall be distributed on the basis of service, and shall consist of:

- (a) The dividend of The Methodist Book Concern.
- (b) The income from any investments of the Annual Conference for Annuity Distribution held for this purpose.
- (c) Gifts and bequests for Annuity Distribution.
- (d) Such proportion of the money received from the Pastoral Charges for Conference Claimants as is for Annuity Distribution.

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§4. Moneys designated for Relief on the basis of special need shall consist of:

(a) The appropriation for Connectional Relief paid to the Annual Conference by the Board of Pensions and Relief.

(b) Such proportion of the money received from the Pastoral Charges as is for Relief on the basis of special need.

(c) The income from such gifts and bequests as are made for Relief on the basis of special need.

(d) Income arising from investments made by Relief and Aid Societies of the Annual Conference, if so designated by them.

§5. Moneys designated for Emergency Relief shall consist of:

(a) The dividend of the Chartered Fund. (For method of distributing the income of the Chartered Fund, see ¶471, §7.)

(b) Special collections at the Annual Conference for Emergency Relief.

(c) Gifts and bequests for immediate distribution as Emergency Relief.

§6. An Annual Conference may authorize its Board of Conference Stewards to pay annuities and relief benefits quarterly or semi-annually, in advance. In such case, upon the death of a retired minister, the first subsequent payment to his widow and children, if there be any surviving, shall be the next full periodical payment due to all claimants of the Conference, and upon the death of a widow no further payment shall be made on her account beyond the last payment regularly due and payable while she was living; the same rule, regarding after-death payment, shall apply to a "Dependent Child" deceased prior to attainment of age sixteen. In the case of a widow whose husband died while in the effective relation, the first payment of annuity to be made immediately shall cover pro rata the unelapsed portion of the instalment period during which his death occurred. See Article VII, §2.

§7. In case an Annual Conference authorizes the Board of Conference Stewards to pay annuities and relief benefits either quarterly or semi-annually at the end of whichever instalment period it may select, rather than in advance, as indicated in §6 of this Article, then the first periodical payment due after retirement of a minister shall not be payable until one such instalment period has elapsed following the session of the Conference at which he was placed in the retired relation. In such case, upon the death of a retired minister, the first subsequent payment to his widow and "Dependent Children," if there be any surviving, shall be the balance due to him for the elapsed portion of the instalment period which he failed to outlive plus the payment due to them for the unelapsed portion of such period. Furthermore, upon the death of the widow, any balance due to her may be paid to the surviving "Dependent Children," if there be any, but her estate shall have no claim

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thereto. In the event of the death of a retired minister who received his annuity payments under the provisions of this section, and who died leaving neither widow nor "Dependent Children," no payment shall be made to his estate. In the event of the death of a minister in the effective relation the first payment to the widow and "Dependent Children," if there be any surviving, shall be made pro rata for the period elapsed between the time of his death and the date of the next regular payment.

§8. The Board of Conference Stewards shall investigate carefully all claims made on the basis of special need and the Secretary of the Board shall obtain annually in advance as much information regarding their condition as may be available, in order that the Stewards may have before them the facts necessary to determine equitably the amount of Relief to be granted in each case. A minister in the Supernumerary Relation cannot make an annuity claim and may be granted relief by the Board of Conference Stewards only when it is so ordered by the Annual Conference.

§9. The Board of Conference Stewards may establish a fund for the purpose of granting Emergency Relief to Conference Claimants in cases of special need. Normally, such fund should not exceed the equivalent of ten per cent of the total amount appropriated for regular Relief grants.

§10. The Annual Conference, upon recommendation of the Board of Conference Stewards, shall designate a bank or other depository, for deposit of the funds held by the Board of Conference Stewards.

§11. When they deem it expedient, the Board of Conference Stewards may build up a reserve fund from the income for Conference Claimants in order to stabilize the annuity rate payable in the Conference. Such reserve fund should be, at least, twenty-five per cent of the average annual income of the Board of Conference Stewards for all purposes for the five years immediately preceding. Such reserve fund shall be held as the Annual Conference shall direct and shall be subject to the requirements described in §10 of this Article.

ARTICLE XIII.

OPERATION THROUGH BOARD OF PENSIONS AND RELIEF

§1. When authorized by the Annual Conference, the Board of Conference Stewards may deposit all or any part of the Conference Stewards' funds with the Board of Pensions and Relief.

§2. The Annual Conference may authorize the Board of Pensions and Relief to make the quarterly payments to the Conference Claimants and, in such case, the Board of Conference Stewards shall prepare annually a complete schedule

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of the plan of distribution for the guidance of the Board of Pensions and Relief in making such payments, and shall cooperate fully with it, in order to ensure efficient and prompt service. Checks issued by the Board of Pensions and Relief under the provisions of this section shall show plainly the name of the Conference for which the disbursements are made.

§3. The Board of Pensions and Relief shall be entitled to collect an annual service fee, figured on a cost basis, for the work specified in the preceding section.

§4. The Board of Pensions and Relief shall furnish annually to the Board of Conference Stewards a report showing full details of the transactions under §2 of this Article.

ARTICLE XIV.

LIENS ON ANNUITIES

Whenever a Conference Claimant shall be in debt to The Methodist Book Concern, or to the Conference or to any of its organizations, on account of unpaid assessments, such debt shall constitute a lien on the annuity of the person involved, and the Conference shall have power to appropriate and apply his or her annuity, or any part thereof, to the payment of such debt; provided, however, that not more than one-quarter of the annuity shall be appropriated in any year for such purpose and, furthermore provided, that such power shall not be interpreted as applying to the settlement of other debts of a Conference Claimant.

ARTICLE XV.

RELINQUISHMENT

For a year at a time, a Conference Claimant may voluntarily relinquish in writing his or her annuity claim and any amount payable thereunder, provided that the disposal of the relinquished amount shall be entirely under the control of the Board of Conference Stewards.

ARTICLE XVI.

DISALLOWANCE OF ANNUITIES

§1. Upon recommendation of the Board of Conference Stewards, after opportunity has been given for either a written or oral statement by the Claimant, any "Annuity Claim" may be disallowed, in whole or in part, for any cause cited by the Conference Stewards; provided, that in case of disallowance for such cause, approval shall be given of two-thirds of the Annual Conference present and voting.

§2. When an "Annuity Claim" shall have been disallowed, under §1 of this Article, it may be reconsidered at any sub-

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sequent annual session of the Conference, upon recommendation of the Board of Conference Stewards, or two-thirds vote of the Conference.

ARTICLE XVII.

DIVIDED ANNUITY RESPONSIBILITY

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§1. On January 1, 1929, all liability for annuities on account of service rendered prior to said date shall rest, with the Annual Conference in which membership is held on December 31, 1928, and liability for annuities on account of service performed on and after January 1, 1929, shall rest with the Annual Conference respectively, or their legal successors, in which the service shall be performed.

§2. In order to make the foregoing provision effective, the following rules shall be observed:

(1) In order to prevent any claimant herein involved from suffering a default in his support during the first year in the Retired Relation, the Annual Conference shall require such claimant to give notice, one year in advance of intention to enter such relation (see Article IV, §2), so that all Conferences concerned may have sufficient opportunity to make provision for the annuity. The Secretary of the Conference in which he seeks the Retired Relation shall notify immediately the Board of Pensions and Relief, which in turn shall notify all Annual Conferences concerned, requesting that the necessary deposit of funds to cover the annuity be made with the Board.

(2) At its first session, following receipt of notice of intention to retire, each Annual Conference involved shall make provision for payment as soon as possible to the Board of Pensions and Relief of the amount of the annuity or annuities for which each Annual Conference is liable hereunder, such amount to be distributed by the Board of Pensions and Relief as hereinafter provided.

(3) As soon as a Conference grants the Retired Relation to a member for whose annuity other Conferences have a liability hereunder, its Secretary shall notify immediately the Board of Pensions and Relief, and the Board of Pensions and Relief shall notify the Secretary of each Annual Conference concerned in the case, for the purpose of making entry thereof in the Conference records, as hereinafter provided.

(4) If, in any case, for emergency reasons, it becomes necessary to grant the Retired Relation to a minister without the required preliminary notice being given one year in advance, then the Conference granting the Retired Relation shall be responsible for his entire annuity claim at the current annuity rates of the respective Conferences concerned, until the process of notification and deposit of funds with the Board of Pensions and Relief is complete; provided, however, that such Conference shall be entitled to a refund of equivalent amounts from the respective Conferences concerned.

(5) In the case of a minister herein involved, failure of an Annual Conference to report to the Board of Pensions and Relief, as required above, shall cause such Annual Conference to remain under the entire liability for his annuity claim at the current annuity rates of the respective Conferences concerned, until notification and deposit of funds with the Board of Pensions and Relief has been duly made; provided, however, that such Conference shall be

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entitled to a refund of equivalent amounts from the respective Conferences concerned.

(6) The claim of a widow and the "Dependent Children" of a minister, who died while in the effective relation, having service affected by this Article, shall be the sole responsibility of the Annual Conference in which he was a member at the time of his decease, until the Conference and the Board of Pensions and Relief can complete the required arrangements for notification and funding, as in the case of retired ministers involved hereunder.

(7) In case the service of a minister herein involved includes more than two years of probation, he having been transferred during probation, the allocation of responsibility for the two years of service, elsewhere provided to be counted on probation for the purpose of annuity claim, shall be the first two years so served.

(8) Except as otherwise hereinbefore provided, the annuity payable to a Conference Claimant shall be the sum of the annuities received by the Board of Pensions and Relief on the Claimant's account from the respective Conferences in which the service was rendered, each Conference paying at the current rate of annuity established therein for its own members in the Retired Relation.

(9) In any case herein involved, the liability of each Annual Conference shall begin with the first day of the month in which the transfer of the minister was dated, and no lesser period than a month shall be considered in apportioning responsibility among the several Annual Conferences concerned. In the event of a disagreement arising between Conferences in connection with the apportionment of annuity responsibility, the matter shall be examined and decided by the Board of Pensions and Relief. A transfer of a minister shall be reported immediately thereafter to the Board of Pensions and Relief by each Annual Conference involved, specifying the date thereof.

(10) In the case of a minister having an unallocated claim hereunder for years of service in a dissolved Conference, such service rendered prior to January 1, 1929, shall be a claim on the Annual Conference within which the last pastoral charge he served is located at the time of his retirement, irrespective of the continuance of such charge, and for such service rendered on and after January 1, 1929, there shall be a claim against the Annual Conference or Conferences in which the pastoral charges he served are located, irrespective of the continuance of such charges.

(11) The Board of Pensions and Relief shall pay annuities hereunder on a quarterly instalment plan, the arrangement of the periodical payments to be established by it.

(12) In the event that any Conference Claimant herein involved needs aid, in addition to his annuity, the Board of Pensions and Relief shall obtain all necessary information regarding the case, transmit it to the respective Conferences responsible for the annuity, in order to secure such added emergency relief as such Conferences can provide.

(13) The Conference relationship and adjudication or disallowance of the annuity claim, in whole or in part, of any Conference Claimant herein involved shall be solely under the jurisdiction of the Annual Conference where membership is held, and such relationship may be changed by it without consent of the Conferences having a liability for the annuity.

(14) In all transactions hereunder, the Board of Pensions and Relief shall serve as a clearing house responsible only for the safe-keeping and proper distribution of the funds placed in its care for the purposes mentioned in this Article.

(15) It shall be the duty of the Bishop presiding at an Annual Conference to inquire if the provisions of this Article have been

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observed, and he shall cause notation to be made, under the proper Disciplinary Question, of the name, years of service, and amount of annuity in each case herein involved.

ARTICLE XVIII.

FUND FOR ACCEPTED SUPPLY PASTORS

§1. Each Annual Conference which utilizes the services of Accepted Supply Pastors shall create and maintain a relief fund for Accepted Supply Pastors to be administered by the Board of Conference Stewards for the purpose of granting relief to aged and disabled Accepted Supply Pastors who shall have given not less than twenty years of full-time pastoral service under the direction and control of a District Superintendent. Claimants on this fund shall be known as "Special Conference Claimants" and all accounting on their behalf shall be kept separate from the accounts for "Regular Conference Claimants," who are retired members of the Annual Conference, their widows and "Dependent Children."

§2. Accepted Supply Pastors, on and after attainment of the age specified in the Discipline for the retirement of ministers who are members of an Annual Conference, may become "Special Conference Claimants" upon recommendation of the Committee on Conference Relations and the approval of the Annual Conference.

§3. As soon as practicable after the death of an Accepted Supply Pastor, the Board of Conference Stewards shall consider the case of his widow, if any, and grant such relief as may be available, subject to the service requirement in §1 of this Article and provided that she retains membership in the Methodist Episcopal Church. The provision hereinbefore made in Article VII, §4, shall apply also to the widow of an Accepted Supply Pastor.

§4. The Board of Conference Stewards shall require an annual statement from each "Special Conference Claimant," and a report with certificate of character which may be furnished by either the Quarterly Conference, Pastor, or District Superintendent where the claimant resides.

§5. Application for disability relief by an Accepted Supply Pastor, prior to attainment of the age specified in the Discipline for the retirement of ministers who are members of an Annual Conference, and before completion of the minimum number of required years of service, must be accompanied by the recommendation of the District Superintendent with a full statement of need and a physician's certificate.

§6. The Annual Conference, acting through its Board of Conference Stewards, shall determine the method to be used in raising moneys for this fund.

§7. An Annual Conference may create and maintain a

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reserve fund for the aid of its aged and disabled Accepted Supply Pastors. Such fund shall be invested and administered in such manner as the Annual Conference shall determine, but the accounting shall be kept separate.

ARTICLE XIX.

CONFERENCE ORGANIZATION

§1. Annual Conferences are authorized to establish and maintain investment funds; Preachers' Aid Societies; and organizations and funds of similar character, under such names, plans, rules and regulations as they may determine, the income from which shall be applied to the support of Conference Claimants. It is recommended that each Annual Conference provide an incorporated Board to administer its permanent funds, under some other corporate name than that used by the General Board of Pensions and Relief.

§2. An Annual Conference, subject to the laws of the state in which it is incorporated, shall have power to require from its members in the effective relation an annual contribution to either its permanent or reserve fund or for current distribution or to a Preachers' Aid Society for the benefit of its annuitants, subject to the following provisions: (1) The annual payment may be made in instalments as provided by the Annual Conference; (2) the Conference may fix a financial penalty for failure of the member to pay; (3) in case his membership in the Annual Conference is terminated under the provisions of the Discipline, the Conference may refund the amount so paid, in whole or in part, after a hearing has been given to the person terminating his membership, in case such hearing is requested; (4) the making of such payment shall not be used as the ground of contractual obligation upon the part of the Conference, or as the ground of any special or additional annuity claim of a Member against the Conference, neither shall it prevent disallowance of his claim by Conference action, as provided in Article XVI, §1.

§3. The Annual Conference may constitute its Board of Conference Stewards a Committee on proportional payment of Ministerial Support for the purpose of comparing the records of amounts paid on the support of Pastors and Conference Claimants by each Pastoral Charge, computing the proportional distribution thereof, and keeping a permanent record of defaults, or the Annual Conference may organize a special Committee on proportional payment of Ministerial Support, which shall keep permanent records and furnish necessary information to the Board of Conference Stewards regarding adjustment of annuities.

§4. Each Annual Conference shall hold one service during its session, to be known as the Conference Claimants' Anni-

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versary, for the promotion of the interests of Conference Claimants.

ARTICLE XX.

ADHERENCE TO PLAN

The Annual Conference shall not subvert, contravene or modify the provisions of the Discipline for the support of Conference Claimants by entering into special contracts with organizations not under the control of the Methodist Episcopal Church for the payment of annuities.

ARTICLE XXI.

RESERVE FUNDING

The Board of Pensions and Relief is authorized to enter into an agreement with any Annual Conference whereby arrangements can be made to fund in advance, on an actuarial reserve basis, any part or all of the annuities for which the Conference is responsible, subject to the following general provisions:

(1) An annual contribution not to exceed the equivalent of two per cent of the current average cash salary of the Conference shall be required from all members entering the fund under the provisions of this Article.

(2) The yearly contribution to be made by the Annual Conference shall be determined by it after consultation with the Board of Pensions and Relief.

(3) Annuities funded on an actuarial reserve basis shall conform as closely as practicable to the types indicated in the 1908 Annuity Plan for Conference Claimants as amended from time to time.

ARTICLE XXII.

FINANCIAL POLICY

The following rules shall apply to financial administration of Annual Conference Boards:

(1) Persons connected in any way with the sale of securities, real estate or other forms of investment to the Annual Conference, shall be ineligible to serve on the investment committees of Annual Conference Boards, Societies, or Institutions.

(2) No officer or member of an Annual Conference Board, Society, or Institution, shall receive a personal commission, bonus or remuneration in connection with the purchase or sale of securities for such Board, Society, or Institution.

(3) After June 1, 1936, the principle of diversification of investments shall be observed, so that no greater amount than one-third of any Conference Fund shall be invested in any class of securities or property permissible under the trust laws of the State of domicile, except government, state and municipal bonds.

(4) Real property shall be accepted as consideration for life annuity agreements only with the stipulation that the annuity shall not exceed the net income on the property until such property shall have been liquidated.

(5) Annual Conference Boards, Societies and Institutions shall

in order to obtain geographic and clerical distribution of conference claimants

not offer higher rates of annuity than those listed in the annuity schedules approved by the General Boards and the World Service Commission of the Methodist Episcopal Church.

(6) Upon the order of the Conference, there shall be printed in the Year Book of each Conference a list of the investments held by each of the organizations directly or indirectly under the control of the Conference, or such list may be distributed directly to the members of the Conference at their request. A copy of all lists concerning Conference Claimants shall be filed annually with the Board of Pensions and Relief.

(7) Borrowing money in any Conference year, to enable the Board of Conference Stewards to complete payment of annuities at a designated annuity rate, shall be done only on authority of the Conference acting as an incorporated body, in a regular or special session, by a ~~two-thirds~~ vote.

REVISION OF CHAPTER VIII, 1932 DISCIPLINE
BOARD OF PENSIONS AND RELIEF

I. AUTHORIZATION

¶471, §1. There shall be a Board of Pensions and Relief, nominated by the Bishops and elected by the General Conference, consisting of one effective Bishop, who shall be President of the Board, nine other Ministers in the effective relation, and nine Laymen; also the Executive Secretary, who shall be a member of the Board *ex officio*. Seven members shall constitute a quorum. The office of the Board shall be in Chicago, Illinois.

§2. The Bishop and the Executive Secretary shall be elected quadrennially by the General Conference. The other members of the Board shall be divided into three classes:

Class I shall consist of three Ministers and three Laymen, who shall be elected by the General Conference of 1928 to serve for four years.

Class II shall consist of three Ministers and three Laymen, who shall be elected by the General Conference of 1928 to serve for eight years.

Class III shall consist of three Ministers and three Laymen, who shall be elected by the General Conference of 1928 to serve for twelve years.

§3. The General Conference of 1932 and subsequent Conferences shall elect for a term of twelve years the class whose term of service shall expire at that time.

§4. Vacancies in the membership of the Board or in the office of Executive Secretary and President respectively, occurring during the interim of the General Conference, shall be filled for the unexpired term by the Board of Pensions and Relief.

§5. The Board of Pensions and Relief shall be duly and legally incorporated, according to the laws of the State of Illinois, with such powers and prerogatives as shall be needed

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for the accomplishment of the objects of the Board, as herein stated. This Board is authorized to adopt such measures as in its judgment are necessary to build up and administer a Connectional Permanent Fund which is hereby established; to increase the revenues for the benefit of Conference Claimants; to take title to, sell, dispose of, or hold absolutely or in trust property real or personal; to receive in trust and to administer endowments and other funds for the benefit of Conference Claimants in the various Annual Conferences, Annual Conference Deaconesses, Medical Missionaries, Teachers and other Church Workers who are not members of an Annual Conference, and to administer the same in accordance with such trust.

§6. The Board of Pensions and Relief is hereby authorized to take such measures as may be necessary to establish a Reserve Fund for the relief of aged and disabled Supply Pastors who have served for twenty years or more, giving their whole time as pastors to the work of the Methodist Episcopal Church, and for their widows. The distribution of this fund shall be made by the Board to the Conference Stewards to be dispensed by them to the beneficiaries.

§7. The Board of Pensions and Relief is authorized to receive and administer the principal and undistributed income of the Chartered Fund; the principal thereof, together with all sums designated and all legacies hereafter given to the Chartered Fund, shall be funded and kept perpetually as a Special Fund, the net interest or income therefrom shall be divided into as many equal parts as there are Annual Conferences from time to time, and paid over in equal proportions to the respective Conferences annually, for the purpose of relieving the distresses and supplying the financial deficiencies of the Ministers of the Methodist Episcopal Church, and also for the relief of the wives and children, widows and orphans of said Ministers. A substantial reserve for depreciation shall be maintained in the Chartered Fund, at all times, the amount of such reserve to be determined by the Board of Pensions and Relief. The Board of Pensions and Relief shall follow the established usage in building up the principal of the Chartered Fund.

II. OFFICERS

¶472, §1. There shall be an Executive Secretary who shall be elected quadrennially by the General Conference, and who shall be the chief executive officer of the Board. Under the provisions of the *Discipline* and the authority, direction and control of the Board, he shall conduct the correspondence and business, and promote the general interest of the Board.

§2. The other officers of the Board shall be a President, elected quadrennially by the General Conference, and a Vice-

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President, Recording Secretary, Treasurer, Assistant Treasurer, who shall be elected annually by the Board. These officers shall perform the duties usually pertaining to their respective offices.

III. ADMINISTRATION

¶473. The Board of Pensions and Relief at its annual meeting shall determine what amount shall be required for maintaining and promoting the work of the Board and shall present this amount to the World Service Commission to be included in the askings of the Commission in common with those of the other Boards.

IV. CONNECTIONAL RELIEF

¶474, §1. Connectional Relief for Conference Claimants is established that the Preachers and people of the stronger Annual Conferences may be united with those of the weaker Conferences in one connectional or general plan in order that, by such co-operation, a more equitable and general support may be secured for Retired Ministers and other Conference Claimants, especially for those in the more needy Conferences.

§2. Such Connectional Relief shall consist of: (1) The income from the Connectional Permanent Fund; (2) The income from all other sources the use of which is not otherwise designated and which is not required for the maintenance of the Board.

§3. Moneys for Connectional Permanent Endowment shall be held by the Board of Pensions and Relief, located at Chicago, Illinois, and shall be administered through its Connectional Permanent Fund.

§4. The Board of Pensions and Relief is also hereby authorized to receive and administer in trust for the benefit of Conference Claimants of the Methodist Episcopal Church, all gifts and bequests wherein the name or corporate title of the beneficiary shall have been stated insufficiently or improperly, or phrased in general terms, but where the intent of the donor is clearly shown to be to benefit or aid Conference Claimants of the Methodist Episcopal Church. The Board of Pensions and Relief shall turn over to the Conference for which they were intended gifts and funds received under the provisions of this section.

§5. Moneys contributed to the Board of Pensions and Relief for the Connectional Permanent Fund may be sent to the Treasurer of the Board, Chicago, Illinois, who shall issue a voucher for the same; or they may be paid to the Treasurer of the World Service Commission; or to the Treasurer of the Annual Conference, who shall receipt therefor and forward the amount so received to the Treasurer of the Board of Pensions and Relief.

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V. ADMINISTRATION OF CONNECTIONAL RELIEF

¶475, §1. Moneys for Connectional Relief shall be distributed by the Board of Pensions and Relief at its annual meeting to the Annual Conferences or at any time to individual Ministers or Claimants whose claims are presented with the endorsement of the Secretary or Treasurer of the Board of Stewards of the Annual Conference to which such Minister or Claimant belongs.

§2. The Board of Pensions and Relief, in determining the appropriation for Connectional Relief, shall ascertain from the authorized reports of the Stewards of the several Annual Conferences what Conferences are in need of Connectional Relief, and shall make the distribution to such Conferences according to their need as this shall appear from such reports.

§3. The remainder of the available funds shall be distributed among the other Conferences as the Board of Pensions and Relief may determine to be wise and equitable in view of all the data in its possession.

VI. REPORTS

¶476. The Treasurer of the Board of Pensions and Relief shall send to the Treasurer of the Annual Conference a draft for the Appropriation for Connectional Relief, together with the last Annual Report of the Board, in which shall be shown the resources of the Board, the amount and distribution of its income, and such other information concerning the work of the Church in behalf of Conference Claimants as the Board may obtain.

REPORT OF THE SESQUICENTENNIAL COMMISSION

Your Commission respectfully reports:

In accordance with report to the General Conference of 1932, our Commission carried on the work of promoting the celebration of the Sesquicentennial of the Organization of the Methodist Episcopal Church at the Christmas Conference of 1784, among our own Annual Conferences on the one hand, and jointly with similar Commissions of the Methodist Episcopal Church, South, and the Methodist Protestant Church in all matters of joint interest and especially in a central celebration in Baltimore.

In pursuance of this arrangement, our Commission was made the clearinghouse for the production of the materials used, and largely for their distribution as well as for general promotion. Five principal means were developed. A Booklet giving a short history of the Christmas Conference and suggesting plans for the celebration, a souvenir medal, an Oratorio, a Pageant and a Stereopticon Lecture. Some 40,000 booklets were printed and one mailed to every Pastor in the three Methodisms, and a large quantity distributed free through Annual Conferences and otherwise.

A commemorative medal was modeled by John R. Sinnock, sculptor in charge of the coinage at the United States Mint, Philadelphia, and struck off in handsome bronze by the Medallic Art Company, and 10,000 of these were sold by your Commission, along with 100 large sized ones, at a small profit. These were sold singly and in tens and hundreds and handled entirely by your Commission, without expense except actual cost of mailing.

The printing of an Oratorio was placed in the hands of Professor Van Denman Thompson, of De Pauw University, after a suggested outline was prepared by Dr. Forrest J. Prettyman, chairman of the Methodist Episcopal South Commission. This task was most excellently carried out by Professor Thompson and his very beautiful production, entitled "The Evangel of the New World" was published by Theodore Presser Company of Philadelphia. Over 4,000 copies of this Oratorio have been sold; your Commission guaranteed the sale of the first 1,000 copies and actually sold them through the Commission office, also at a small profit, though not sufficient to pay for the musical composition. The Oratorio was sung by choruses all over the United States and brought inspiration and enthusiasm wherever rendered.

A very attractive Pageant was written by Professor Harold

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A. Ehrensperger of our Bureau of Pageantry, entitled, "The Spreading Flame," which was published by our Book Concern and we hope sold at a profit. This Pageant was suitable for both a large and small Auditorium and has met with great favor and a fine response wherever given.

A Stereopticon Lecture, entitled the "Romance of American Methodism," was prepared by Dr. A. H. Backus, Secretary of our Commission, and handled through our church Stereopticon Department. Ten sets were prepared and the entire cost of over \$600 was paid out of the rentals received. This aided greatly by bringing visually to the eyes of young and old the early scenes of American Methodism.

A cut showing both faces of the medal was struck off and mailed to the Secretary of each Annual Conference with a request that it be used on the cover of the Annual Minutes, a check of \$1 be sent us to cover the costs. The cut was gladly used, but only about thirty per cent of the Secretaries remembered the second part of the request to mail the check! If there are any of those short-minded Secretaries present in the General Conference, the account is still open and they may send me their checks!

Letters were written to the Bishops and to the Secretaries of the Annual Conferences requesting the appointment of anniversary committees in each Conference. Then letters went forward to these local committees suggesting plans and urging a suitable Conference anniversary. This was carried out in practically every Conference, in some with an elaborate program, including the rendition of the Oratorio, or the Pageant, and in this way the Oratorio was sung from coast to coast. Letters and circulars were also sent to all our college and preparatory school Presidents. All this entailed a very heavy correspondence, all of which was carried on without expense other than the necessary postage.

Fine co-operation was rendered by the Advocates in publishing articles and news items, and by Dr. Bugbee and his associates in providing a quarter's special lessons on Methodist History in our Church School publications.

On October 10-14, 1934, the Centennial Celebration was held in Baltimore, in charge of the Joint Commission of which Bishop Edwin H. Hughes was the very capable Chairman, and Dr. E. L. Watson, Vice-Chairman. Over 1,000 delegates registered from the three branches of Methodism, coming from every state in the Union. A program of fine character with outstanding speakers chosen from the three branches of Methodism was maintained from Wednesday to Saturday. The delegates were welcomed to Baltimore by the Governor of the State and the Mayor of the City of Baltimore. The day was opened with appropriate addresses on Barbara Heck, "The Puritan Conscience in Methodism," by Bishop Ernest G. Richardson; "Harry

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Hoosier, *The Negro's Place in Methodism*," by Dr. Robert M. Williams; "Robert Strawbridge, *The Lay Element in Methodism*," by Dr. James H. Straughn; and "Thomas Coke, *The Missionary Reach of Methodism*," by Bishop Paul B. Kern.

In the evening the Lyric Theatre was crowded to overflowing, when a chorus of 400 voices led by Earl Evans, Minister of Music of First Church, Baltimore, sang the Sesqui Oratorio, "The Evangel of the New World."

Possibly the highest point was reached on Thursday, "One Day of Union," with Bishop McDowell most graciously presiding. The climax came with the union meeting of the Boards of Bishops and the General Conference executives of the Methodist Protestant Church, with Bishop Hughes presiding, as only he could preside, when, at his suggestion, these leaders unanimously adopted a resolution pledging themselves to work for Union by their prayers and their best efforts; followed by the unanimous adoption of the same motion by the cheering delegates.

Friday's program was given over to Journalism, and the Educational, Social and Theological contributions of Methodism, followed in the evening by the rendition of the Sesqui Pageant, "The Spreading Flame," under the direction of its author, Harold A. Ehrensperger. Again the Lyric Theatre was crowded to the doors, and many were turned away, unable to obtain even standing room. The Pageant was magnificently rendered and was repeated on the following day. During this same day the young people had a large gathering in one church, while the women held a meeting of their own in another.

The Anniversary ended Saturday with addresses on Evangelism and an inspiring and provocative summary by Bishop Hughes on "Forwarding the Balance." A delightful spirit of brotherliness and union pervaded the whole gathering and the delegates departed, more than ever determined to seek again the passion of the fathers and also to bring about a United Methodism.

The budget of the local committee amounted to over \$11,000, and they were successful in meeting all bills and ending without a deficit. A copy of all speeches was afterwards printed by the Committee.

The Treasurer of the General Conference Expense Fund has advanced to our Commission the sum of \$2,430 of which \$800 was paid over to the Baltimore Committee to aid in putting on the central program at Baltimore; \$689 account purchase of medals, and \$497 account of Stereopticon slides, Booklets, Pageants and display at World's Fair; and the balance of \$442 in printing, miscellaneous bills and travel of Commissioners. Profits from sale of medals, seals and Oratorios paid for larger part of cost printing booklets, purchase of medals, for numerous circulars, mimeographing, and a very heavy postage bill, and we are

Sesquicentennial Celebration, Methodist Episcopal Church

returning a check to the Treasurer of the General Conference Expense Fund, from which the above advances were made, for \$600, or more than the total advanced for direct expenses of the Commissioners and all miscellaneous expenses, so that the net amount paid out for the promotion of the Sesquicentennial is less than \$1,830 instead of the \$5,000 which was appropriated by the General Conference.

Grateful indeed is your Commission for the cordial co-operation and assistance received from many Methodists, North and South. No finer co-operation could have been given than was exhibited by the Joint Commission of the three Methodist Branches in the general planning and promotion, and particularly in the arrangement and carrying out of the central celebration at Baltimore.

We rejoiced in the work and now ask for an honorable discharge.

For the Commission,

CHARLES F. EGGLESTON, *Chairman*,

A. H. BACKUS, *Secretary*.

REPORT OF THE BARBARA HECK BI-CENTENARY COMMISSION

To the General Conference of the Methodist Episcopal Church:

The Barbara Heck Bi-Centenary Commission begs to report—

In May, 1932, the General Conference appointed the Barbara Heck Bi-Centenary Commission "to plan for a fitting commemoration by world-wide Methodism in honor of the bi-centenary of the birth of Barbara Heck," and to show the early work of women in the founding of the Church. The Commission consisted of Mrs. Francis J. McConnell, Chairman; Mrs. Grace Prentiss Bitgood, Mrs. Dorr Diefendorf, Mrs. Carl H. Fowler, Mrs. Charles H. Hardie, Mrs. Frank A. Horne, Mrs. J. Lane Miller, Mrs. Anna Onstott, Mrs. Henry J. Phillips.

Fifty years ago, during the Centenary of American Methodism, the "Methodist Ladies' Centenary Association," following General Conference action, raised \$100,000 for educational purposes. Of this, \$50,000 was given for the building of Heck Hall, at Garrett Biblical Institute, Evanston, Illinois. The Barbara Heck Commission considered undertaking the raising of a fund for the restoration of the John Street Church building and the expansion of its work. This "Mother Church" of American Methodism, so largely organized by Barbara Heck, is sorely in need of extensive repairs. The financial difficulties of the period among all churches and people made such a campaign impossible. A campaign of education was then undertaken concerning the inspiring work of Barbara Heck. For four years, through Preachers' Wives' Associations, Foreign and Home Missionary Societies, Sunday Schools, Epworth Leagues and church publications, Barbara Heck's story has been told in varying forms.

The Commission has held many business and public meetings throughout the quadrennium and has encouraged a large number of churches and organizations over the country to use the special material, plays and plans it has prepared.

In October, 1932, at the John Street Anniversary Sunday afternoon, with Mrs. Francis J. McConnell presiding, Mrs. J. Lane Miller opened the work of the Commission with an address on "Woman, the Pioneer."

A pageant, "A Daughter of the Dawn," was written for the Commission by Mrs. Miller, showing the beginning of Methodism. This was produced first at John Street Church in January, 1933; again in February at Central Church, Brooklyn, an offspring of John Street, and in March at Mother Zion Colored Church, New York, another offspring of John Street, founded through Peter Williams, a colored slave, one of the first converts. This pageant was published by The Methodist Book Concern,

Commission on Barbara Heck Bicentenary

and has been widely produced throughout the United States and in Canada, as well as in the Methodist Episcopal Church, South.

On June 19th, 1934, the Irish Conference, then in session, arranged a pilgrimage to the old home of Barbara Heck, at Ballingrane, County Limerick. Bishop H. Lester Smith represented the Commission on this occasion, Mrs. Smith making an address.

Barbara Heck migrated with a group of the first people of Methodism to Northern New York and then to Canada. She rests in the shadow of the tiny tin-steepled "Old Blue Church," near Prescott, Ontario. In 1909 the Preachers' Association placed a granite monument over her grave. On this monument the Barbara Heck Commission had placed and unveiled on August 17th, 1934 (the two hundredth anniversary of the death of Barbara Heck) a bronze tablet to the memory of the others laid nearby who, with Barbara Heck, established Methodism in Canada. Over 600 people came from long distances in the United States and Canada and stood reverently under the old pine trees during the program. Dr. D. N. Coburn, President of the Montreal and Ottawa Conferences of the United Church of Canada, presided. The Mayor of Prescott gave welcome. A hymn, composed for the Commission by Mrs. J. Lane Miller, was sung. Mrs. Onstott made the presentation. The occasion was significant in the fact that the address was made by Carl Hitchcock Fowler, of New York, son of Bishop Charles Henry Fowler, who, acting for a similar group of women, had made the address at the dedication of Heck Hall, Evanston, half a century before. The tablet was unveiled by little David Embury, a descendant of Philip Embury, and by Carl Henry Fowler, grandson of Bishop Fowler. Mr. Fowler closed, speaking with the words of his father carved upon the granite stone, "Barbara Heck put her brave soul against the rugged possibilities of the future and throbbed into existence American Methodism."

The tablet bears the inscription:

Interred Here

Paul Heck. 1730-1795. Margaret Embury Lawrence. 1734-1807. John Lawrence. 1744-1822. Members of the First Methodist Society in America. Organized 1766 New York City, by Barbara Heck and Philip Embury. Presented by Barbara Heck Commission Bi-Centenary Commission, August 17, 1934.

Following this ceremony a visit was made to the old stone house, standing near the quietly flowing St. Lawrence River, from whence Barbara Heck "went home."

In February, 1935, Mrs. Merle P. Culver, of Floral Park, New York, assisted by Mrs. Anna Onstott, with historical material, prepared a play called "Golden Hill," the early name of the John Street property. This showed the formation of the first church and the work of the women in furnishing its parsonage.

Commission on Barbara Heck Bicentenary

It was first given in Floral Park Church and later at Central Church, Brooklyn, during the session of the New York East Conference. This was especially prepared for the use of Ladies' Aid Societies everywhere. It has also been published by The Methodist Book Concern and is being used over the States.

Two valuable oil paintings have been presented to the Commission and by the Commission given to John Street Church. One is a copy made by Miss Annie Bentz from the original oil painting of Barbara Heck in Heck Hall. The other is of "Philip Embury preaching his first sermon in New York in 1766," painted by John Whittaker.

A set of sixteen historical postcards has been prepared and placed on sale at John Street Church.

As the era of this Commission closes, its work of education in the early history of Methodism through the four years has laid the foundation for a new organization by a group of women to be known as the "Golden Hill Society." Its purpose is to co-operate with the trustees of the Church so as to "secure, restore and endow the site of the original Wesley Chapel and parsonage." Its permanent work will be to arouse interest that all American Methodism may again look with pride to its building and its historical treasures safely housed at "Old John Street Church."

Respectfully submitted,

MRS. FRANCIS J. McCONNELL, *Chairman*,
MRS. CARL H. FOWLER, *Secretary*.

THE COMMISSION ON CENTENARY OF SOUTH AMERICAN MISSIONS, 1936

To the General Conference of 1936:

The Eastern South America Annual Conference memorialized the General Conference of 1932, "to create a Commission of Fifteen Members representing all interested groups to arrange for an adequate Centennial Celebration of the founding of our missionary work in South America and that South America be made the subject of special study and concentrated effort during 1936."

This matter was first brought to the attention of the Board of Foreign Missions in February, 1930, by Dr. William A. Brown, then pastor of the American Church in Buenos Aires, the mother church of Methodism in South America.

The General Conference of 1932 took favorable action and a Commission was appointed and was asked to do its work without expense to the General Conference Fund. The following were appointed members of the Commission:

Bishop Titus Lowe	Mrs. Francis J. McConnell
Bishop E. L. Waldorf	Mrs. Henry Pfeiffer
Dr. A. E. Day	Miss C. J. Carnahan
Dr. H. E. Luccock	Miss Evelyn Miller
Dr. Ralph E. Diffendorfer	Miss Henrietta Gibson
Dr. H. I. Andrews	Mr. W. C. Evans
Dr. F. G. H. Stevens	Mrs. A. B. Hatcher
Dr. J. Sumner Stone	

In South America the Methodist churches most concerned in this celebration are those within the Eastern South America Annual Conference, for it was in Buenos Aires that Methodism began her ministry in South America. This Annual Conference has appointed a special commission to arrange for an adequate celebration in the Argentine and Uruguay and in other parts of South America. Secretary Diffendorfer, during his visit to the River Plate Region, in the summer of 1934, met with this Commission at which time tentative plans were reviewed.

The General Conference Commission met on April 30, 1935, and received from Dr. W. C. Poole, pastor of the American Church, the plans for the celebration in South America.

The Commission voted that the celebration in the United States be regarded from the viewpoint of the South American continent as a whole. A cordial invitation was sent to the Methodist Episcopal Church, South, to share in this celebration. It was also agreed to arrange, if possible, for a Mission of Fellowship from the Methodist Episcopal Churches in the

United States, to South America in 1936, to be composed of a small group representing the Bishops, pastors, laymen and educators. An invitation was extended to the Methodist Churches in South America, through the resident Bishops to send to the United States of America, a Mission of Fellowship immediately preceding the General Conference. This deputation consisted of

Bishop Juan E. Gattinoni
Mrs. Juan E. Gattinoni
Rev. Daniel E. Hall

Rev. George P. Howard, D.D
Mrs. Margaret R. Miller
Bishop George A. Miller

An itinerary for this Mission of Fellowship in South American Centenary meetings was arranged during the months of March and April.

A formal request was made to the Committee on Arrangements for the next General Conference that there be set aside an appropriate time for an official celebration of this Centenary. The afternoon of Sunday, May 3, has been designated for this purpose. This date will mark the climax of the visit of the Mission of Fellowship from South America and will be the occasion on which Bishop George A. Miller and Bishop Juan E. Gattinoni will make their reports to the General Conference. Bishop John H. Moore will represent the Methodist Episcopal Church, South, at this celebration.

The Missionary Education Movement material for 1935-36, covering the general field of Latin America, is as attractive as has been published in many years. Dr. John A. Mackay, of the Presbyterian Board of Foreign Missions, has written in this series a most excellent, up-to-date interpretation of the religious outlook of South America, *That Other America*.

Mrs. Margaret E. Miller has produced an official study book for the Central Committee of the Women's Boards of Missions. In *Women Under the Southern Cross*, Mrs. Miller has given us for the first time a picture of the capacities and opportunities facing the women of South America today. In addition to the comprehensive survey and the large amount of factual material, the whole is presented from the standpoint of fellowship, with sympathy and with understanding.

The report of Secretary Diffendorfer's visit to South America has been published under the title, *A Voyage of Discovery*. This was being sought for widely by local missionary societies, young people's groups, study classes, and by many ministers, especially in those Conferences having parish abroad assignments in South America.

The production of this new literature has given an unexcelled opportunity for all denominations to become better acquainted with a continent concerning which there is very little known in our own land.

REPORT OF THE COMMISSION ON THE CODIFICATION OF THE DISCIPLINE TO THE GENERAL CONFERENCE OF 1936

INTRODUCTION

Your Commission has proceeded during the quadrennium on the authority of the Resolution passed by the General Conference of 1932, which is as follows:

Codification of the Book of Discipline

WHEREAS, The Book of Discipline of the Methodist Episcopal Church is a depositum of rules, regulations and enactments of various kinds produced in great part, under the strenuous conditions incidental to the legislative work of the General Conference, and

WHEREAS, The aforementioned conditions ordinarily prevent close correlation of new and old enactments, and

WHEREAS, The inevitable lack of such close correlation sometimes results in the retention in the Discipline of a residuum of conflicting and obsolete material, thereby making it difficult to avoid occasional confusion in interpretation and administration, and

WHEREAS, The powers ordinarily conferred upon the Editor of the Discipline by the General Conference are too limited to permit the thorough-going revision necessary to produce a completely consistent Code of Discipline, Therefore

Be it *Resolved*, (1) That a Commission on Codification of the Discipline be hereby appointed for the purpose of preparing a Revised and Annotated edition of the first edition of the Discipline which shall be published after the close of the General Conference of 1932.

(2) The Commission shall consist of seven members, as follows: Bishop Ernest G. Richardson, John W. Langdale, John M. Arters, and four members at large, to be nominated by the Board of Bishops.

(3) The Commission shall secure such help as it may require and the expenses shall be borne by the General Conference Expense Fund, the maximum cost not to exceed two thousand dollars (\$2,000).

(4) The Commission shall be charged with the following duties, for the performance of which it is hereby authorized and empowered:

(a) The Commission shall eliminate from the Book of Dis-

Commission on the Codification of Discipline

cipline all matter which has been rendered wholly obsolete by subsequent enactments.

(b) In case of conflict between two or more portions of the Discipline, the language of detached or subsidiary legislation shall be harmonized with the main body of the legislation on any subject; provided, however, that in so doing the evident intent and meaning of the General Conference, as reflected in its Journals, shall not be altered in any case.

(c) In case of variations in nomenclature, preference shall be given to the longest established and/or most frequent usage; for example, in Paragraphs 382 to 392 inclusive the term "Conference Stewards" is used twelve times and the term "Board of Conference Stewards" only twice; the former is the standard usage and should be preferred.

(d) There shall be inserted in small type under each paragraph a cross reference to every paragraph located in another chapter which significantly amplifies or modifies its meaning.

(e) There shall be inserted in small type under each paragraph a comprehensive reference to all effective judicial rulings approved by the General Conference which bear directly upon its meaning.

(5) The revised and annotated edition of the Discipline when published by the Commission shall supersede the temporary edition to be published as soon as practicable after the close of this General Conference and on and after publication such Revised and Annotated Edition shall constitute the standard Code of Discipline of the Methodist Episcopal Church.

The membership of your Commission has been Bishop E. G. Richardson, Chairman; John M. Arters, Secretary; John W. Langdale, Benjamin A. Matthews, Thomas A. Stafford, Horace Lincoln Jacobs and Hugh Kennedy.

Three meetings of your Commission have been held on the following dates—September 13, 1932, January 10, 1933, December 18, 1935.

THE DISCIPLINE OF 1932

After the last General Conference it became apparent that The Methodist Book Concern would not be able to publish a codified edition of the Discipline of 1932. As the Discipline was published shortly after the first meeting of this Commission and as it was definitely announced that there were no funds available for publication of a codified edition as contemplated by the General Conference of 1932, the task of the Commission was thereby limited to the making of a survey of the ground-work necessary for codification of the discipline after the General Conference of 1936. Nevertheless, the Discipline of 1932 incorporated a considerable number of valuable suggestions adopted by this commission at its first meeting.

Commission on the Codification of Discipline

RECOMMENDATIONS

Your Commission presents the following recommendations for your consideration and adoption.

(1) That a Commission on codification of the Discipline be authorized and appointed consisting of seven members, including the Editor of the Discipline and the Secretary of the General Conference, which shall prepare and incorporate in the first edition of the Discipline of 1936 as many as possible of the points laid down in the plan of the codification made by the General Conference of 1932 without causing undue delay in publication.

(2) Important judicial rulings of the General Conference shall be incorporated in the texts of the legislation in different type directly under the portion affected, with an appended reference to the General Conference Journal in which the full statement of the case, as well as the ruling, can be found.

(3) The new Commission on Codification of the Discipline shall obtain from the Corresponding or Executive Secretaries of the general Boards, Societies and organizations of the Methodist Episcopal Church a complete list of the conflicts, if any, involved in the portions of the Discipline concerned with their respective kinds of work and the Commission shall be authorized to remove such conflicts without introducing into the text of the Discipline anything in the nature of new legislation.

(4) It is recommended that additional actions of the General Conference of 1932 providing for the codification of the book of Discipline shall become the actions of this General Conference, also.

(5) Extensive notes and suggestions have been prepared by the present Commission and are available to its successor, when appointed, for study and use. These materials cover judicial rulings, conflicts in language, removal of obsolete contents, suggestions for a more uniform terminology and for the improvement of format.

The Commission regrets that circumstances beyond its control have limited the scope of its work but trust that the preliminary research it has done will furnish helpful guidance for completion of the task of the codification of the Discipline immediately following the General Conference of 1936.

Respectfully submitted,

ERNEST G. RICHARDSON, *Chairman*;
JOHN M. ARTERS, *Secretary*;
JOHN W. LANGDALE,
BENJAMIN A. MATTHEWS,
THOMAS A. STAFFORD,
HORACE LINCOLN JACOBS,
HUGH KENNEDY.

REPORT OF THE ECUMENICAL METHODIST COUNCIL, WESTERN SECTION

Echoes of the Sixth Ecumenical Methodist Conference, held in Atlanta, Georgia, October 16-23, 1931, have not ceased to reverberate through all lands where Methodism is represented. Certain observed results of that gathering have tended to justify the statement made by a group of three outstanding leaders in England and in our own country that the meeting "was one of the greatest religious conferences of this generation."

A very important outgrowth of the Sixth Ecumenical was the formal establishment of an Ecumenical Methodist Council with Eastern and Western Sections. The purpose of this organization is to foster an exchange of views between the various bodies of world-wide Methodism, to encourage fraternal relations on the part of Methodists everywhere and to deepen the fact and the influence of Methodist solidarity of Christian doctrine and idealism in its impact upon the problems of evangelism and of spiritual, moral and social improvement.

Since the Atlanta meeting both sections of the Ecumenical Methodist Council have held meetings. The Western Section met in Cincinnati, March 11, 1932, when its organization was completed and certain foreign correspondence was considered. Arrangements were made for ecumenical representation at denominational conferences. Committees were appointed on Home Missions and Evangelism, Bishop A. W. Leonard, Chairman, and on Co-operation in Foreign Missions, Dr. W. F. Quillian, Chairman. The Executive Committee arranged for public statements and for correspondence between the bodies in the Western Council, namely, the Methodist churches of the three Americas, of Japan and Korea, and of the mission fields of these denominations in China, India and elsewhere.

The Council for this section also held a meeting at the time of the Sesqui-centennial of American Methodism, Baltimore, October 10, 1934, hearing reports from the Committee on Home Missions and Evangelism, and from official correspondence with thirty or more fields in South America and the Orient. The evangelistic plans outlined at Baltimore were further developed by a meeting of the Committee charged with that work held at Little Rock, Arkansas, February 27, 1935. A fresh study of historic revivals, a renewal of witnessing and evangelistic preaching, the formation of groups for Bible study and cultivation of prayer life were items considered. There has been co-operation between this committee and various denominational bodies which are interested in plans for a religious awakening and a new passion for the changing of lives and of standards of living in Methodist

circles everywhere. In all these gatherings the fact has been kept in view that Methodism is coming rapidly toward its two hundredth anniversary. Aldersgate experience and power are being pressed upon the thought of the Ecumenical constituency.

The Western Ecumenical Section was represented by communications from its president and secretary to one of the outstanding gatherings of the Eastern Section, London, England, June 3-5, 1935. Among those who participated in that meeting of able councillors were the eminent Methodist layman, the late Rt. Hon. Arthur Henderson, then chairman of the Disarmament Conference, Sir Luke Thompson, Dr. W. F. Lofthouse, and others. The date of the Seventh Ecumenical Conference, to be held next in England, was not finally determined, but may be made 1938, on account of the Aldersgate anniversary to be observed during that year.

In the limited space of this report only a bare outline can be presented, indicating that something quite new is taking place in Methodism. The decennial Ecumenical Methodist Conference has hitherto been succeeded by only the most casual contacts between the Methodist bodies of the world. The result has been a distinct loss of power and of leverage in human affairs, local and universal. A beginning has been made looking toward something quite as valuable as accomplishments in the field of organic union. A broader Christian as well as Methodist fellowship and co-operation in achieving Christian objectives should be gradually but progressively realized by the furtherance of ecumenical relationships and activities.

The recent relation of King George V presented an opportunity for an expression of Methodist good-will. Accordingly by wire signed by the officers of our Western Ecumenical Methodism the Rev. Dr. T. Albert Moore, Secretary of the United Church of Canada, was requested to communicate to our fellow Christians of Canada the sympathy of American Methodism. The dispatch was published in the Canadian papers and was presented to the throne through Baron Tweedsmuir, Governor-General. A cable was also sent to the Methodists of Great Britain by communication with the editor of the *Methodist Times and Leader*, London, the Rev. Dr. Benjamin Gregory.

The representatives of the Methodist Episcopal Church in the Ecumenical Council, Western Section, are Bishop F. D. Leete, Bishop Herbert Welch, Bishop A. W. Leonard, G. W. Dixon, James R. Joy, E. L. Kidney, M. S. Davage, Mrs. H. E. Woolver, Mrs. Frederick C. Reynolds, E. D. Soper, Frank Kingdon, Merle N. Smith, F. E. Eiselen, John R. Edwards, Daniel L. Marsh, Richard C. Raines. During the quadrennium 1928-32, only a fourth of the General Conference appropriation for Ecumenical expenses was drawn, and the same careful policy has obtained during the past four years. In making this report to the General Conference of 1936, we recommend:

Ecumenical Methodist Council

1. That the actions taken by the Ecumenical Conference, Western Section, be approved by the General Conference.

2. That the General Conference elect sixteen representatives of the Methodist Episcopal Church to this Council.

3. That the authorization be continued for the coming four years directing the treasurer of the General Conference Expense Fund to pay the expenses of the Ecumenical Council representatives of the Methodist Episcopal Church, incurred in the discharge of their duties, and certified by proper vouchers, to an aggregate amount not exceeding a total of \$2,000 for the quadrennium.

Respectfully submitted,

FREDERICK D. LEETE, *Chairman.*

For the Methodist Episcopal Members of the
Methodist Ecumenical Council, Western Section.

BOMBAY AREA

BRENTON THOBURN BADLEY, Resident Bishop

This is the thirty-seventh year in my missionary service in India, but never before have we entered on a year that held for Christian workers, foreign and national, such a sense of challenge and opportunity. The year 1936 may well prove decisive in regard to the Mass Movement toward Christianity in India, in which our attention and concern have so suddenly been focused on Doctor Ambedkar and his associates. In boldly proclaiming his decision to renounce Hinduism in favor of some other religion, he has shaken that ancient faith to its foundations, and brought about a crisis that is today challenging the wisdom and intelligence of every religious community in this land. Doctor Ambedkar is speaking in behalf of the "depressed classes," numbering sixty millions of people—a people about to experience an *exodus* to which history shows no parallel. This movement has dwarfed everything else on India's religious horizon.

Hindu leaders of the orthodox, as well as the liberal, party have gone to great lengths in making "offers" to the Untouchables, or "Harijans" (Hari's or Krishna's men, as Gandhi named them), to induce them to remain within the ancient fold of Hinduism. One of their great leaders has suggested the creation of a brand-new religion for these classes—a faith to be affiliated, of course, to Hinduism—a sort of religious "Manchuoko," with the Hindus representing Japan! The solution offered by others (and this is Mahatma Gandhi's attitude) is that "Untouchability" should be abolished, and the "Harijans" should be absorbed into the lowest of the four Hindu castes, the *Shudras*, thus doing away with outcastes, but keeping caste triumphant. Recently, the Vice-Chancellor of the Lucknow University, a Hindu gentleman, has seriously proposed that all religions, and religion as such, be ruled out and that we carry on India's social, political and industrial life without any religion. Hinduism is certainly being driven to strange lengths in seeking devices to hold these, formerly restless and now rebellious, millions.

The definitely clear trend of these multitudes is toward Christianity. This is not the time or place for prophecy, but it appears to be a correct forecast to say that many millions of these people of the downtrodden sons and daughters of Hinduism are now preparing to enter the Christian fold. As these lines are being written (the end of January), one of the great daily papers of upper India has brought the news that "five thousand Untouchables last week in the United Provinces decided to become fol-

Bombay Area

lowers of Jesus Christ." This is what may be expected, and similar things are happening elsewhere. Though Doctor Ambedkar lives in Bombay, and this movement in the United Provinces is a thousand miles away, he is in touch with it and with all the Provinces through a well-organized set of Associations, with their secretaries and chairmen. No official announcement as to their religious goal has yet been made. While we believe in the genuineness and necessity of this great Mass Movement, let not the Church think that we in India advocate what, by a misnomer, has been termed "mass conversions."

There can be no mass conversion, but the conversion of the individuals in the mass has ever been and must remain our aim. Indian Christianity, Protestant or Roman Catholic, is not heeding the advice of the Laymen's Foreign Missions Inquiry that missionaries should abandon conversions as one of the objectives and replace true evangelism by a sort of glorified social service. The real touch upon the "Untouchables" must be that of the transforming power of our Lord. When Doctor Ambedkar has experienced the Lord Jesus Christ as did Sadhu Sundar Singh of glorious memory, there must come the same result, a new apostle of Christ, a new voice, new power, new victory. This is what we desire for him and for his associates, the leaders of the depressed classes in every Province. If they be won for Christ, they can lead their people into their true heritage, and bring them to their share in the divine Kingdom of God on earth. This is the only way that these outcasted millions of Hinduism can hope to attain to their legitimate aspirations for the higher and better things of life—a full share in the new India that is taking shape, the real brotherhood for which they long and which they can justly claim. That the Church may be ready for these multitudes when the tide finally sets in, is the fervent prayer of the leaders of the Christian enterprise. In the meantime, we must prepare as best we can, with our limited personnel and resources, realizing deeply that a spiritual quickening must precede any adequate preparation. The problems on this field, and in a special measure in the Bombay Area, have been multiplied by the unavoidable but dangerous reduction in the personnel of missionary and national workers. Going back ten years, we find that the total number of missionaries (men) in the Area (four Annual Conferences, namely, Bombay, Gujarat, Hyderabad and South India) has fallen from 37 in 1925 to 14 in 1935, while the number of full-time national workers has been reduced from 2,882 to 1,302. The Woman's Foreign Missionary Society, fortunately, has maintained its personnel. This is not a "readjustment," or a movement in the direction of "concentration," "economy," or anything else that can be considered wise or helpful. It is sheer retreat, and in many important respects has placed the work in a precarious situation. We are told by those who love to theorize, that we must replace missionaries by na-

tional leaders, and that only such a program can meet the needs of the new day, but when the missionary force is reduced by about 60 per cent, and the Indian personnel at the same time by over 50 per cent, it is clearly not possible to *replace* anyone. Rather have we been compelled to abandon most important ground, close scores of schools, withdraw from hundreds of villages where small Christian groups had been established, and leave unshepherded many of our younger converts. This, coming at the very moment when the human tides in the rural areas have begun to turn toward the Church for teaching and spiritual oversight, brings us to a desperate hour. It is only just to the Church at the Home Base that this condition of affairs should be set forth.

Significant as is the great movement among the depressed classes, that among the caste groups of Hinduism is also of major importance. Particularly in the Telugu country, within the bounds of the Hyderabad Conference, there is a remarkable turning on the part of the *Shudras* toward Christ. Both by the British Methodists and the Lutherans, as well as ourselves, there have been thousands of these caste people baptized, won to Christ in a considerable measure by the example and influence of the converts to Christianity among the depressed classes. So widespread is this movement among the *Shudras* that the report from our Hyderabad District is that there is no village among the hundreds where we have a Christian community, but that there are several families of converts from among the *Shudras*. This is, indeed, a new day for us in India. The far-reaching importance of this movement may be noted from the fact that Bishop Pickett (our newly-elected Bishop for India), who has been directing a study of the Mass Movement for the past five years, has given a great part of his time during the past two years to the securing of material for a new book, to be devoted entirely to the rapid developments within this *Shudra* movement and its significance for the Church as a whole. Truly may it be said of India today that we are witnessing how a "nation" can be "born in a day." Day by day we are reminded of the words of our Lord spoken to the disciples of his time, "Lift up your eyes and look on the fields, for they are white already to harvest." These great Movements explain the optimism and eager joy of missionaries in India, who, realizing the magnitude of the successes already achieved on this mission field, are able to understand something of the wonderful and far-reaching purposes of the Lord who still leads his people on to spiritual triumphs.

There is a growing sentiment among the "Older" Churches in the West that their supreme duty now is to help the "Younger" Churches on the mission fields to develop in such a way as to become responsible for the total task on these fields. There is soundness in this view, but only up to a certain point. It is possible to over-emphasize this aspect of the situation. If the

thought should gain currency that this is the sole duty and responsibility of the Church at the Home Base, it would not merely work hardship to the cause on the mission fields, but would throw upon them a burden and responsibility that they cannot bear. Two things must go on at the same time—first, the normal development of these younger Churches so that they may, indeed, be able to assume an ever-increasing responsibility and burden, looking ultimately to complete control of their own affairs, but, secondly, the pushing forward on every front in an aggressive work that cannot wait for the slow process of developing an indigenous organization and control. The task of evangelism, for instance, cannot be postponed until these younger Churches are far enough advanced to accept its challenge and provide for its completion. This must be supplemented *now*, and for years to come, by the stronger Churches of the sending countries. It is idle to suppose that foreign missionaries may still further be recalled, in the hope that this will summon the Churches on the field to replace them by an indigenous leadership. That leadership exists yet in only a small degree, and while it is being developed, the older Churches at the Home Base must continue to supply in a large and effective way the leadership for much of the unfinished task of evangelism. In the same way, the work of developing the necessary missionary institutions must be supported, both with men and money, so that the task of keeping up the intelligence of the Christian Church on the mission fields may not lag, nor the slow work of creating an adequate leadership be thrown on the younger Churches in a way that will absorb all their strength and resources in merely holding their own against competing communities. Outside help, both in personnel and resources, must be made available so that the development within the Christian community may not prevent a necessary and proper impact by it upon the institutions and leadership of the non-Christian groups.

It is probable that not a third of India's 350,000,000 people have yet had any opportunity to learn of Christ by hearing the Evangel, and coming to know that there is a Saviour from sin. Great tracts of the country are barely touched by Christian influences, to say nothing of the enormous need of Christianizing the social, industrial and political life of the land. A truly great beginning has been made, but let not the Church in America feel that its missionary task now is reduced to the level of merely helping a handful of Christian people in such countries as India, China or Africa, to work out their own salvation with such help as may be given to them, for their own further development. The total task must claim an increasing share of America's young manhood and womanhood, of her resources and energy. Together, as in the past, shall we go forward to the greater things of the future, and to the glorious consummation foretold by our Lord.

REPORT OF THE SAN FRANCISCO AREA

JAMES C. BAKER, Resident Bishop

The San Francisco Area is geographically a vast one—California, Nevada, Arizona and the Hawaiian Islands, with the Missions and the Western Norwegian Danish Conference extending into many other states. Districts have been reduced in number in the California and Southern California Conferences with the result that several of them are now 1,000 miles in length. This makes the task of supervision very difficult both for the General and the District Superintendents.

My four years in charge of the Seoul Area were an unusual preparation for the San Francisco Area which includes the Pacific Japanese Mission, the Pacific Chinese and Filipino Mission, and the Hawaii Mission at "the cross roads of the Pacific," where no less than thirty-seven races and race combinations meet and are learning how to live together. The Oriental groups, however, do not exhaust the racial and polyglot variety of the Area for the Latin American Mission and Norwegian-Danish, Swedish, and German Churches are included within its borders.

The work of the Missions has been greatly helped by the long periods of service of their respective Superintendents. Dr. Frank Herron Smith of the Japanese Mission succeeded a Superintendent who served twenty-three years. He himself is in his ninth year of fine constructive work, having come to his present task after a distinguished career in the Japanese Empire. Dr. Vernon M. McCombs is completing his fifteenth year as Superintendent of the Latin American Mission. As a passionate and persuasive pleader he has made his work favorably known all over the church. Dr. Wm. H. Fry has completed twenty-two years as Superintendent of the Hawaii Mission, with a truly astonishing record of achievement in all phases of his work. During his administration Dr. Fry has built twenty-five churches (artistically set into the environment and adequate alike for worship and educational purposes), nine parsonages and three parish houses. He has added more than a half million dollars to our property values—with no balance of indebtedness. The other results of the work of Dr. Fry have been as remarkable as the property aspect. He has worked as a far-sighted Christian statesman and strategist knowing, as he himself has stated it, that "Hawaii is the nerve center of the Pacific, a place of supreme advantage . . . to show the necessity of seeking solutions of human difficulties by the Christ method 'Love your neighbor'."

Labor problems have been very acute in the San Francisco

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Area, both in city and country. In earlier years agricultural workers were imported from India, Japan, the Portuguese Islands, the Philippines, Mexico, but in later years they have come chiefly from across-the-border Mexico. When a general quota was put on immigration the larger employers of labor on the Pacific Coast, in order to obtain cheap labor, by means of a powerful lobby at Washington, succeeded in exempting the Mexicans from the general quota law, with bitter results both for the Mexican and the white laborer. Radicalism always gets its best chance where industrial conditions are at their worst, and there has been distressing class strife in the San Francisco Area because of grievous injustices to many workers. A shameful record has been written of the violation of civil liberties, with many communities resorting to terrorism for the settlement of difficulties which can never be settled by force. We may profitably ponder the words of Mr. Chester Rowell: "The best discourager of radical and mischief-making agitation is to give the workers no just grievances. Justice is the first consideration."

EDUCATIONAL INSTITUTIONS

The University of Southern California moves steadily forward under its able President, Dr. Rufus B. von KleinSmid, touching in ever new ways the life of the State, the Nation, and the world. Dr. von KleinSmid has been fostering very significant discussions of International Relations and in practical ways has been building up better racial understandings. The University has continued its building program and has balanced its budget in these most difficult years—a truly remarkable achievement. The School of Religion is growing in its influence. Already more than a dozen different Protestant denominations are sending graduate students here to take the professional degree of Master of Theology.

The College of the Pacific is recognized by all competent authorities as one of the best colleges in the country. Dr. Tully C. Knoles has been its president for seventeen years and the institution becomes more and more the incarnation of his high academic ideals. During recent months there have been some new developments through a Junior College but the main emphasis continues to be on the Senior College work in which the College of the Pacific has been so unusually successful. Across the years the junior and senior classes have been larger than the entering freshman class.

There have been some severe financial problems and the faculty have co-operated in a sacrificial way in making possible the balancing of the budget. The College of the Pacific has a multitude of friends and with its great president we say: "We are facing the future with trust and hope."

There are five *Wesley Foundations* in the Area—at the Uni-

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versity of California (Berkeley), at the University of California in Los Angeles, at Stanford University, at the University of Arizona (Tucson), and at Arizona State Teachers College (Tempe). Through competent leadership at each of the above the church is keeping company with its youth at these important institutions. Our people throughout the Area are convinced believers in the strategic and far-reaching importance of this work. An English scholar has recently written: "A terrible nemesis waits for any Church which neglects its ministry to the universities. . . . At its peril will any church forget the student class. After all, the whole of the next generation will have its attitude to life moulded by the men and women who are today in the colleges."

The Spanish-American Institute for twenty-two years has continued its work for Mexican boys. Its devoted President is Dr. A. C. Stevens.

The Pacific School of Religion at Berkeley is serving our church in a large way. Forty-two students and graduates are now on the rolls of the California Conference alone. One-fourth of the student body last year were Methodists.

The Religious Education work of the Area is of high grade and character. In the Southern California Conference Dr. Jesse L. Corley is in his seventeenth year as Executive Secretary and has won international recognition as a religious education leader. Oliver Langdon is the Director in the California Conference. James McGiffin is the very able leader of the Epworth League work in the Southern California Conference and Paul Campbell in the California Conference. Last year there were more than a score of Summer and Winter institutes in the Area. A great Area Youth Council was held at Fresno in November, 1935.

The Christian Advocate (Pacific Edition), under the distinguished editorship of Dr. Edward Laird Mills, must be reckoned as one of the genuine and creative educational forces on the Pacific Coast.

Another educational instrument has been free and open discussion in Quarterly Conferences, district meetings, and among many other groups. We have not believed that the church can leave economic, social, and political issues alone. If religion has no light to shed on human relationships it is a poor and inadequate thing. "Truthing it in love," as Paul suggests, we seek to grow in vitality of Christian faith and conviction, making room for new ideas and for the cleansing and healing influence of free discussion.

Church Debts. The church debt situation has been an extremely difficult one. Two hundred and three new churches were dedicated by my predecessor in the eight years of his indefatigable labors, representing a total valuation of \$11,195,170. None were dedicated that had not covered their liabilities by

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pledges which in ordinary times would have been sufficient. More than a third, namely, seventy-three, were dedicated during 1928-32. Consequently the crash came for many churches in the early period of payments. The resources of thousands of our people were swept away, but the debts incurred in the building program remained. At the beginning of the Quadrennium they were equivalent to an average of almost \$10,000 per church, large and small, throughout the entire Area. With possibly one exception, the San Francisco Area has faced the worst debt situation in the entire connection.

We have come through in an amazing way, and front the immediate future hopefully though realizing that some of our most critical problems are still to be met. I have nothing but words of praise for the heroic and sacrificial efforts of our ministers and people. In the midst of their own often bitter necessities they have revealed what a central place the Church of God has in their lives by their consecrated and generous giving. I record also profound appreciation of the cooperation of the Board of Home Missions through its able Secretary of Church Extension, Dr. F. W. Mueller. Again and again through his encouragement and counsel, and through financial help at critical times, a seemingly impossible result has been achieved. There has also been marvelous cooperation on the part of pastors and laymen throughout the Area in generous help to less fortunate churches.

In this connection I wish also to mention the invaluable service to the Area in a multitude of ways of Dr. Walter Torbet, Western Representative of the Board of Home Missions. He has successfully directed a number of debt campaigns within the Area, in addition to his many other tasks in this and other Areas. I am personally indebted to Dr. Torbet for the help he has given in connection with the Chinese and Filipino work.

The Representative of the Board of Foreign Missions on the Pacific Coast, Mr. John Tunncliffe, interprets his work in large and statesmanlike relation to all the interests of the church and has helped many to find satisfactory opportunities of investment in our church program. Mr. Tunncliffe serves without salary.

The Philanthropic Institutions of the Area include two hospitals—the Good Samaritan at Phoenix and the Methodist Hospital of Southern California; The Pacific Old Peoples Home in Los Angeles; the Goodwill Industries, North and South; two orphanages in the North—The Fred Finch, at Oakland, and the Hill Haven, in San Francisco; The Deaconess institutions North and South; and other institutions of the Woman's Home Missionary Society.

The Women's Organizations of the Area—The Woman's Home Missionary Society, the Woman's Foreign Missionary Society, and the Ladies' Aid Society—are doing very effective work. They are all well officered and devotedly supported. Our Meth-

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odist women have proved themselves in these difficult years a bulwark of strength to the church which they so efficiently serve.

One of the most important developments of the Quadrennium has been the work of a *Correlation Committee in Los Angeles* under the statesmenlike leadership of the City Superintendent, Dr. Oechsli. In the Los Angeles neighborhood a straggling group of separate communities has been growing up into a great metropolitan area, undoubtedly destined to become one of the great cities of the world. Methodism had no way of grappling with the problems of this great metropolitan area as a unit. We have fifty-nine churches in the city and some twenty different Methodist agencies have grown up in a hit or miss, haphazard fashion, each coming into existence to meet a specific need, but without plan in reference to each other. All of these Agencies, together with the Southern California Conference, have definitely agreed that if Methodism is to face intelligently and effectively the problems of the city we shall require a more flexible set up, capable of adapting itself to the rapidly developing and constantly changing city situations. Many readjustments have already been made and the Southern California Conference is also projecting a similar study of rural situations and opportunities.

New services to human need are constantly being developed at the Church of All Nations (where the remarkable leadership of R. A. McKibben has won recognition from all denominations and city agencies), the Plaza Community Center, Grace Church, and other points in Los Angeles. We are working in close co-operation with the Council of Social Agencies and it becomes increasingly evident that instead of abandoning some difficult church situations we must re-adapt the work of these churches to their specific missionary challenge. To meet this challenge the more privileged churches must co-operate and they are purposing so to do in the light of the definite information and vision that is coming to them. A new city consciousness is developing among our people.

In closing, I wish to acknowledge the creative and sacrificial work of the District Superintendents of the Area and the loyal co-operation of the pastors and laymen.

DETROIT AREA

EDGAR BLAKE, Resident Bishop

Michigan and Indiana Methodism was united in a single Episcopal Area by action of the General Conference at Atlantic City in 1932, with the Episcopal Residence in the city of Detroit.

The Area includes five Annual Conferences: the Detroit, Michigan, Indiana, North Indiana, and Northwest Indiana. It has 28 Districts, 1,302 pastoral charges, and 2,299 congregations. The five Conferences have 1,514 ministerial members and 203 accepted supplies. Their total lay membership is 461,790—393,210 active, and 69,580 non-resident inactive—making the Area in point of membership and ministry one of the largest in Methodism.

The Area has 2,263 Sunday Schools, 39,384 officers and teachers, and a total membership of 406,953. It has an Epworth League membership of 41,902—Seniors, 31,280; Intermediates, 2,254; Juniors, 8,368.

The Area has three colleges—Albion, DePauw, and Evansville—officially related to the Methodist Episcopal Church, and Taylor University unofficially related to Methodism. These colleges have a student enrollment of approximately 3,000. Their property, plant, equipment, and endowment amount to \$12,000,000. Their annual expenditures are more than \$1,000,000. Albion, the oldest of the colleges, celebrated its centenary in 1935; DePauw, the next oldest, will celebrate its first one hundred years in 1937.

The Area has five hospitals: Bronson, at Kalamazoo, Michigan; and Indianapolis, Fort Wayne, Gary, and Princeton in Indiana. The five hospitals represent a total investment of more than \$7,000,000 in property, plant, equipment, and endowment. Their combined budgets exceed \$1,000,000 annually. During the quadrennium these hospitals have cared for more than 75,000 patients and have contributed fully \$500,000 in free service to patients under their care. Each of the five hospitals is balancing its budget, that is, the operating income of each covers its operating expenditures. Their record in this respect is the more remarkable from the fact that fully ninety per cent of the hospitals of the nation are operating in the red at the present time. We shall refer to the capital obligations of the hospitals, which constitute their most serious problem, in a later paragraph in this report.

The Area has three Homes for the Aged—the Old Folks' Home at Chelsea, Michigan; the M. J. Clark Memorial Home at Grand Rapids; and the Methodist Memorial Home for the Aged at Warren, Indiana. All three of these Homes are free from debt. Their combined assets amount to \$1,380,000—

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Chelsea, \$500,000; Grand Rapids, \$448,000; Warren, \$432,000. At the present time these Homes are caring for 272 aged guests. Their expenditures for this blessed ministry total more than \$80,000 yearly.

The Area has three Homes for children—the Children's Village, Detroit; the Indiana Children's Home at Lebanon; and the Bashor Children's Home in the North Indiana Conference. In addition there is the Monnett Home and School for Girls at Rensselaer, Indiana. These Homes have nearly 300 children under their supervision and care. Their work represents a total investment of \$550,000 and an annual budget of \$80,000.

These educational and eleemosynary institutions are a source of satisfaction and pride to the Detroit Area. They reflect great credit upon those who direct them and upon the Church that supports them. We believe nothing finer of their kind is found anywhere in Methodism.

The total investments of the Area in property, plant, equipment, and endowment are \$67,900,000, distributed as follows: Churches and Parsonages \$46,970,000; Colleges, \$12,000,000; Hospitals, \$7,000,000; Homes for the Aged, \$1,380,000; Homes for Children, \$550,000. These assets of nearly \$70,000,000 make the Detroit Area a pretty sizeable corporation. The extent and diversity of its interests present administrative problems of a most complex and intricate character. Only a devoted ministry, a loyal laity, and a competent staff of Superintendents, Directors, and Presidents make possible a unified program of these large interests.

The annual budget of expenditures of the Area has averaged more than \$7,000,000 (\$7,278,505) for each year of the quadrennium, making a total of more than \$29,000,000 (\$29,114,028) which the Area has expended in four years for the extension of the work of the Kingdom within and without the Area. It may be of interest if we indicate the general items in the total four-year budget. They are as follows: Ministerial support, \$8,904,374; local expenses, including amounts paid on interest and debts, \$8,548,351; disciplinary and Conference benevolences, \$3,021,303; Colleges, Hospitals, and Homes, \$8,640,000.

Considering the blighting effects of the depression upon the financial resources of the Area's supporting constituency, it is a remarkable tribute to the loyalty and devotion of Michigan and Indiana Methodists that out of their restricted resources they have invested more than \$17,000,000 (\$17,452,725) in the maintenance of their churches, and in addition have invested nearly \$12,000,000 (\$11,661,303) in missionary, educational and benevolent activities for others.

The present indebtedness upon the churches and institutions of the Area amounts to approximately \$10,000,000, distributed as follows: Churches and Parsonages, \$6,500,000; Hospitals, \$3,300,000; Colleges and Homes, \$300,000.

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It is needless to say that under present economic conditions—unemployment, reduced income, loss of homes, savings and fortunes—it has been impossible for our churches and institutions to meet their capital obligations during these years of the depression. The patience, forbearance, and generosity of our creditors have been beyond praise. Banks have not pushed us. Individuals have not harried us. All have recognized the desperate and almost impossible plight in which the debtor class of the nation has found itself as a result of a depression of which they are the helpless victims. Yet in the midst of this unparalleled economic catastrophe the churches of the Detroit Area have reduced their capital obligations by nearly \$900,000 in the last three years, from \$7,389,548 in 1932 to \$6,510,178 in 1935. The institutions of the Area have reduced their obligations by fully \$300,000 during the same period, making a total of nearly \$1,200,000 in the reduction of the debts of the churches and institutions during the past quadrennium.

The spiritual ministrations of the churches have met with a considerable measure of success. The five Conferences report during the four years 65,479 baptisms, and 50,192 persons received into probationary membership. During the same period the churches have received into active membership 59,380 from probation, and 40,082 by transfer, a total of 99,462 received into the active membership during the quadrennium. There have been removed from the active membership rolls by death 19,798, by transfer 28,778, and by increase in the non-resident inactive list of 12,145, making a total of 60,712 removals, leaving a net increase of accessions over removals of 38,750.

But when we compare the total active members reported in 1935, 393,210, with the total active members reported in 1932, 414,957, instead of an increase of 38,750 in the active membership of the Area we find a decrease of 21,747. In other words, we discover that 60,497 names have disappeared from the active membership rolls of the Area for which there is no accounting whatsoever. This situation is not peculiar to the Detroit Area. In the period from 1920 to 1932, inclusive, more than two and a quarter million names disappeared from the active membership rolls of the Methodist Episcopal Church, for which there was no accounting except that they had been cut off without any explanation whatsoever. The number of members who disappeared from our active membership rolls from 1920 to 1932 exceeded our total Methodist membership West of the Mississippi River and East of the Allegheny Mountains. If we bring the record up to date, we shall find that from 1920 to 1936 more than three million names have disappeared from our rolls in addition to those who have been removed by death, transfer, and non-residence. It is our belief that the General Conference could well afford to give time and attention to the consideration of this situation, and, if necessary, appoint a competent com-

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mission to make a thorough study of the conditions that have resulted in one of the most amazing membership losses in the history of the modern Church.

I cannot close this, my first quadrennial report over the united Detroit Area, without expressing my deep appreciation of our ministry and laity, and my gratitude for their loyalty and co-operation in the work of the Kingdom of God which the Area has attempted to do.

THE CHATTANOOGA AREA

WALLACE E. BROWN, RESIDENT BISHOP

The Area is composed of six Annual Conferences, four white—the Holston, Blue Ridge-Atlantic, Alabama, and Central Tennessee, and two colored—the North Carolina and East Tennessee. The boundaries include parts of Tennessee, Virginia, West Virginia and all of North Carolina and Alabama. In this far-flung field we have 423 pastoral charges, with 1,179 church buildings, and a total membership of 107,750. Within the Area we have also nine educational institutions with a student enrollment of 2,500.

During the quadrennium all the Conferences have made some gains in membership, substantial increases in World Service giving, witnessed a growing interest in young people's work and Religious Education, and, best of all, have sustained a good morale in the face of impoverished conditions and school limitations common to large parts of the area.

The heart of our Southern Highland work is here. Rightly it challenges the interest and imagination of much of our Church. Young people as fine as anywhere under the sun are found here in our schools and churches. We have two generations of effective work to our credit. Splendid progress has been made. Difficult and serious problems still confront us. Extreme poverty among the people, woeful lack of school privileges, a belated and largely untrained ministry makes a trying but challenging situation.

Improvement is being made. The scholastic requirements of the church, the faithful and effective work of our Boards of Ministerial Training, the helpful Institutes and Summer Schools are helping to create a better leadership.

The Holston Conference, the strongest of the group, has a large number of town and city churches and a goodly number of strong and well organized rural churches and larger parishes. Forward-looking pastors, supported by loyal and devoted laymen, are making the life of the church felt in many sections of the area.

The new government projects under the T. V. A. have awakened unusual interest in parts of the area. A new civilization, and a million people in the Tennessee Valley basin, is predicted. Conditions are certainly changing. One-room cabins are disappearing and humble but comfortable houses are taking their place. Floods are to be controlled, erosion of land to be overcome, waste lands reclaimed, agriculture developed, industries greatly enlarged and living conditions modernized. Of course this social change challenges the Church. We must be ready for

the larger obligation and opportunity. A united Methodism can best cope with this problem arising from these rapid and long overdue changes.

Our two colored conferences in leadership, training and achievement will compare favorably with other conferences in the area. In fact in some vital matters they lead. This is especially true concerning World Service and support of their own conference institutions.

Methodism's best contribution to this section of the country and to the Christian cause has been and is being made through our educational institutions. The limits of this report will permit only a brief resume of the work of these schools. The quadrennium has witnessed some marked changes and notable progress.

The John H. Snead Seminary at Boaz, Alabama, has been in the field of secondary education for thirty-five years. It has sustained fully accredited academic courses, pursued its work in a fine Christian atmosphere, graduated over twelve hundred young people and made an impression for good on hundreds of Alabama homes. In recent years high schools have increased and the need for the church secondary school has diminished. But the need for a Junior College in this section has been growing. A half million people live within a radius of fifty miles of Boaz. There is not a single arts college in this field. Here was a challenge to venture. The Trustees voted to institute a Junior College. Generous gifts by some Saints Anonymous and gifts from friends in the Alabama Conference brought a total of \$126,000. This assured the Junior College, and it began its work auspiciously last September. An unusual Faculty of men and women has been assembled. The enrollment for the first class was phenomenal—beyond the hopes of anyone. Nearly eighty young men and women constitute the first class in the college department. It is believed that two hundred will be enrolled next fall. Conditions for credited rating of the college have been met. Strategically located as it is, we have good reason to feel that it will be one of the largest and most useful of our junior colleges.

Baxter Seminary, at Baxter, Tennessee, through its program of labor and produce exchange for a Christian education, continues its noble work in giving to hundreds of the Cumberland highlanders trained minds, strong bodies, Christian culture and social understanding, together with one or two courses in some practical occupation. The Christian spirit holds sway here. The art of learning how to live together and the practical application of the Christian ethic in daily life is very evident. The school is fully accredited by the Association of Colleges and Secondary Schools of the Southern States, by the State Department of Education and the University Senate. A faculty and staff of fifteen serve 250 eager students. A new Administration Build-

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ing, costing \$50,000, the gift of a generous friend, was completed and dedicated in 1933. A five hundred acre farm is operated as part of the student work program. Financial reverses came as a result of the depression, but faith, sacrifice, hard work and generous friends have won out. The future looks good.

Pfeiffer Junior College, formerly Mitchell College, at Missenheimer, N. C., sponsored by the Woman's Home Missionary Society, is new, not only in name, but in its whole physical plant. Through the munificent gift of Mr. and Mrs. Henry Pfeiffer, five beautiful new buildings of New England Colonial design, one of them the President's home, adorn this campus. This school is in the heart of the Piedmont section. From this region and western North Carolina most of the students come. It offers courses in agriculture, home economics, music, art, commerce and teacher training. A large farm on which students have a chance to work is a part of the institution. A beautiful Christian atmosphere pervades the whole school. Christian character and service are the compelling ideals. Blessed are they who have made possible a place like this for the training and culture of youth.

Tennessee Wesleyan College, at Athens, Tennessee, is rendering a high type of educational service to students from both the Chattanooga and Atlanta Areas. It keeps pace with changing conditions and adapts its program to present-day need. It was one of the first seven Junior Colleges to be accredited by the Southern Association. The faculty is composed of men and women of broad culture and profound Christian convictions. Special emphasis is given to religious training. The daily chapel service, the frequent conferences on Christian work, and the annual special week on Religious Emphasis are a regular part of the program. Large numbers of those graduating here go on to complete their work in institutions of higher learning.

Wood Junior College, formerly Bennett Academy, at Mathiston, Miss., sponsored by the Woman's Home Missionary Society, holds an enviable record of service to some twenty counties of eastern Mississippi and western Alabama. It is the only institution offering educational advantages in that section. Poverty abounds there. Seventy-five per cent of the farms are mortgaged. The crop-mortgage system prevails and the interest charges are exorbitant. We are giving youth caught in this system a chance. The students are of high type intellectually and morally. They seek an education that they may prepare themselves to help make better living conditions among their own people. The Christian spirit and ideals prevail here. A new Dormitory and other property improvements are under way. The College will celebrate its Golden Jubilee in June. Fifty years of unselfish Christian service are on record to its credit.

The capstone of our educational work is the University of

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Chattanooga. In character and scholarship it has won an enviable place among institutions of higher learning. Its moral and spiritual tone is high. Its cultural influence is felt in the life of the City and State. The faculty was never stronger, the student body never larger than now. The depression and bank failures have cut down the productive endowment and made the quadrennium financially hard for the University. Fortunately, we have had the right man at the head of the institution. The president, Dr. Alexander Guerry, combines scholarship with unusual executive ability. Due to his own personal sacrifices, the sharing spirit on the part of the faculty and the very generous response by good friends to the President's appeal for financial aid, deficits have been overcome through these hard years. The outlook financially is brighter. But the Church must not forget its own responsibility to this, its only institution of higher learning in this area. April of this year the university celebrated its Golden Jubilee. Distinguished statesmen, scholars, scientists and churchmen were on the program. It was a great week and bode well for the University's future.

In the two colored conferences we have three educational institutions of which we may be justly proud.

Bennett College for Women at Greensboro, N. C., sponsored jointly by the Woman's Home Missionary Society and the Board of Education, is one of the few great colleges for colored women. It sustains one of the best trained faculties found in any Negro college. The growth of Bennett in the last few years has been phenomenal. The enrollment has been doubled during the last three years. It is awarded an "A" rating by the Association of Colleges and Secondary Schools of the Southern States. Through the generous gifts of Mr. and Mrs. Henry Pfeiffer, the New York District of the Woman's Home Missionary Society, and other friends, a beautiful new Girls' Dormitory, a central heating plant, and other property improvements have been added during the past year. The educational idea at Bennett is student-centered. A well-rounded Christian personality is the aim. Preparation for real service is the goal. Three cheers for Bennett College for Women! It is helping to solve, not only the race problem, but all other problems worth solving.

Morristown Industrial College at Morristown, Tennessee, stands as a monument of heroic faith and enterprise. For more than a half century it has served our colored youth. Dr. E. C. Paustian came to the Presidency three years ago, in the dark and trying hours of the depression. He faced the situation with faith and courage. He has favorably impressed both the colored and white friends of the school. He feels that a school with so fine a past must have a better future. Negro youth have not yet had their chance. We must help to give them one. The physical plant is complete and fairly equipped. It has no debt. It has capacity for four times the number of students now

Chattanooga Area

enrolled. The immediate problem is more students. Growing co-operation on the part of the colored pastors with earnest efforts by the Administration to keep the tuition costs down to the minimum, together with scholarship aid from interested friends, will bring this increase of students. East Tennessee Conference, with increasing loyalty, is supporting the school.

The Allen Home and School in Asheville, N. C., operated by the Woman's Home Missionary Society, has given another quadrennium of unique and devoted service to the colored girls and younger children of western North Carolina. The worth and work of this school cannot be too highly praised. It blesses life and builds character.

Beside the above-named institutions, the Board of Home Missions carries on educational, medical, social and religious work at Pittman Center, Tennessee, and at Lansing, North Carolina. Much of this work is supported by gifts from friends of our mountain work throughout the whole Church.

We have said little concerning our needs. They are quite well known. Most of these institutions are dependent on the kindly and friendly supporters outside the area. They make this marvelous service possible. Their investments are in human life and Christian character. The investments are safe, the dividends sure. In the name of all these institutions we want to thank the Board of Home Missions, the Board of Education, and the Woman's Home Missionary Society for their Christian consideration and support of this noble work in the Area.

In conclusion let me say that these have been four busy and happy years. I have traveled by auto nearly 131,000 miles and several thousand miles by train. I have presided over the six Conferences of the Area three times and once each over the following Conferences in other Areas: the Central Northwest, North Indiana, Northwest Indiana, Norwegian-Danish, Southern Illinois, Central New York, East German, New Jersey, Savannah and Philadelphia.

We have never worked with finer people than those in the Chattanooga Area. They are devoted, consecrated and co-operative. This is true of both the pastors and the laity. There has been but little complaint, there has been much and constant co-operation. From my heart I thank all these good friends of the Chattanooga Area.

BOSTON AREA

CHARLES WESLEY BURNS, RESIDENT BISHOP

Dear Fathers and Brethren:

As these lines are written in one of the coldest periods on record in New England and with one of its most disastrous blizzards of more than gale destructive velocity tearing at buildings and shipping, a boat has arrived in Boston Harbor. It is manned by a captain who has never known defeat nor fear and a crew of gaunt and haggard heroism. With sails rent, seams open wide, ice-encased masts, and tons of ice and snow on deck, this gallant little boat had beaten, pounded, staggered its way through the storm. As the captain stepped to the dock, shaking the icicles from his hair and eyes and beard, his single comment was, "We came through, and lost nothing below deck." Not otherwise has the Boston Area, out of the storms of financial disaster and gales of near-bankruptcy, with unbelievably vascular sacrifice and hurting heroism, "come through"—with nothing lost below deck.

I hail with a *Te Deum*, a *Doxology* and a *Jubilate Deo*, the District Superintendents, ministers, the ladies of the manse, supply pastors, Deaconesses and laymen of the Area who have achieved so heroically, some not counting even their lives dear for the sake of the Lord Jesus. After one of the hardest periods through which New England has passed, the sons and daughters of John Wesley still walk these hills and valleys with dignity and with honor. Atmosphered by Pilgrim and Puritan heritage, the Wesleyan spirit abides; and to be a Methodist in New England is still "a distinguishing mark and a mark of distinction."

At the beginning of the quadrennium, there were added to the five Conferences of the Boston Area—Maine, New England, New England Southern, New Hampshire and Vermont—two foreign-language Conferences—the East German and Eastern Swedish. These two Conferences represent episcopal administration in nine states, extending from Monson, Maine, to Baltimore, Maryland. They enrich the Area by their life, their culture, their churches and their institutions. The East German Conference, in October, 1935, fittingly observed the centennial of German Methodism in the United States.

The present quadrennial trends in vital statistics indicate small but substantial gains. Every gain represents vascular life. Our present membership is 170,286. These are in 1079 Societies. Seven hundred and forty-four ministers are in Conference membership in the Area. Throughout the quadrennium, there has

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been wholesome emphasis upon evangelism and stewardship and an evidenced rising tide of spiritual life.

EDUCATIONAL INSTITUTIONS

Strangers to New England, when asked what is the largest University in New England, invariably reply Harvard or Yale. The largest is Boston University, with its more than ten thousand students gathered from every state of the Union and twenty-eight foreign countries. Boston University has continued its amazing and miraculous development, and has come through the depression without accumulating deficits. The School of Religious Education has been completely reorganized under the new name of the School of Religious and Social Work. Also reorganized has been the graduate School, with the highest standards, pioneering in the field of fellowships and assistantships. The School of Theology, with strengthened faculty, draws to Beacon Hill the choicest potential preachers of some nineteen denominations. All of the Schools of the University show a waxing power, influence and prestige. The President, with a New England-wide testimonial, celebrates the tenth anniversary of his achieving presidency this year. During his administration, the net assets of the University have increased by one-half.

The other educational institutions of the Area are the secondary schools of Wilbraham, Kents Hill, Tilton, East Greenwich and Montpelier. The headmasters of all report very definite gains in student personnel and waxing influence, with a strong tendency toward junior college evolution. These schools of ancient growth, root the strength of many of the great sons of New England and the world. Bucksport School, at the beginning of the quadrennium revealed a state of such financial disaster that after a long period of conferences, consultations and court proceedings, the school was closed, after a notable service of nearly a century.

WESLEY FOUNDATIONS

Wesley Foundations are successfully and rewardingly maintained at the University of Maine, Harvard and Amherst.

RELIGIOUS EDUCATION

Religious Education is recognized as the most determinative and dynamic movement of modern Christianity. Church Schools, Standard Training Schools, Week-Day Religious Education and Vacation Bible Schools have been the channels through which this work has been promoted. Epworth League Institutes are conducted at all of the Conference centers. Our eight camp meetings are taking on renewed spiritual life by an emphasis upon a ministry to youth through ministerial training groups and youth movements that are both spiritual and scientific.

ZION'S HERALD

Zion's Herald, published by the Wesleyan Association, looks into the future with courage and a degree of satisfaction in the belief that it is proving, not only to New England, but increasingly to the Church at large, an outstanding, prophetic, inspirational voice. Its long tradition in outstanding editorial ability is being creatively, dynamically, fearlessly sustained. The *Herald* is conservative enough to be progressive; and progressive enough to be prophetic, and is out-living its contemporaries in New England. The present weekly circulation, in this its 113th year, is 9,920.

METHODIST BOOK CONCERN

The Boston depository of the Methodist Book Concern is one of the best managed in the circuit. Housed in the Wesleyan Building, it is a very part of the Area life, and in a most difficult competitive field is still "The House of Good Books."

HOSPITALS, HOMES AND DEACONESS WORK

The New England Deaconess Hospital has operated throughout the quadrennium without a dollar of loss, and has been able to increase rather than decrease its services to the poor during that time. Twenty-five thousand dollars a year is invested in the rehabilitation of Methodist ministers and their families. The George F. Baker Clinic for the treatment of diabetes has been erected and dedicated. In the care of diabetic patients, the hospital has become a world House of Healing. Palmer Memorial, another unit in the Deaconess group, is the largest and best equipped hospital for the study and care of cancer patients in New England. The annual meeting in January registered the close of a year in which all records for the treatment of patients were broken, caring for 6,687 patients.

The Bethany Deaconess Hospital in Brooklyn, under the aegis of the East German Conference, is well staffed and ably conducted. More than \$40,000 worth of charitable work was done during the quadrennium.

The New England Deaconess Association operates Attleboro Springs (taken over from the Board of Foreign Missions, and operated with a daily deficit and increasing indebtedness and now in process of final adjustment); the J. W. Wilbur Health Home at Natick; and the Home for Aged Methodist Women at Concord. The Association, with unparalleled patience of Christian statesmanship, has carried through these works of uncalculated benevolence and large inheritance of indebtedness. When freed from these grave-bands, the Association will be enabled to carry on its work with rewarding joy commensurate with the fidelity of the faith shown by the members of the Association.

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Within the Area also are the Pawtucket-Central Falls Deaconess Home, the Providence Deaconess Home, and the Fall River Deaconess Home, the latter including an Industrial School Settlement, two Children's Health Camps and a Rest Home for Deaconesses. Deaconess work is also carried on at the Navy Yard at Portsmouth, New Hampshire. In Brooklyn, the Bethany Home for the Aged ministers under the auspices of the East German Conference.

The Eastern Swedish Conference for nearly a century has maintained a Seamen's Mission in New York.

GOODWILL INDUSTRIES

The Boston Area is responsible for the Mother Plant of the Goodwill Industries connected with our church and the National Association of Goodwill Industries in America. With its varied activities, the Goodwill ministers to thousands of the underprivileged. Goodwill Industries are maintained also at eight other points in New England; and it is expected that within the next quadrennium nearly every section of New England will be occupied by this latest development in industrial evangelism.

WOMEN'S ORGANIZATIONS

The women's organizations of the Area—the Woman's Foreign Missionary Society, the Woman's Home Missionary Society, the Ladies' Aid Societies—have wrought not only successfully throughout the quadrennium, but also achieving, with advance goals that impinge upon the miraculous. The Woman's Home Missionary Society has its offices in the Wesleyan Building, as has also the New England Branch of the Woman's Foreign Missionary Society and the publishing offices of the *Woman's Missionary Friend*.

AREA COUNCIL

The Area Council has met regularly and has developed an Area consciousness which hitherto has baffled Area planning. Freedom of transfer is now agreed among the Conferences, co-Areal. All Area projects, programs and plans have become unified. The Council, together with the Area District Superintendents' Association—unique in Methodism—has maintained a solidarity which would otherwise mean Area administration chaotic and heterogeneous.

WORLD SERVICE

World Service has been kept before the Area with meticulous faithfulness. The New England and New England Southern Conferences have accepted the allocated territory of North India as their Parish Abroad. Other Conferences of the Area have also their significant designated fields. The keenest problem

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now fronting is the recognition of New England as Home Missionary territory with an adequate ministry to the vast needy but rewarding rural sections. A very strong tide toward Federated and "Yoked" churches presents increasingly difficult administrative problems and divided loyalties. Nevertheless, the strength and fidelity of New England Methodism comes from the villages and the "Steeple Among the Hills." An indicated need is not only an evangelizing but an intensely personal shepherding ministry. A special commission is making a study of rural New England, Federation trends, and the charters, articles of incorporation and financial status of every church and institution of the Area. The influx and increase of foreign populations constitute a strikingly high percentage of the second and third generation bilingual and uni-lingual groups.

BOSTON CITY MISSIONARY SOCIETY

The work of the Boston City Missionary Society has been divided between the Superintendents of the Boston and Lynn Districts. As a Corporation, the Society has continued under an improvement campaign, carrying on the financial obligations and indebtedness of the former bi-lingual work and churches. At this writing, the campaign indicates a total improvement that, under a distributed carrying load, will dissolve these obligations in another quadrennium.

BOSTON IN-TOWN METHODISM

In-Town Boston includes First Church, Tremont Street and Copley. The Methodist Religious Society in Boston has held the following properties: The old People's Temple, Copley Church and Tremont Street Church, the Tremont Street Church having been consolidated with People's Temple in the spring of 1922. November 2, 1925, Copley Church was purchased, and the combined Society was moved to that Church. However, on March 14th, 1926, Tremont Church was reopened. At the time of this expansion program, the large mortgages necessitated did not seem too great a burden. The dreams were unfulfilled. The income received has not been sufficient to meet mortgage interest. The mortgage on People's Temple property has been foreclosed, and the mortgages on Tremont Street Church and Copley Church were in heavy default in 1932. Proceedings have been instituted in Court by the banks to reach and apply the Jackson-Binney Trust fund in payment of the mortgages and interest. Aggrieved by the decision of the Superior Court which, after a trial, was in favor of the Church's contention, the banks have appealed to the Supreme Judicial Court which has not at this writing handed down its decision. Until the result of this litigation is known, it is difficult to make any constructive definite plans for the future of these churches.

MASSACHUSETTS BIBLE SOCIETY

The Massachusetts Bible Society has had a most notable quadrennium, with a brilliant anniversary celebration of the Coverdale Bible.

INTERDENOMINATIONAL FELLOWSHIP

As President of the Massachusetts Council of Churches for the third year, the Resident Bishop has been able to make an interdenominational contribution without lessening of denominational loyalty; and Methodist prestige has been greatened in Massachusetts.

The Resident Bishop has visited regularly, constantly and comprehensively the entire Area every year. With holy joy, during these four years, he has trod in the footsteps of his great predecessors, and has endeavored to follow faithfully, in comradeship with his brethren, the great Head of the Church.

JUBBULPORE AREA

JASHWANT RAO CHITAMBAR, Resident Bishop

The Jubbulpore Area comprises the Central Provinces, the Lucknow and the North India Annual Conferences, and the Bhabua Mission, which is an indigenous enterprise of our Church in Southern Asia. There are altogether 20 districts and a total Christian community of over 120,000 in these Conferences.

This area is a great institutional center. The Lucknow Publishing House, Lucknow Christian College, Isabella Thoburn College and Leonard Theological College, all of which are our great all-India institutions, are within its territory. The two *Ashrams* of Dr. E. Stanley Jones, drawing men and women from all parts of India, are within the territory of this area.

There are sixteen wholly self-supporting and eight about fifty per cent self-supporting churches in this area. Some of the wholly self-supporting churches have definitely assumed the financial responsibility of some sections of the District in which they are located. Our goal is to make our churches wholly self-supporting and gradually to lay the financial and administrative responsibility of District evangelistic work on these churches.

Under the inspiring leadership of Dr. and Mrs. A. A. Parker, who are now retiring from active service, a Tithers' League has been organized in the Leonard Theological College in Jubbulpore. The staff and students carry on city evangelistic work and also conduct a free reading room for the public, where Christian books and magazines are available and regular lectures, mainly on religious subjects, are also given. All this they do in addition to contributing toward the pastoral support.

The Zenana work in Lucknow, under an assistant missionary of the Woman's Foreign Missionary Society, is entirely self-supporting.

Two splendid new church buildings and two splendid chapels have been constructed and one church building completed in the area during this quadrennium. Two of these have been built almost wholly by the people themselves, while the others were built with the help of our friends and patrons in America. But our people also gave generously, some of them their earnings of one month, toward their construction.

In a village named Kanapur, District Khandwa, in the Central Provinces Conference, a strong and beautiful brick chapel has been built. The Christian headman of the village and his wife held themselves responsible for the cost of the building and the village Christians also helped to the best of their ability. Those who could not give cash gave of their time and worked as

laborers without remuneration, while some furnished building materials. It has been an inspiration to me to dedicate these sacred places of worship. We insist that wherever the people desire to have a place of worship they should do their utmost before asking others to help them. Thus the people are proud to own their own places of worship.

The earthquake early in 1934 in Bihar (Lucknow Conference) did considerable damage to our property. The new church building in Muzaffarpur was very badly damaged and the parsonage was totally destroyed. The Girls' School building was too seriously damaged to be rebuilt, and, therefore, the girls and teachers were removed to Arrah and Gonda. Friends both in the United States of America and in India came generously to the relief of the sufferers. Our Government also generously helped. Thus the sufferings of the people have been alleviated and the necessary buildings, including the church and the parsonage, have been rebuilt and repaired, and our work has been continued. The spirit manifested by our people has been nothing short of heroic.

Our educational institutions continue to wield an influence for good. They are among the leading educational centers in these parts of India. Our primary schools, under the ladies of the Woman's Foreign Missionary Society, are rendering invaluable service to the cause of Christian education. The co-operation of the Woman's Foreign Missionary Society has been most invaluable. The ladies have shared our burdens and thus have saved the situation in many instances. The work of the district evangelists has been of a very superior type and has been greatly blessed of God.

How we wish our friends and patrons in America could see our village schools. The journey from these schools to Lucknow Christian College and Isabella Thoburn College is a very long one, but who can despise the days of small beginnings? From these village schools have come, and will continue to come, some of the outstanding lay and ministerial leaders in the church and country.

Through the generous gift of Mr. Chester A. Smith of Peekskill, New York, aided by a generous grant from Government, a new school building, known as The Chester A. Smith School Building, has been put up in Arrah (Lucknow Conference), where the experiment of co-education up to the Middle Standard is being successfully tried.

We have laid special stress on the deepening of the religious life of our people. Conventions for our church members and retreats for our workers have been held annually, resulting in much spiritual good to our people. Pastors' conferences have also been organized, where pastors of our congregations have assembled together prayerfully to deliberate upon the problems which they face in their work. Non-Methodists have joined with

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us and have borne testimony to the great help they have received from these conventions, retreats and conferences. The *Ashrams* under the leadership of Dr. E. Stanley Jones have very definitely contributed toward the building up of the Christian life of the people. The *Ashrams* uphold Christ and give everyone a chance to accept Him as his or her personal Saviour and Lord. In addition to the great intellectual good they are doing, lives are actually being transformed there. This is the testimony of all those who attend them.

In our District Conferences, and also on other occasions, wherever there are *Chaudharis* (village laymen) we have held *Chaudhari* rallies and Christian *Melas* (religious fairs) and the *Chaudharis* and the workers, as well as others who have attended, have had a delightful and profitable time and have enjoyed Christian fellowship together.

In our Annual Conferences also we have laid stress on things spiritual. The first day of each Conference has been wholly devoted to intercession and witnessing, ending with a consecration service around the communion table. This has made the atmosphere of the Conference spiritual, and has considerably helped us all in the business sessions, for in most cases spiritual victories have been won on this first day of the Conference. Every night during Conference fellowship meetings have been held, where there has been very helpful sharing of experiences. The Conference has closed with another consecration service after the reading of the appointments, and the members have again partaken of the communion by districts led by their district superintendents, and from the Conference have gone forth to their work with a new consecration, a new enthusiasm and a new courage. Thus our Annual Conferences have been occasions of spiritual refreshing and inspiration as well as of transaction of business.

We feel that a Church thus prepared will be quite equal to meeting the situation now caused in India by the decision of the depressed classes and their leaders to give up the religion which has done nothing for them and to accept a religion which will satisfy their inner cravings. We are doing our best to cope with the situation. The Mother Church should not be unmindful of this challenge, but should make it possible for us to concentrate adequate forces on the strategic centers. With our present numbers it is impossible to do so.

During this past quadrennium I have traveled extensively in my area. I have traveled by train, horse and bullock carts, motor cars and *dandies*, on elephants and on foot. All the District Conferences have been visited more than once, and I have toured in a good many villages as well as cities and towns. After my serious illness of several months last year I did considerable amount of touring in my area. Bishop J. W. Robinson and Bishop B. T. Badley have very kindly helped me by holding

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two of my Conferences and attending to important matters connected with these Conferences. To both of them my grateful thanks are due.

This is the hour of unprecedented opportunity for us. There are open doors on every hand. There is a great spiritual hunger in the hearts of the people of India. There is already a Mass Movement in the Khandwa District, and an incipient Mass Movement in the Bastar District, of the Central Provinces Conference. In the Khandwa District in less than three months over three hundred people were baptized by our Church alone. Two important denominations working in this region are co-operating with us in coping with the situation. Even then a large number of enquirers have been kept in check, because we do not have enough workers to shepherd them. The revival fire has broken out. Lives are being touched and transformed. There is a great spiritual awakening in several places in this area, especially among the young people.

Despite the depression this is the hour of our opportunity, which if lost will never come back again. God is speaking to His children "that they go forward." His will is for us to "go in and possess the land." Our faces are set forward, "heart within and God o'erhead." We march onward, for victory is in sight.

The watchword of the area is "That in all things He might have the pre-eminence" (Col. 1. 18), and the chorus:

"Let the beauty of Jesus be seen in me,
All His wonderful passion and purity.
O, Thou Spirit Divine,
All my nature refine,
Till the beauty of Jesus be seen in me."

COVINGTON AREA

MATTHEW W. CLAIR, Resident Bishop

I take peculiar pleasure in submitting the third report of my episcopal supervision of the Covington Area. To the work of the area I have given myself without reserve. The area which embraces the middle west of the country is composed of the Central West, Lexington, Southwest and Tennessee Conferences, caring for the Negro membership and constituency of the Methodist Episcopal Church of this section. The record of 1932 shows an enrollment of 49,190 members and 51,110 for 1935, an increase of 2,020. This is not a flattering increase but all things considered we feel that we have done well. The problems and challenging opportunities have been rather exacting. In some respects our problems within this area are unlike those of other sections.

Following the World War, it is estimated that one million (1,000,000) Negroes migrated from the south, a majority of them into this industrial section of the country. In certain cities the Negro population increased more than 100 per cent. In the main they came from small towns and rural communities and knew but little about anything save farming and domestic service. Being employed in factories and plants they earned a good wage for a few years and did well. The depression came and displaced this season of great prosperity. For six years, the major portion of the group who did not return south have been without employment. Many who had money took advantage of opportunities to invest in fine residential sections in northern cities. Economic conditions provoked by lack of employment, the failure of banks, the wreckage of fortunes left most of them without funds. The church undertook to provide a program commensurate with the demands of their new environment. The General Church attempted to reenforce the local church with financial aid to make possible this innovation and program. Since the General Church no longer had funds with which to sustain programs already organized, thus leaving the local church overloaded and face-to-face with unpayable debts, with a large majority of the membership of these churches on relief, forcing the church to run on a declining income locally, created an appalling situation. Confronted with this situation we have struggled during the Quadrennium now ending.

The Covington Area embraces a large territory in which a larger number of big cities are included than any other area effecting our group. In this area we have Chicago, St. Louis, Kansas City, Minneapolis, St. Paul, Detroit, Cleveland, Toledo, Columbus, Cincinnati, Indianapolis, Louisville, Nashville, Mem-

phis, Denver, Lincoln, Omaha, Des Moines, Youngstown, Steubenville and others. These cities became centers for the exodus group. It is clear that, the failure of industry and business, lack of employment and forced relief for families have kept us during this quadrennium embarrassed beyond description. All-in-all those who have maintained and remained at their post of duty are to be commended for heroic efforts under the most trying conditions and circumstances. To say the least, we are holding our own.

At the beginning of the quadrennium we were confronted with impossible debts in each conference, with threatening foreclosures. With the aid and cooperation of the Board of Home Missions—the Department of Church Extension, Dr. F. W. Mueller, Superintendent, we have been able to satisfy a majority of these claims, reducing the debts appreciably. The following has been accomplished: Centenary Church, Youngstown, Ohio, reduced their debt from \$20,000.00 to \$10,000.00; Simpson, Steubenville, Ohio, from \$6,500.00 to \$5,000.00; Centenary Church, Columbus, Ohio, from \$36,500.00 to \$19,500.00; McKinley, Dayton, Ohio, from \$28,000.00 to \$6,000.00; Calvary, (Old St. Paul) Cincinnati, Ohio, purchased church and parsonage for \$35,000.00 on which \$28,000.00 has been paid. In addition to this the organ has been renovated, tower and roof remodeled at a cost of \$7,000.00; all of which has been paid. This church is located in a section of the city surrounded by a Negro population of 35,000. Wesley chapel, Little Rock, reduced the debt of \$18,000 to \$8,000. Braden Memorial, Nashville, was totally destroyed by cyclone. The Church Extension Department came in and the new building is well on the way to completion. Saint Andrews, Kansas City, Missouri, reduced their debt from \$20,000.00 to \$5,000.00; Scott Church, Denver, Colorado, from \$18,000.00 to \$9,000.00. These accomplishments represent the sacrificial loyalty of the people and the valuable counsel and assistance rendered by Dr. Mueller through the department of Church Extension without which many of our sanctuaries would have been lost.

The most marvelous achievement of the quadrennium is the building of Second Church in Beloit, Wisconsin. Less than three years ago the pastor with a few loyal members, and nothing to go upon but faith in God, launched a building project. As the work progressed friends came to their assistance. Sunday, December 22, it was my happy privilege with the assistance of District Superintendent B. F. Smith to dedicate to the service and worship of Almighty God a magnificent sanctuary, furnished throughout, costing \$18,000.00, every penny of which was paid. This represents an unusual accomplishment for which credit is due largely to the self-sacrificing pastor, Reverend Hermes Zimmerman and Mr. Oscar Nelson, a friend interested in the uplift of the Negro population of the city,

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through whose influence a Mr. St. Anonymous contributed \$4,500. Mr. Nelson is a member of First Methodist Episcopal Church, Beloit. The pastor of this church at the dedication, said, "After this I shall expect Mr. Nelson to be in his pew in his own church." The future of Methodism in Beloit, among our group, is secure and has the respect and confidence of the entire city. St. Mark Church, Chicago, has, during the quadrennium, paid off the entire indebtedness on their \$40,000.00 new site—corner Michigan Avenue and 50th Street. It is the hope of this congregation to build a greater St. Mark in the near future, which is a pronounced necessity. It is a common thing for 400 and 500 people to be turned away from this church on Sunday morning due to the insufficient seating capacity of their present sanctuary.

I am greatly indebted to Dr. W. A. C. Hughes for his interest manifested in behalf of our underpaid pastors, especially in Arkansas. The average salary in that section is less than \$100.00. One of the district superintendents reported to me that at one of his quarterly meetings with a crowded house the collection was 15 cents—a nickle and a Canadian dime. Two weeks later he received 25 cents on his allowance; was invited by one of the members to dinner, which invitation he was unable to accept. In making this statement to me I asked: "Why were you unable to accept," his reply was, "My family at home had nothing to go upon, I had nothing to send them, and I simply could not sit down to a good meal and enjoy it knowing their condition." This will give an idea of some of the hardships our brethren in certain sections of this area are facing and enduring. Dr. Hughes through the Board of Home Missions has been a godsend to these men of God on duty.

Our people are interested in World Service giving and we are struggling to hold our own. At the beginning of the quadrennium each conference was in the red and the area had slumped about \$7,000.00. In the last World Service record for the year 1933-34 the area had made a slight gain. Our aim is to hold the giving of the area at the close of this quadrennium to the level of its giving at the beginning.

Under the Board of Ministerial Training an Area Summer School is conducted each year at Philander Smith College. Much interest is manifested in this school and the men are greatly benefited. Its influence for good is far-reaching. They look forward to it each year with eager enthusiasm. The attendance has increased yearly. This means for these men ten days' intensive study under the guidance of competent instructors. For this opportunity we are grateful to the Commission on Courses of Study, Dr. Allan MacRossie, Executive Secretary. The Schools for Rural Pastors under the Negro Bureau—Board of Home Missions and Church Extension, Dr. W. A. C. Hughes, director, have attracted much attention. These men are given an opportunity to study programs and projects which serve

them to a great advantage in their efforts to carry forward their program. The men are appreciatively grateful and return to their task fired to do a bigger job.

Philander Smith College is our major project aside from Evangelism and maintaining the Sanctuaries. The college plays an important part in the program of the area—especially in Arkansas and Oklahoma. Although the extensive building program planned and begun during the last quadrennium was indefinitely halted by the depression, the work of the College has gone forward steadily. The present buildings have been repaired and the ground beautified. The enrollment has shown a steady increase from year to year and we have the largest number of students in the history of the College.

During this quadrennium, there has been almost a complete shrinkage of the financial resources of the College, and because of this the administration was forced to work out some plan of self-help. As a result, a group of students from the regular student body, by proper selection and training, has gone out each year into the States of Missouri, Kansas, Colorado, Oklahoma and Arkansas, in special campaign of song and entertainment to sell the needs of the College to Christian people. The results have been very gratifying and the financial returns have been one of the best means of keeping the College doors open. More than \$25,000.00 has been raised by these singers.

The Federal Government, under the National Youth Administration, has made it possible for more than forty students to remain in school during the last two years. The academic work has been strengthened by the addition of well-trained teachers in the field of Mathematics, Music and Journalism. The courses have been so planned as to meet the immediate needs of students. In fact, the first two years of College have been entirely reorganized into orientation and synthetic courses in fields of direct interest to students.

The College has made an attempt to work out a special project in community uplift, under the direction of the Department of Education and the Department of Social Science. The community southeast of the city, College Station, has been chosen. Surveys have been made. Work of beautifying and reorganization of this school's program is being inaugurated. Special emphasis is being placed upon community betterment and leisure time activities. It is believed that with the proper encouragement and support, this work can be made a permanent project of the College.

Philander being the only Christian four-year standardized college in the State of Arkansas, and the only one in the Covington Area, it is the greatest desire of the Administration that it shall receive more earnest consideration and financial support in order that it shall not only maintain itself, but it shall go forward with its building program campaign for endowment

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and all necessary equipment to meet the needs of Negro youth.

In the light of present day demands it may seem that we have not accomplished much. But taking into the account the reactions of NRA, unemployment among our people, the floods, sand storms and other reverses, I am inclined to say, as I heard a brother say in making his report in a conference, "Angels could do no better." These results represent the sacrificial giving of a people, ninety per cent of whom are on Relief.

I submit this report for the pastors and dear people of the area with and among whom I have labored. Without them nothing could have been accomplished, and I am grateful to them for their loyal support and co-operation. I am profoundly thankful to Almighty God and the Church for the opportunity to have served in the ministry forty-seven years, and in this high and responsible office sixteen years.

DENVER AREA

RALPH S. CUSHMAN, RESIDENT BISHOP

The Denver Area consists of the four states of Colorado, New Mexico, Utah and Wyoming, plus the small portion of Texas surrounding El Paso—a vast territory stretching from Montana to Mexico. The fourth state in size in the Union is New Mexico and yet it is hardly one-fifth larger than Colorado or Wyoming.

Methodism has the largest of any Protestant constituency in these four states, served by one bishop, six district superintendents and 270 pastors. Two of these states, New Mexico and Utah are still Mission Conferences. This is country both old and new, and the variety of problems facing the administration is as varied as the country. In addition to the distinctively rural and city types of work and the Wesley Foundation program, there are the problems of the transient workers, the mining towns, the frontier communities, pioneer homestead settlements, and our activities among the Mexicans and the Indians. Much of this work is still purely missionary in character and offers a challenge which the Methodist Episcopal Church faces in common with other communions.

Comity agreements are in force and are receiving increased attention in all four states. Much needed State Councils of Churches are in process of organization in Colorado and Wyoming. In not more than a dozen communities in the entire Area is our church in competition with other communions. On the other hand there are dozens of communities where no gospel work is being done.

In the New Mexico Mission Conference, Superintendent George M. Henderson was relieved in June, 1935, after six years of efficient service and Dr. F. L. Geyer was appointed to take his place. At the present time there are 19 men serving this territory. The membership has shown a small but steady increase. In a few instances we are working in centers where the Methodist Episcopal Church, South, is also located, but with one or two exceptions there is no overlapping of our activities. However, it will be a happy consummation when all Methodist work in New Mexico is under one administration. There are still communities which are not being reached by any church and cannot be until there are sufficient funds to support workers in a purely missionary program.

A recent letter from our superintendent says, "Last Sunday I went to a community of over 1,400 population with a public school census of 450 and there is not a regular religious service of any kind held in this community. A Roman Catholic priest comes once a month and holds service in the schoolhouse because

there is no church of any kind. There are two other similar communities not many miles away which I have not had time nor money to investigate. Are we to pass these up or are we to enter and do the work of the Lord?"

The most urgent problem facing us in New Mexico is that connected with our Spanish work. New Mexico has been for generations one of the main roads over which the people of Old Mexico have come and gone. During the last decade, except in a few centers, our work has stalled and it is certain that we are not meeting satisfactorily the challenge of the Spanish speaking population. A recent General Conference placed the responsibility for the care of these people upon the Latin American Mission thus breaking the connections between our English and Spanish churches. It is our judgment that it would be mutually helpful if both English and Spanish work were served by the same administration.

The work of the Utah Mission is not as well known as it should be throughout Methodism. Organized in 1872 with 201 members, 14 probationers and 5 churches with a property value of \$40,000, at the present time the Mission has 2,406 members, 50 probationers and 17 churches valued at \$397,000. The population of Utah is 449,000 according to the recent census.

Two things may be said about our membership: There has been steady growth; but the membership records do not accurately represent the constituency. One pastor writes, "I have a constituency of 200 with a membership of only 60." This is a result of a comity agreement between the Protestant denominations limiting each one to definite boundaries so that while many communions unite in worship they do not unite in membership. The changing of this attitude is lamentably slow. Moreover the large number of Protestants and Roman Catholics who fail to make church connections upon coming to Utah constitutes one of our most serious problems.

While in such centers as Ogden and Salt Lake City there is a Gentile population approaching 50 per cent of the total, the smaller towns are still predominantly Mormon. Accordingly, our chief problem in Utah is the Mormon problem. All students of the situation agree that the success of our work in the Utah Mission field is not to be judged by statistics. There are other very evident results. In the first place the last decade has seen a decided change in the Mormon attitude. To some extent we have won their confidence and are working with them, especially in the larger centers, in friendly co-operation along certain lines. Second, we have affected their moral and spiritual standards throughout the state. We have affected their theology, and purified to some degree their hymns. This is important because "the true menace of Mormonism is in its theology rather than its practice. Its doctrine of God is gross, sensual, materialistic; it distorts the meaning of the Holy Scriptures." So it is en-

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couraging to report signs that the prestige of Joseph Smith is decreasing and Jesus Christ is becoming more the object of their worship.

While self support has made progress during recent years and even during the depression, for a generation to come, Utah must still be considered as missionary territory. It is generally understood among the workers in Utah that we are not engaged in an adventure of proselyting. Our strategy must be the leavening of the Mormon Church with the vision of the regenerated life as it is in Christ Jesus. To this end our own churches must be maintained with the highest grade of leadership, and at such spiritual level as to affect the spiritual attitude of the Mormon hierarchy.

In view of the fact that the central and southern parts of Idaho are largely Mormon we believe the time has come when our work among the Mormons should be faced as a whole. To this end it is my judgment that we should carefully consider the uniting of these two fields under a common administration. In this connection the outstanding need of this territory is a well subsidized radio voice by which the message and goodwill of Evangelical Christianity can reach all of the Mormon people. In June, 1935, Dr. C. W. Hancher, after ten years of faithful leadership in the Utah Mission, took the retired relation in his own Conference. Dr. W. E. Blackstock has been appointed his successor.

Wyoming State, because of its scattered population, will continue to be missionary territory for years to come. We have forty churches all manned with pastors who, from the standpoint of college and theological training, will compare with any similar group in the Church. But salaries here, in common with other missionary territory, are too low. Heroic pastors should not be penalized for their willingness to serve in needy frontier fields. Although our church is working in fine cooperation with other communions, there are many small unchurched communities that can only be reached by purely missionary pastors. We should have in Wyoming at least two such workers who would specialize in establishing Bible Schools, the distribution of religious literature and pastoral visitation in the outlying ranch territory. During the quadrennium, the two districts of Wyoming State have been merged into one under the superintendency of Roy O. Hills who has succeeded Dr. Guy E. Konkel.

The new government irrigation project at Palisades has recently opened up some two hundred square miles of fertile land just adjacent to our church at Riverton. In accord with the comity agreement between the Protestant churches, this territory is Methodist responsibility. There is at present a population of well over 500 homesteaders and the estimate is that

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within five years there will be 2,500. We must have missionary help if we are to shepherd this pioneering people.

During the quadrennium, Colorado Conference has celebrated its 75th anniversary of the coming of the first Methodist preacher. Nearly every church in the Conference co-operated in a program which gave a decided uplift to the material and spiritual interests of the churches. The four districts in Colorado have been merged into three of rather vast proportions, one being as large as the state of Pennsylvania.

During the quadrennium both the University of Denver and the Iliff School of Theology have inaugurated new presidents. The call of Dr. Charles E. Schofield to be president of Iliff has been most satisfactory to all interested. In the territory west of the Mississippi River, not including southern California, there are more than one million Methodists, in twenty-five annual conferences comprising over four thousand pastoral appointments. The Iliff School of Theology should train an increasing number of the men who go into these pulpits. We believe it will be of advantage to the whole Church if more of our eastern students could come westward for their theological training. In order to meet the steadily growing demands, Iliff must have a larger endowment. Plans to this end are now under way.

During the administration of Frederick M. Hunter as chancellor of Denver University closer relations with the Colorado Conference were increasingly developed. When Chancellor Hunter was called to become the chancellor of the Oregon State System of Higher Education it was a satisfaction to the Conference and to the faculty and friends of the University that Dean David Shaw Duncan, who for twenty-one years had been connected with the faculty, was called by the Board of Trustees to assume the presidency of the institution. The results during the first year of his leadership have proved the wisdom of the choice.

While Colorado can boast of some of the really outstanding churches of the nation and while most parishes are self supporting, there are many parts of the state which are missionary in character. More than a score of communities within fifty miles of Denver can be found in which no regular pastoral work is being done. In remoter sections of the state there are places of unbelievable spiritual illiteracy. One pastor recently writes, "I hesitate to write of our difficulties but something should be done for the people of this county. No one can realize the extent of the field or the great needs unless he has been here and knows what goes on in these isolated places. Picture a rough mountainous region with no railroad in the whole county, poorly kept dirt roads except one highway running north and south. The nearest church to the north, 53 miles, to the east, 100 miles, to the south, 43 miles, and to the west, 130 miles. Our parish

includes all territory within this radius and the mountaineers of Kentucky have nothing on these inhabitants when it comes to lack of culture or refinement or living conditions."

The progress of our work in much of this Area would be impossible without the continued backing of the Board of Home Missions and Church Extension. Moreover, Methodists should know more of the activities of the Woman's Home Missionary Society in this Rocky Mountain territory. Examples are: the Indian School at Farmington, N. M.; the Girls' Home and the Tuberculosis Hospital at Albuquerque; Houchen Settlement among the Spanish at El Paso; the Community Work at Bingham Canon, Utah and in other mining communities like Cripple Creek, Colorado and Rock Springs, Wyoming. The deaconesses are proving their real worth not only in cities like Denver and Albuquerque and Salt Lake City but they are becoming increasingly in demand in difficult situations both in city and rural communities.

Epworth League Summer Institutes are doing strategic work among young people in seven different places. Last summer there was a total enrollment of 1,038. The Wesley Foundation work goes on at Boulder, Greeley and Fort Collins in Colorado and at Laramie, Wyoming. There are a half dozen other places in the state where this important work among our Methodist students ought to be carried on when funds are available.

Beth-El Hospital at Colorado Springs has balanced its budget for the four years of the quadrennium under the careful and skillful management of Guy M. Hanner. Nevertheless the back bills of the hospital and of the National Sanatorium continue to be an embarrassment. The Church at large must realize its obligation to the National Sanatorium.

The administration of the Area acknowledges its debt to the railroads which traverse these four states. Except for free transportation given superintendents and to some pastors, much of our ministry to the remoter sections would have to be abandoned as financially impossible.

The frontier spirit still lingers over much of this Area. The indifference of the early days to church attendance and to Sabbath observance has never been overcome. However, gains are registered with each passing year. Not only has there been an increase in membership during the quadrennium, but during the last year the giving to World Service has been lifted out of the red. What our churches need most of all is an outpouring of the Holy Spirit upon the present membership which will give to our people as they look forward to the 200th anniversary of Wesley's Aldersgate experience, the same religious certainty that came to him.

RIVER PLATE AREA (SOUTH AMERICA)

JOHN E. GATTINONI, Bishop

The quadrennium which commenced in 1932 has been one of the most extraordinary, in many ways, in the first place because we then assumed national administration. This was completely new for us and naturally we have found many difficulties because of our inexperience.

Secondly, came the unexpected cut of eighty per cent in the financial help which we had received up to then from the Board of Foreign Missions. Nevertheless, we have been able to continue the work and we have not closed any church or preaching center. This has been possible owing to the heroic sacrifice of the pastors, who have reduced their salaries to such an extent that they have scarcely enough to live on. The churches have worked hard and are trying to gather the rest that is needed.

We plan further economies by putting various congregations on circuits. Financial conditions oblige every District Superintendent to serve also a pastoral charge, although experience is teaching us that this is not very satisfactory.

NEW BUILDINGS

During the quadrennium two large churches have been dedicated, "Emmanuel Church" for the English-speaking people in Montevideo (Uruguay), and Central Church of Buenos Aires which is the center of the Methodist work in Spanish. These are both fine buildings which have every accommodation for the different activities of the work.

Three other churches have been built: one up north in Santa Fe, one in Patagonia in the far south, and one in Malvin (Uruguay), a suburb of Montevideo.

The new building of Ward College in Ramos Mejía, a suburb of Buenos Aires, about twenty minutes' train ride from the heart of the city, is one of the best school buildings of the country. It is well equipped to give the best education, using the most modern methods.

EDUCATIONAL WORK

In 1919 *Ward College* became a union enterprise of the Methodists and Disciples of Christ.

The old property is now used by the American Grammar and High School, a department of Ward College. This branch has prospered wonderfully during the last three years.

These schools are preparing both Argentine and American young men and women for the future. They exert a great influence and are in every way identifying themselves with the best there is in Argentine life. They have won the favorable

attention of the National Department of Education and are considered the best private schools in Argentina.

Ward College is on the way to be a self-supporting school and during these last few years it has taken a great step forward in this line.

AMERICAN INSTITUTES IN LA PAZ AND COCHABAMBA (BOLIVIA)

These two schools have done fine work in the formation of the character of many young men of Bolivia. There are graduates of both schools who are occupying most important posts in business, industries, banks, the press, and government. The testimony of appreciation of the work done in these two institutions is general.

Now we are planning a work, in La Paz, for the conservation of the intellectual elements of the country who have been reached by the Christian ideals through our schools.

Union Theological Seminary, in Buenos Aires, has suffered financially, but has continued its fine work, preparing efficient workers for the Lord's vineyard. During the quadrennium we have had students from Peru, Bolivia, Uruguay and Argentina and we are expecting others soon from Chile.

I am convinced that the future of our work depends largely on the preparation of our young ministers, but the lack of money prevents us from taking more students.

Not only have the students studied hard but they have also translated several books into Spanish, the majority from English and others from French and Italian.

A few blocks from the Seminary we have the training school for women (Instituto Modelo), where the girls are prepared, some as Deaconesses and others especially for Sunday School workers. Some of these young women graduates are doing fine work.

Evangelical work. During the quadrennium our churches have worked hard, although the numbers have not increased largely, the spiritual life has been deepened and the general activities extended.

The social problems that are troubling humanity everywhere have occupied the attention of the Church here more than ever before.

Here as in other parts there are two extremes; ultra-conservatives and the ultra-advanced. But all this discussion has done good for it seems to have awakened the church.

The work among the Indians of Bolivia has progressed wonderfully during the last two years. In the Lake Titicaca District five new churches and day-schools have been formed. It is inspiring to see how the Indians long for education and the enormous sacrifices they make in order to obtain it. They build their own class-rooms and little churches (if one can call them such) where they hear the Gospel preached.

River Plate Area

Doctor Howard's work, though we cannot see how far it reaches, we are sure it is not in vain, for hundreds of people flock to hear his fine spiritual addresses which are delivered with his characteristic eloquence. Like every new work we need to seek constantly to discover the best methods to follow, so that the efforts may give permanent fruit.

He has organized several classes in religious subjects so as to interest the people who have attended his meetings in the problems of their spiritual life. These classes are well attended.

The work among the women has progressed; the women of these three countries now have a definite plan of work. They have organized district conventions, and hold a national convention annually, which is for them an inspiration and unites them in faith and action.

The self-support of the churches has increased; they are all working toward this end, and also for the extension of the work. Owing to the many unemployed, this work is slow and difficult; nevertheless this is our ideal and we trust that our united and continued efforts will give us in the end the victory.

The department of religious education has rendered good service, holding Institutes and Conventions and publishing special literature, but more is needed. The young people seem to be awakening; they have organized evangelistic campaigns in different parts of the country, exchanging preachers, not only in Argentina but between this country and Uruguay.

Medical work. The clinic in La Paz (Bolivia) is doing a fine piece of medical service. It is a hospital of fourteen beds. Dr. and Mrs. Frank Beck are at the head of this great work. They have a fine assistant, Doctor Guzman, who is a Bolivian and an American negro nurse, Miss L. Mac Allen from New Orleans who has won the respect and confidence of all the community. This clinic is well known in La Paz and it renders its services to both rich and poor; it is a real Christian influence which is felt throughout Bolivia.

In Uruguay we have a medical dispensary and laboratory attended by several young Uruguayan Christian physicians.

The dispensary and laboratory are sustained by monthly contributions paid by its members.

The need of an Evangelical Hospital in Buenos Aires has been felt by many, for though we have fine government hospitals, some of our people are molested through the fanaticism of the Sisters of Mercy who attend the sick in all government hospitals.

We have \$52,000 Argentine pesos (19,259 American dollars), gathered for this purpose.

SOCIAL INSTITUTIONS

Friendship House. This work is in charge of the Rev. Earl M. and Mrs. Smith. It is located in the Cerro, Montevideo,

which has a population of about forty thousand. The majority of the men work in the Packing-houses and other factories.

After the war, many men were discharged from their employment, also a large number of Armenian and other immigrants came to the Cerro, all of which created for the Cerro people a terrible economic situation. Friendship House has been trying to meet as far as possible the more pressing needs of this community. Not only does it attend to the material needs of the people but also its purpose is to Christianize the whole community.

We must note here the Goodwill Industries which have ministered to hundreds of unemployed by giving them work and selling to others needed used and remade articles at a very reduced price. Many families in the city of Montevideo have in their homes a Goodwill bag.

The Boca Mission. This mission is in the center of a densely populated district, under the direction of Dr. A. Wesley. There are many government schools crowded with children, but they have no government kindergarten.

Our mission opened a free daily kindergarten six years ago and now we have 200 and there is generally a waiting-list of those who wish to enter. After our children leave the kindergarten they enter the Government Schools and we are told that the teachers know which children have been with us for they are so different from those who come directly from their homes.

In addition to the kindergarten there are classes in English, sewing, dressmaking, cooking, decorative arts, violin, piano, gymnasium, etc.

This mission has the largest Sunday School in Argentina, the majority of whose members come from very poor homes with no Christian background.

It is a blessing to the Boca District and its influence is felt in many a home in that populous part of the great city of Buenos Aires.

We are looking forward for better things in the future for the blessed Kingdom of God.

FOOCHOW AND CHENGITU AREAS

BISHOP JOHN GOWDY

It is certainly a very kind Providence that veils the future from us. When we returned from General Conference in the summer of 1932, we hoped that political conditions in Fukien had become stable and that the bandits and communists were so completely under control as to permit of perfect freedom of movement on the part of our workers in carrying on an aggressive evangelistic campaign. How little we knew what was before us! Inside of three years the missionaries and Chinese workers of the Yenping Conference have been driven from their homes several times. On more than one occasion some of our preachers have been captured by communists and have suffered the loss of everything they possessed, fortunately escaping with their lives. The city of Sunchang where one of our district superintendents lives was besieged by communists for more than five weeks until the people were on the verge of starvation. The general in command of the government troops saw no way out but to surrender. Our district superintendent, realizing that this would undoubtedly mean a general slaughter, again and again put new life and courage into the general by assuring him that God would surely answer prayer and send them relief. Finally, on the thirty-eighth day of the siege, when all the rice in the city had been eaten and there was scarcely food of any kind to be had, aeroplanes succeeded in dropping flour and other eatables into the city, thus relieving their distress. The communists, who had hoped to starve them into submission, became discouraged and left.

The city of Yenping in which our missionaries live was besieged for ten days.

In one communist raid, three of our preachers, one of them a district superintendent, were captured by the communists in the city of Sa-hsien. They were locked up in a room and a guard placed at the door. The communist leader ordered them to renounce their faith in Christ and told them he would come next morning for their answer. He had it in no uncertain terms—"Since you are in control of this territory we must, of course, stop preaching if you will not allow it, but we will never give up our faith in Christ, for we have tested it and we know that it is true." Such a reply literally meant taking their lives in their hands. After six weeks' captivity they were set free. The district superintendent returned to his home only to find it empty. During his imprisonment, his wife had died, a month before his release, and his children had been taken to his mother's home.

I give these illustrations of some of the difficulties under which we have been working in order to show how impossible it is for our workers to travel their districts on anything like an aggressive campaign of evangelism. It has not been easy during these years when there has been no appropriation for work, from the Board of Foreign Missions, to rehabilitate these families of our preachers who have been robbed of everything they possessed.

We have always considered that whatever might happen in our country districts, our great center, the city of Foochow, would always be safe. In the winter of 1933, just about Christmas time, the Nineteenth Route army rebelled against the Central government and seized the city. This was the army that had made itself so famous by its opposition to the Japanese in the siege of Shanghai in February, 1932. It became necessary for the government troops to drop bombs into the city in order to drive out the rebels. Naturally, the whole province was upset so that it was not possible to hold the Yenping Annual Conference that year.

Lately, however, there has been a very great improvement. Since the communists were driven out of northwest Fukien and southern Kiangsi the country has been more undisturbed than for many years. Our missionaries and district superintendents have been able to go about more freely and the result has been very noticeable in the work. At the annual conferences of 1934, a plan for lay leadership training, which had been drawn up with great care, was adopted by each of the conferences as their program for the year. In the Yenping Conference, practically every circuit had lay leaders under training for several days. The attempt was made to set before them spiritual ideals, methods of developing and maintaining a deeper spiritual life, and the necessity of their assuming responsibility for the welfare of the local church. They were also helped to see that it was not possible to be true to our Lord's command unless we made steady advance. While this work has been concentrated on people who were already church members its influence has spread far beyond the local church. In very many places, revivals were started and the result has been a larger increase in membership than we have known for years. We had hoped for such results eventually, but had no idea they would be realized so soon.

The depression from which America seems to be beginning to recover has been later in reaching China. I have never known such economic distress as during the past year. In the summer and autumn of 1934 in parts of the Hinghwa and Foochow conferences, there was a drought which resulted in a famine. There was no appropriation from the Board for the support of the preachers; the members, who themselves had little to eat, could not support them and there was only the

small sum available from special gifts. During the 1934 session of the Hinghwa annual conference, twenty-four of the preachers asked for an interview with me. The substance of what they had to say was "Here we are, twenty-four of us, each with a wife and children and we haven't food to give them. What are you going to do about it?" This distress is very widespread and has a very serious effect upon the work. It is not possible for men to enter into their work with any enthusiasm if they themselves are undernourished and if they are worrying about how to feed and educate their children. And yet, I must confess, I marvel constantly at the courage of our workers to carry on under conditions that would sap the strength and enthusiasm of any ordinary man or woman. A great confidence in the support and guidance of God and in the ultimate triumph of all that Christ stands for, carries them on toward a goal on which they have set their hearts with a determination that nothing can undermine.

During the past two years there has been a very definite deepening of the spiritual life in many of our leaders. They have been brought under the influence of the Oxford Group Movement through which there has come to them a fuller understanding of what Christ came to do for men and women. They have been set free from inhibitions that often prevented them from witnessing to what Christ had done for them. Now they can scarcely refrain from bearing testimony. This experience has enabled them to rise triumphantly above the hindrances and discouragements that had made life a burden. They have literally entered into that more abundant life that overflows into other lives. It is this revival among our leaders, both Chinese and American, that accounts largely for the new life that has taken possession of so many of our people and that shows itself in the gains in membership during the past year.

The Central Conference of 1934 requested that two national secretaries be set aside for the work of religious education throughout our church in China. Dr. Roxy Lefforge is now giving half her time to this work and the Rev. Samson Ding is giving all his time. Not only are they attempting to travel throughout the connection, so far as time and money will permit, but they are also preparing literature to suit the needs of our people. Daily Bible study lessons are published with explanations and illustrations that are proving to be most helpful as they encourage and train our members in regular habits of family worship and personal devotional Bible study. This form of constructive work is bound to have a great and wide-spread influence in building up an intelligent and spiritually-minded membership.

At their General Executive meeting in October, 1935, the Woman's Foreign Missionary Society voted to close all their hospitals in China except one or possibly two. They have been

most generous in their plans to allow the doctors of the Board of Foreign Missions the use of their buildings and also to furnish nurses when necessary. A part of this plan is to set free many of their present hospital workers for public health education and the evangelism that always accompanies such work. This is one of the greatest needs in China today. In all probability the men's hospitals will become general hospitals, thus providing for women patients and the medical service of the Woman's Foreign Missionary Society will be extended into many outlying villages that are at present beyond the reach of intelligent and efficient medical care. This action seems to us one of the wisest which the Woman's Foreign Missionary Society has taken in years and is bound to result in a larger measure of helpfulness to the people of China.

During this quadrennium there has been apparent a growing unity of action and a closer and more sympathetic co-operation between the workers of the Woman's Foreign Missionary Society and the Board of Foreign Missions. This has been greatly helped by the action of the Central Conference of 1934 which ordered that there should be appointed in every conference a policy committee, composed of an equal number of men and women elected by their own conference. In some conferences this policy committee meets and plans the work of the year along lines of evangelism, religious education, leadership training conferences and all other forms of work. In some places the value of this has been more appreciated than in others, but it is rapidly justifying itself by its splendid results. We are confident this plan will soon be adopted in all of our conferences.

During the quadrennium, Bishop Wang was greatly handicapped by his own ill health and that of Mrs. Wang. Because of this, it was not possible for him to hold his Szechwan conferences in the autumn of 1932. In the autumn of 1934, he found it necessary to resign, to the great regret of our entire Church in China and to none more than to his episcopal colleagues. The Central Conference of 1934 had asked the bishops to set off Szechwan as a separate area and add North China to the Shanghai Area. This was done, so the two North China conferences fell to Bishop Welch and the two Szechwan conferences to me. During the calendar year of 1935, it became necessary for me to go to Szechwan three times. The shortest time in which we have been able to make the single trip from Shanghai to Chungking has been seventeen days. This very effectively shows how utterly impossible it is to supervise work effectively in two areas so far apart. Bishop Wang had an impossible task and the Central Conference showed its wisdom in requesting the bishops to make Szechwan an area by itself. It will not be possible to reap the benefit of this action until after the Central Conference of 1937, when we hope a bishop may

be elected who will be free to give himself, unhindered by any other responsibility, to our work in the Chengtu Area.

In the Chengtu Conference, more than anywhere else, our work has suffered from the withdrawal of missionaries, an action forced upon the Board of Foreign Missions by its continually decreasing income. Here there is more union among the denominations than in any other part of China. Necessary to the effectiveness of such a union is the obligation of each unit involved to maintain its share of the support. In this it is not too much to say we have almost completely failed. Our missionary staff of the Board of Foreign Missions, during 1935 was reduced to one man, teaching in the medical college. In the university proper we have no representative. We have no missionary to supervise our evangelistic work except Dr. Manly, who most generously returned to the field to work without salary after his retirement on pension by the Board. Dr. Spencer Lewis, also retired, eighty-two years of age, does what he can and during the present year at great risk to his health, has made a tour of several weeks out among the churches. Dr. Manly expects to return to America a year hence, permanently. As he is not on the Board's salary list, no replacement is possible. There seemed to be no way to provide for the evangelistic work of the Chengtu Conference, except to ask two of our ablest Foochow missionaries, Mr. and Mrs. Olin Stockwell, to move to Chengtu. They readily agreed to do this, though at great sacrifice to themselves and to the Foochow Conference, which is thus deprived of one of its best evangelistic workers. For the Stockwells, it means the acquiring of another Chinese language and for this purpose they have been set aside for a year. Already in response to these re-inforcements a spirit of hopefulness has begun to pervade the work of the conference and we are looking for great things within the next few years.

The Chungking Conference has not been quite so destitute of foreign workers and so has been able to build up a more solid constituency. During this quadrennium, the magnificent Lewis Memorial Church, in memory of Bishop Lewis, has been completed. It is located in a strategic part of the city of Chungking. It is an institutional church and maintains a "better baby clinic" and health center in addition to its educational and evangelistic work.

Our Chungking boys' high school is one of the best we have in China, not only in its standards of scholarship in which it is the first in the province, but also in the loyalty of its alumni. An unusually large and splendid building has recently been dedicated for which the alumni were entirely responsible. In both of the Szechwan Conferences a greater emphasis seems to have been placed upon education and medical work than upon evangelism. This has been necessary in order

to create a friendly and receptive attitude on the part of the people. The West China Union University, located in Chengtu, is undoubtedly the best educational influence in the entire province of Szechwan. These agencies have prepared the way until now it seems to us the time has come to emphasize evangelism as never before. I know of no place where new missionaries are more needed than in these two Szechwan Conferences, especially in Chengtu. In some places it would be almost impossible to carry on if it were not for the loyal co-operation of our Woman's Foreign Missionary Society missionaries on whom the burden of the local church has fallen when the Board missionaries have been withdrawn.

In both the Foochow and Chengtu Areas, it seems to me the most imperative need is some form of endowment to support our boys' boarding schools. We are dependent on these schools for our candidates for the ministry. For years the Board of Foreign Missions has been unable to grant them any appropriation. By order of the government as well as by the financial condition of their constituency they are limited in the fees they may demand. Somehow adequate support should be found for these schools that would lift them above their present precarious, hand-to-mouth existence. Every year some of them are in danger of closing for lack of financial support and if this is not averted it will be a serious calamity to our Church in China.

There is a growing sense of responsibility on the part of our Chinese leaders. On all sides they are bearing with comparative ease, burdens which they would have thought far beyond their strength a few years ago. They are making for themselves positions of permanent influence in their communities and increasingly they are being sought for positions of prominence and power. Even ten years ago we would not have thought such rapid development possible.

One encouraging sign in our work is the larger place which rural work is taking in the thought and planning of our most highly educated workers. Chinese young men and women with their Ph.D. degrees from the leading American universities are devoting their best thought and energy to the interests of the common people, particularly in rural communities. This influence is spreading throughout the country and is bound to re-act most favorably upon the church as it opens up new avenues of usefulness. A new understanding of Christ's attitude toward service is being revealed and is taking its place in the lives of these talented young people. In some places the missionaries have made great strides in having themselves replaced by nationals at least equally capable. This should always be one of the aims of missionary service.

We cannot be grateful enough to the General Conference of 1932 for assigning Bishop and Mrs. Welch to the Shanghai Area. More generous and co-operative workers it would not

Foochow and Chengtu Area

be possible to find. Everywhere they have gone they have created the same impression, and the requests that are going to the General Conference of 1936 for their return to the Far East, in spite of having reached the retiring age, are not intended merely as compliments, but are for the serious consideration of that conference.

In spite of the widespread suffering and the almost continuous calamities that have been devastating the life of the people throughout the country, as we look back over the quadrennium that is drawing to a close, our hearts are filled with gratitude as we begin to realize how good God has been to us. Difficulties which seemed impossible to overcome have been met with courage and have been conquered. Our Church is unquestionably in a better condition than it was four years ago. The future is full of promise because we know that God is better to us than all our fears and that He is stronger than all who are or can be against us.

WASHINGTON AREA

EDWIN HOLT HUGHES, Resident Bishop

It must not be presumed that these four years have transferred their political nervousness to our Church work. Even though the National Capital is the official center of the Area, our Church life has proceeded in a fairly normal way, save as it has been affected by the general economic conditions. Due in considerable part to the careful and statesmanlike work of my predecessor, Bishop McDowell, the work of the several Conferences was found to be in splendid condition. It is even possible that among all of our hundreds of churches, many of them encumbered with debt from an overbuilding era, we shall have but one loss of property. Even that has already been made good by an adjustment that cares for one local society as well as the foreclosed property could have done. It is difficult for me to believe that any other Area in the denomination has moved out of the depression with fewer crises.

I.

There are two institutions in the Area that really belong to the whole Church. One of these is the Board of Temperance, Prohibition, and Public Morals. As a result of the foresight and sagacity of its long-time Corresponding Secretary, this Board has a splendid property located on a sightly triangle, near the Capitol Building and the new Supreme Court Temple. While this building carries a mortgage of slightly less than \$500,000, it represents a value of at least \$2,000,000. To surrender the property now would be extreme folly. We have paid all interest, upkeep, insurance, and taxes in full, and have reduced the main mortgage debt in the Quadrennium. In addition, though we began with a current expense debt of \$15,000—more than four fifths of that amount has been paid; and the Board comes to the General Conference with its fiscal condition improved in every way. Doctor Wilson and his colleague, Colonel Frank B. Ebbert, have been indefatigable in field and financial endeavors and, with the Executive Committee, have been efficient factors in improving the conditions. The work of this Board in its fullest and most intense meaning was never more needed than at this critical time. The General Conference should strengthen its service in every possible way.

The second general institution is the American University, made peculiarly a connectional interest by various General Conference actions. Chancellor Lucius C. Clark resigned in 1932; served as Dean of the Graduate School for one year; and then asked for and received an emeritus relation to the University

for which he had dedicated many fruitful years. He has been succeeded by Chancellor Joseph M. M. Gray, who continues the work with the promise of amazing efficiency. The institution grows steadily and rapidly; is now being conducted on a balanced budget; and is drawing, both to the College of Liberal Arts and to its graduate departments, a remarkable grade of students. It is our conviction that the American University offers an educational opportunity, not surpassed in all our Church's borders.

II.

We have in Washington Sibley Hospital, conducted with marked efficiency by the Woman's Home Missionary Society, under the superintendency of Dr. Charles S. Cole. The gracious work of this palace of mercy is beyond praise and tends to make proud the heart of every Washington Area Methodist.

III.

The Area is finely institutionalized in its several Conferences. Perhaps a paragraph may be given to the several classes of our service.

Our only crippled institution has been the Wesley Collegiate Institute at Dover, Delaware, a School with a wonderful record of influence in the Wilmington Conference. It was closed in the Fall of 1932. It should by all means be reopened; and the aid and prayer of our friends are solicited for this sacred end.

Of orphanages, we have a lovely abundance; and they are all doing magnificently—Strawbridge for Boys; Kelso for Girls; Swartzell for children; and the Methodist Home for Children in Central Pennsylvania, must all be very pleasing to Christ, the lover of childhood.

No Area is better equipped with Homes for the Aged. That at Baltimore is wonderful; that at Washington is a counterpart; that at Tyrone, in Central Pennsylvania, does God's work surely; while our Home for the Colored Aged, in the Washington Conference, moves from "hard trials and great tribulations" on to larger service.

The Baltimore Conference has a relation to the Maryland General Hospital, under the fine management of Dr. Milton W. Gatch.

Dickinson College is steadily convincing its friends that its great past leads on to a greater future. Under the new President, Dr. Fred P. Corson, all its forces have been unified and its service solidified and extended.

Williamsport Dickinson Seminary has apparently saved itself through the wise Junior College Plan of Dr. John W. Long, and is growing steadily and securely.

Morgan College, for our Negro Youth, goes forward under the presidency of Dr. J. O. Spencer. The good that it is doing is

incalculable; and it should have the liberal support of all our constituencies, of whatever race.

When I think of the way in which the Carpenter of Nazareth built and builds these institutions, my heart is set on fire, "and my glory rejoices."

IV.

The Area's deeper life reveals many tokens of grace. My soul has been made happy as I have taken up the statistics for the period from 1932 to 1935. The results may not reach up to our desires; but they surely do reach up to our expectations for so difficult a period. Indeed, I had to review the figures a third time to convince myself beyond doubt that the arithmetical tables were as gratifying as they really are—as follows:

<i>Conference</i>	<i>Full Members 1932</i>	<i>Full Members 1935</i>
Baltimore.....	75,942	86,888
Central Pennsylvania.....	100,059	106,511
Washington.....	32,926	33,103
Wilmington.....	48,227	52,310
	<hr/> 257,154	<hr/> 278,812
		<hr/> 257,154
Total Increase.....		21,658

This makes an increase of full members for the years from 1932-1935, virtually three years, of only slightly less than nine per cent! We thank God for these reassuring figures and go on to do still better in the Saving Name.

To all the above I could add many reams of report—especially with reference to the distinctly spiritual and evangelistic side of our work. I gladly record that our service in Religious Education, under Drs. Keboch, Million, and Bishop, has taken on more vigorous life—making a distinct recovery from the period of overdone technique and psychology. Much of this renewal is due to the emphasis on definite decision for Christ on the part of our children, and to a more vigorous and prayerful use of Decision Day. Without this our Religious Education work is sure to dwindle toward defeat.

I gratefully record a kindly reception by all the District Superintendents and Pastors of the Area—and their continued and faithful responses to my appeals. God bless them all, together with the splendid laymen of this old, and important, and growing, and hopeful Area of our dear Church!

CAPETOWN AREA

E. S. JOHNSON, RESIDENT BISHOP

The Capetown Area embraces the Mission Conferences of Angola, Belgian Congo, and Southeast Africa; and the Annual Conferences of Rhodesia and Liberia, thus entailing work under four governments to people of many languages, and involving some twenty thousand miles of travel by boat, train, and automobile each year on the part of the Bishop if he is to reach his various conferences. If individual stations are visited in the conferences, the distance covered is yet greater, and until recent years much of it had to be covered by mule or donkey, bicycle, or on foot. During this quadrennium I have visited every station South of the Equator save one, and in Liberia I visited all the stations except Ganta, which is about eight days' trek from any point I could reach by car.

In Rhodesia and in Liberia the Government is sympathetic, and in Rhodesia particularly the missionaries and the Government officials work in harmonious co-operation. The Belgian Government in the Congo is not antagonistic on the whole, but the Portuguese, at the instigation of the Roman Catholics, are making it increasingly difficult for our missionaries to meet the demands in Angola and Portuguese East Africa. This is a recent development, dating from the rise of the Catholics since the War. As fast as we can meet the requirements new ones are forthcoming. In 1934 they made it impossible for me to enter Angola from the Congo by bringing up regulations that it was quite impossible to meet, and they have refused readmittance to one of our valued missionaries, Brother Wengatz, who has had to be diverted to Liberia.

This leaves us with only five missionaries of the Board in Angola, four of whom are overdue for furlough, and four Woman's Foreign Missionary Society workers. After forty-nine years of continuous service with infrequent furloughs, Brother Robert Shields is taking the retired relation this year. We have three Mission stations, sixty Native stations, some ten thousand members and adherents, and a hundred Native workers (pastors, teachers, and evangelists), and a busy medical department. Our pupils have done well in the Government examinations, and in the higher school at Luanda their average is as high as the Portuguese with whom they work. Practically all the members of Conference have passed the higher Portuguese examinations. Definite steps are being taken toward self support.

Despite serious illness during the past two years I have been privileged to hold the conferences as usual with the exception of Liberia. To reach Liberia from Capetown it is

necessary to travel right up to Madeira or the Canary Islands, and boats from there to Monrovia are irregular. In my absence, Brother Wengatz has had to preside at the 1935 and 36 sessions of that Conference.

Owing to serious lack of funds and the absence of leading missionaries on furlough, it was deemed best not to incur the expense of bringing together from far distant points such members of conference as remained on the field in 1935, especially as there were no candidates for ordination. The Congo is our youngest mission and covers a great area, much of which is untouched by the railway. Last year I traveled more than a thousand miles in the Congo. The closing down of the copper mines has worked great hardship among the people there. Our hospital at Kapanga is working under tremendous pressure in trying to cope with the wide-spread needs. Sleeping sickness and leprosy are two of the most implacable foes. The natives are increasingly coming for maternity help and advice.

During the quadrennium the new building of the Hartzell Training School at Old Umtali was finished and dedicated, the Colonial Secretary giving the address. Very efficient work is being carried out here in the training of teachers and the development of a native ministry. The baby clinic and maternity hospital here are filling a very real need. Each station has its own educational, industrial, agricultural, and medical work; besides the main issue of evangelism and working hand in hand with it; and solid progress is being made. During the past quadrennium our nurses have had to combat severe epidemics of diphtheria and influenza and a new and fatal type of malaria. We have no doctor of our own in Rhodesia. The Government is carrying on the leper camp and some of the industrial work inaugurated by the missionaries, and generous grants are made to our educational work, without which we could not sustain our present work.

In Southeast Africa, the new church at Kambini has been completed and dedicated. At Gikuki hospital during the last year over sixty thousand treatments were given, and two hundred and thirty-eight lepers have been cared for at the two leper camps. We are fortunate in having the co-operation of Dr. Thomas of the Free Methodist Board. The weekly baby clinics vary from 125 to 140, and it is encouraging to note that the death rate among the babies in this community has decreased considerably since the establishment of this clinic. One mother said, "I am so glad I came because, while I came here to *pima* (weigh) my little child, I learned to *pima* (know) God as my father." Several hundred boys have passed through the circumcision school. A class of seven native girls are completing a two year nurse's course, but it is hoped that they will stay for another year, the better to fit them before sending them out to meet the very difficult work before them. With native assistants,

the medical staff is investigating native drugs, some of which appear to be very efficacious in the treatment of certain diseases.

Our Press is of inestimable value in carrying on Mission work. As many as five million pages of literature have been printed in a single year by the Central Mission Press at Johannesburg. This includes the South Africa Missionary Advocate, and the *Kuca Ka Miso*, a monthly paper in the Tswa language which carries Sunday School lessons prepared by our missionaries to a very large number of people. We have here the much appreciated and effective beginnings of a native literature, including several works on Bible Characters, Bible History, the teachings of Jesus and of Paul, as well as the Pilgrim's Progress and the Hymn Book. The New Testament in the Tswa language, translated by Brother Persson and printed by the American Bible Society, has had a wide distribution.

The Rhodesia Mission Press prints the *Umbowo hwe UKristu* monthly in the Manica language and has just turned out a new Hymn Book with music in tonic sol fa notation. Many classes now at school read music in this notation quite readily. A beginning has been made toward supplying much needed text books in hygiene and the care of children, as well as those pertaining to general school routine.

In the Congo the Sunday School lessons are provided in four native languages by mimeograph, and an attempt is being made to reach all the linguistic fields. Each important tribe now has some part of the Bible in its own language.

Angola received the first consignment of the New Testament in Kimbundu, translated by Brother Withey, from the British and Foreign Bible Society in 1922. It was an admirable translation and much prized by the people, but did not conform to the Government's requirement that no native book should be printed except in parallel columns with the Portuguese. In recent years much objection was made to its distribution, and finally an edict went forth ordering all copies in the hands of natives to be surrendered to Government officials. A compromise has now been reached by the binding of a Portuguese testament with the Kimbundu translation.

This quadrennium has seen the death of one of our valued missionaries, the Rev. W. C. Terril, D.D. He passed away in May, 1934, after a long and painful illness, and was laid to rest at Gikuki, mourned alike by missionaries and natives. His work will live after him. Another of our choicest missionaries, the wife of Dr. Stauffacher, has been stricken with an unusual illness, from which she has suffered for two and a half years. At the time of writing she lies very weak in a Capetown Nursing Home. Her life has been a blessing to many, and we pray that the God of Love whom she has represented for these many years may comfort her and her family in these trying weeks.

In addition to the financial depression, the locusts have passed through many of our fields, leaving nothing behind them but brown stalks. Drouth has stretched its withered hand across the land and squeezed the life from struggling crops, and finally, floods have visited us at Kambini and wiped out the whole of our very efficient electric plant there, together with the saw mill. But thank God our people can

“Watch the things they gave their lives to, broken

And stoop and build them up with worn out tools”
and without complaining. The Kambini plant is restored now and better than ever.

On all fields stress is being laid on the development of native leadership and self-support. With all stations painfully under-staffed and funds at low ebb, the only possibility of carrying on without a devastating retreat is to increase the responsibility of our natives, ministers and members. Tithing is practised religiously in most of our work, and our people are rallying nobly to the challenge, and out of their poverty are bringing forth fruits for the Kingdom. But it is impossible to support the work completely from these “widow’s mites,” even when the people give to the utmost of their ability. Yet the burden must fall more and more upon them. As we decrease they must increase. When I came out to Africa twenty years ago there was not one native member of Conference. Today we have fifty-eight full members and sixteen probationers. I quote from an address presented to me in Rhodesia on the occasion of my last Conference there:

“Some years ago a missionary in an impassioned appeal for more workers said ‘Thirty-three missionaries are trying to do the work of ninety-six!’ Today thirty missionaries are doing the work of thirty missionaries without too much stress and strain and the natives are doing the rest.” . . . “The native had never had the recognition given him as was begun in this first Conference of yours, Bishop Johnson, and that has characterized the entire twenty years. Under it they at once began to develop and to grow. No other factor has made more for their phenomenal progress of these two decades than this. You said to them—‘Go forward’—and they have done so by leaps and bounds.”

As I look back across the twenty years of my service in Africa at this, my last General Conference, in effective relation, my chief feeling is one of thankfulness. With all our vicissitudes I feel that our people have very definitely gone forward, that our Church here has grown in Grace and in the knowledge and Love of Christ Jesus. Some are still alive today who remember the time when the name of Jesus was unheard on fields that are now producing a second generation of Christians and providing Native teachers and preachers, industrialists, agriculturists, and medical assistants. “What hath God

wrought!" I heartily thank Him and the Church for the privilege of spending twenty years of my life for, and largely in, Africa. I have had here a most glorious fellowship in service with devoted men and women who are constantly triumphing in Christ Jesus.

Years ago, out on the path in the midst of heathen Africa, I left my sleeping camp in the moonlight and climbed to a high tableland. The moon sank, and darkness prevailed, that dense darkness just before the dawn. I waited for the break of day. Luminous finger tips appeared in the far East, but from out the deeps between the ranges of mountains there rolled banks of clouds which flung themselves upon the horizon and blotted out the light. The very atmosphere seemed to quiver: Nature was in travail, seeking to bring forth a day. Again, out in the East there appeared faint rays of light. The clouds rolled upon them and darkness prevailed. This was repeated again and again, when suddenly all the mass of clouds was shot through with an indescribable glow, all the colors blending into a sea of glory, and the sun shone forth. The day was born.

God is trying to bring forth His day in Africa, but the clouds of superstition and ignorance must be conquered and dispelled. "Ye are the light of the world," the Master said. God help us not to rest until we have brought this Light to all the recesses of this dark continent—until God's day is born in Africa.

NEW ORLEANS AREA

ROBERT E. JONES, Resident Bishop

DEAR FATHERS AND BROTHERS:

The economic situation which has faced the country at large and particularly the economic situation that has faced Negroes who live within the New Orleans Area has influenced in a very marked way the program of the Church during the past four years. The New Orleans Area is in the midst of the great cotton belt of America. It is estimated that there are in this belt 1,790,783 tenant families, of whom 698,839 are colored. A study made of 2,000 tenant families who received a cash income in 1933 revealed that the average yearly earnings for the family was \$105.43. The actual earnings per family when distributed among five persons would give a monthly average income of \$1.75, from which must come subsistence. Some large plantations allocate to each laborer two pecks of meal and four pounds of fat back pork every two weeks. In some instances pork is not provided.

A study of earnings and deficits of Negro tenant farmers in Macon County, Alabama, for the year 1932 showed that 61.7 per cent broke even, 26 per cent closed the year in debt, 9.4 persons made some profit.

This whole tenant system as operated is practical peonage. The tenants are compelled to raise one crop and one crop only—cotton—and their personal subsistence and maintenance of their Church and Benevolent enterprises come from this product. This cotton when brought from the field is turned over to the landlord, and the tenant knows nothing about the weight, the time of selling, or the price for which it is sold. He must accept without dispute whatever returns come, and in some instances he is lucky if he breaks even or with five or ten dollars in cash for the whole year's work.

Many of our members in the New Orleans Area are tenant farmers and particularly is this true within the bounds of the Upper Mississippi Conference and in certain sections of the Mississippi Conference. Aside from the tenant farmer the economic conditions of the Negroes in the South during the days of depression have been very trying. Often relief has been on the level of mere subsistence, scarcely enough food, raiment and shelter to keep soul and body alive. In spite of this, however, our preachers have been heroic. They have been the most faithful of men. Three of our Conferences, during the year 1935, showed an increase in World Service giving. The Texas Conference showed a decrease, but this Conference conducted a campaign for Wiley College endowment, for which no World Service

New Orleans Area

credit was given, but for this, the Texas Conference would have also been in the increase column.

I have held during the quadrennium each of the Conferences of the Area three times: Central Alabama, Louisiana, Mississippi, Texas, West Texas, Upper Mississippi. Bishop Clair has held the Central Alabama and Upper Mississippi, Mississippi and Louisiana once each. Bishop Meade has held the Texas and West Texas once.

We still suffer, as reported to the last General Conference, a deficiency in the supply of our ministers. We have admitted of all grades during the quadrennium forty-two men, and we have lost by death sixty-four. This does not take into consideration the men who have been transferred, withdrawn or expelled. To meet this situation we have had to combine charges. In many instances this proved beneficial to the pastor on the charge, who thereby had a larger membership to serve, and had somewhat an increase in his salary. The fact remains that ministerial membership is smaller than it has been at any time during recent years.

To meet the loss of pastors in the traveling connection there has been an increase in the Accepted Supply pastors. The introduction of the Accepted Supply pastors has very materially lifted the quality of supply men. These men have been required to attend the summer school and pursue the Course of Study, and in most of the cases they have entered into the requirements with enthusiasm, and while they are not of the grade desired for traveling ministers, they are better than the type of supply pastor used prior to this quadrennium.

While there has been a decrease in the men for admission, there has been a gratifying increase in the standing of the men in the Conferences. In the city of New Orleans, out of a group of fifteen churches, eight of the pastors are college-trained men. And of these eight, seven have also seminary training. This illustration could be duplicated in kind if not in degree in several places of the six Conferences of the Area.

The Districts of the Area have been reduced from thirty-six to twenty-nine, without the slightest embarrassment to the men, and probably with a larger efficiency in administration. There is on the average a longer term pastorate, although there are no pastorates in the Area over fifteen years.

The educational work of the Area moves forward most encouragingly. Wiley College is the outstanding institution of the Area. During the quadrennium it received an A grade rating, and \$300,000 has been added to its cash endowment. Of this \$300,000 the General Education Board supplied \$150,000, an unnamed friend \$125,000, and \$25,000 was raised within the bounds of the Texas Conference.

I reported at the last General Conference, at rather considerable length, the organization of Dillard University, a co-opera-

tive enterprise with the Congregational Church. Dillard has opened on a magnificent campus, with not so large a group of buildings as had been planned, but with a splendid group of buildings, a very strong faculty and an inspiring student body. Likewise, Flint-Goodridge Hospital and Nurse Training School, which is also a co-operative enterprise, was opened during the quadrennium. This institution has been progressing rapidly and is one of the best small hospitals in the country, and is without a peer in the hospital administration to the Negro population.

Perhaps the most inspiring educational project in the Area is the establishment of Gilbert Academy, in the buildings vacated by New Orleans University. Gilbert Academy is, in fact, a continuation of the High School Department of the old New Orleans University. A department which was moved from Baldwin, Louisiana, but with a new faculty and new curricula. Gilbert Academy has taken front rank the first year, and is one of the two grade A high schools in the State. It is as fine a piece of educational work as we have for our colored people anywhere in the South.

We are still embarrassed with church debts. We lost by foreclosure the substantial St. Andrew's Church in Fort Worth, Texas; but with even this, the situation at St. Andrew's is not hopeless. A new lot has been secured, and, while they will not build on so large a scale as was the church which was lost, the membership is loyal and undismayed. The debt of St. Paul Church, Dallas, Texas, is in the process of refinancing so that it will be reduced at least 50 per cent, and with that reduction the congregation will be able to take care of its obligation. Likewise the debt of St. James, Waco, Texas, was refinanced. The debts of St. Paul, Shreveport; Haven, New Orleans; La Harpe, New Orleans, are still very embarrassing. Again we acknowledge the helpfulness of the Board of Home Missions and Church Extension, without whose help we would report a much more embarrassing story concerning the church debts. There are no embarrassing church debts in the Mississippi Conference. The Upper Mississippi Conference, however, has embarrassing debts on the churches at Greenville, Starkville, Clarksdale and Corinth. While there are some embarrassing situations in the Central Alabama Conference, the two aggravating cases have recently been taken care of by the Department of Church Extension.

The Area Council has grown in importance and in popularity with the ministers and laymen of the Area. It is organized now on the following basis: District Superintendent, one pastor, one layman, and one young people's delegate from each district, together with all the detached men, college presidents, and deans of the schools of the Area and others. The Council runs six days, and for the past four or five years has had a course in leadership training conducted by some of the best men of the Church. This Council has justified itself by spreading informa-

tion on the work of the General Church, also it has awakened an Area consciousness and a morale that very much is the life of our Church in this part of the country.

I have reported to General Conference for each of three quadrenniums concerning the growth and development of the Gulf-side Assembly. While there have been financial difficulties and embarrassment in meeting the current budget, the assembly has grown consistently over the years. It is not only the only assembly ground in America for Negroes, but it is said to be one of the best assembly grounds in the entire Church, with a full three months' summer program of schools, camps, assemblies, and is an indispensable center to the recreational life of our people; it is the only place with comforts and suitable buildings with ample management in the whole deep South, where Negroes may gather in large numbers. During the year of 1935, Gulf-side was the host to the National Medical Association, the National Association of Colored Graduate Nurses, and National Hospital Association.

The most gratifying report that I could make would be a report on the growth of better race relations in the deep South. Reporting race relations is a rather difficult and intangible something, but there are high signs of growth and a better day to be seen on every hand. This is due very largely to the leadership of the Church which is felt in many directions, and while there have been a number of forces at work and while it would be impossible to give credit to any one force, nevertheless, what was once termed as an impossible and unsolvable situation has now at least shown signs of satisfactory adjustment. Dr. Edwin M. Poteat, Jr., president of the Commission on Inter-racial Cooperation, remarked: "There is no longer any respectable or considerable religious opinion that regards one race or another as the particular favorite of God."

ATLANTA AREA

FREDERICK T. KEENEY, RESIDENT BISHOP

Depressions of every variety have visited the Atlanta area during the past four years, except depression of spirit. Both the White and the Colored Conferences have proven themselves worthy to be enrolled among the Invincibles. In spite of floods, drought, untimely frost, hurricanes and President Roosevelt's alphabetical panaceas they have gone steadily forward.

The St. Johns River Conference has led all English-speaking Conferences in the Church, in a per capita giving two and one-half times as great as the average contributions of the Churches in the United States, and for three years has been the only Conference which has assumed and raised an amount substantially above the apportionment set by the World Service Commission on the basis of a total apportionment to the Church of \$4,500,000. Since 1932 the area has made a gain each year in World Service over the previous year. At the same time it has increased its contributions to our Educational Institutions and, incidentally, leads the Church in the percentage of Episcopal Fund paid.

The Colored Conferences have felt keenly the importance of providing a worthy leadership for their group. As a result, each of their Colleges in the area, Clark, Claflin, and Bethune-Cookman, has enrolled and graduated larger classes year by year, and at the same time strengthened their faculties and improved their equipment, thus making it possible to secure high recognition from accrediting agencies. At Bethune-Cookman College, two splendidly appointed buildings have been added to the physical plant of the institution, largely through the efforts of President Mrs. Mary McLeod Bethune and the generosity of the General Education Board. Claflin has balanced its budget year by year by careful planning and the under-girding of over \$10,000 annually for current expenses from the South Carolina Conference, an amount larger than any other Conference in Methodism has contributed for its Educational work.

The most significant event in the educational program of the entire area has been the selection of Atlanta by the General Education Board as one of the four centers for the promotion of their work for the colored race—the other three being Washington, Nashville and New Orleans. Already several millions of dollars have been invested in grounds and buildings at Atlanta University in making possible an institution of high grade for post-graduate work in the Southeastern section of the United States.

Atlanta is thus destined to become one of the most important centers in America for the education of negroes. One significant feature is the progress being made in co-operation

between the three other local colleges and Atlanta University. There is now a federation of colleges with an exchange of teachers and students. This makes for increased educational opportunities for those enrolled, for enrichment of the courses of study, and at the same time makes possible a reduction of expenses. This adventure in co-operation is attracting the attention of philanthropic Boards and of educators throughout the nation. Similar plans have been worked out in Orangeburg, S. C., between Claflin and the State College. In Daytona Beach also the State authorities are giving increased co-operation with Bethune-Cookman College by providing teachers to conduct the practice school for the Department of Teacher Training. During the Quadrennium the high quality of work done in our different colleges has prompted the General Education Board to make substantial contributions to the payment of teachers' salaries, to the purchase of new books and scientific equipment.

Gammon Theological Seminary began the Quadrennium with the inauguration of the new President, Dr. Willis J. King. Under the administration of this capable colored leader the work has gone steadily forward. At the present time the enrollment is eighty-three which is equal to the best for many years. The entering class is especially well prepared. Nearly fifty per cent of the men are candidates for the B.D. Degree, either having already received their A.B. Degrees or being within a year of that attainment. In a very few years all graduates of Gammon will have both College and Seminary Degrees.

The most recent development in the matter of curriculum is the Department for the training of women for efficient Christian service, as Pastor's Assistants, Religious Education Directors, Deaconesses or Social Service Workers, which has been made possible through the co-operation of the Woman's Home Missionary Society.

The income from the Endowment Funds at Gammon has fallen off so drastically that it has been necessary to go out in the field for designated gifts and other types of help. Last year the total from these new sources of income amounted to approximately \$6,000, as over and against nothing from such sources three years ago. One of the most pleasing things about these new sources of income is the increasing amounts coming from Negro churches and conferences. From one Negro church alone last year the Seminary received \$225, from another \$200 and a large number contributed from \$5 to \$25.

It is increasingly clear that Gammon Seminary was raised up providentially, for the training of the Negro Ministry. The prospects of union with the Methodist Episcopal Church, South, makes this all the more apparent. Already Gammon has been chosen as a graduate school of Theology for the candidates for the Ministry of the Colored Methodist Episcopal Church and

scholarships are provided for them jointly by the Methodist Church, South, and the C. M. E. Church. Five of these scholarship men are now in Gammon. There is the definite possibility that these two groups will provide a Professorship for the Seminary in the not-distant future.

Our educational work among the Mountain Whites at Mt. Zion and at Epworth Seminaries has made substantial progress during the Quadrennium, as evidenced by balanced budgets, enlarged enrollment, improvement to buildings and grounds and the strengthening of faculties. A drastic decline in the subsidy from our Board of Education has challenged the local communities and the entire Georgia Conference to a more loyal support. The St. Johns River Conference has become a supporting Conference, with representation on the Board of Trustees at Mt. Zion and substantial contributions. The anticipated union of all white work in Georgia will materially enlarge the patronizing territory and make larger resources available.

The faculty turn-over in all of our institutions during the past four years has been remarkably small. We have been fortunate in securing teachers with a true missionary spirit who have done excellent work and have remained loyally at their posts during the period of financial depression in spite of drastic reductions in salary.

Financial conditions with consequent unemployment have necessitated the shifting of many of our members from rural communities to the cities and from the city to the country, also from the South to the North, in the hope of bettering their condition. Often the father has left the family behind in his fruitless quest for work, with resulting loss both to himself, his family and the Church. Some Official Boards have suffered the loss of more than half of their members, but in spite of this situation on several districts and in some entire conferences substantial gains have been made, notably in the Atlanta and South Carolina Conferences, with net increases of 2,372 and 6,097 members respectively—the result in large measure of extensive revival efforts and faithful shepherding.

The gain in young peoples' work is one of the most encouraging features of the Quadrennial Program with a very definite increase in interest, improved organization and a registered commitment of over 2,000 to the World Service Program of the Church.

During the past four years numerous banks in the area have closed their doors and hundreds of the commercial houses have been forced to the wall, but no church or parsonage has been lost to Methodism. Instead the total indebtedness on our properties has been reduced; twenty-three churches have been dedicated and a still larger number have been extensively repaired. In several places troublesome debts of long standing have been reduced, or refinanced at a lower rate of interest,

bringing relief to the local communities. The largest single amount raised was in White Temple, Miami, in 1935, where over \$30,000 was secured. This amount, with concessions for cash payment, and a distribution of obligations previously assumed for new church projects in Miami, made possible a reduction of over \$150,000 in the indebtedness on White Temple. The wise counsel and co-operation of Dr. F. W. Mueller of the Board of Home Missions and Church extension, as well as direct financial aid from the Board, either in donations or loans have been of invaluable assistance. Too high praise cannot be given to Dr. E. J. Hammond and Dr. F. O. Hunt, co-laborers in the Home Board Division of Finance who are tireless and efficient in overcoming difficulties and securing desired results. In the St. Johns River Conference the Livingston Board has rendered timely relief in several critical situations by assisting in building enterprises, re-financing debts and supplementing the support of the pastor.

Throughout the eight years of supervision in the South I have gone everywhere visiting, one or more times, practically every one of the five hundred charges in the area, unmindful of race, color or prejudice. There could be no finer spirit of service, or co-operation, if all were of the same color or race. In no single instance have I heard one ungracious word spoken by either race concerning the other. Neither have I heard a desire expressed for a re-adjustment of forces or change of boundaries. My contacts lead me to believe that all are hopefully anticipating the near approach of a united Methodism throughout the United States. Our nearest neighbors in the Methodist Episcopal Church, South, are increasingly cordial in their attitude toward both our white and our colored work. We believe that union between the two largest branches of Methodism in this territory will strengthen our lines and break down barriers. A significant event occurred last November, when the pastors and their wives of both communions throughout Florida came together at Lakeland for a three days' Evangelistic Retreat of prayer and conference, the result of which was not only a mutual heart-warming but also a genuine heart-welding and a unanimous desire to have a similar Retreat next year.

The record registered above is the result, under the blessing of God, of organization, co-operation and enthusiasm. All have toiled together as brothers in delightful, although often sacrificial, service. More than words are required to express my appreciation to the loyal, loving friends who have made my last year as Bishop in the effective relation and my fiftieth year in the Christian Ministry a veritable Year of Jubilee.

Congratulations to the Bishop who follows me in this delightful and challenging southern field, where, after retirement I purpose to remain, absorbing southern sunshine, enjoying southern hospitality and, I trust, adding my bit to every worthy undertaking.

SINGAPORE-MANILA AREA

EDWIN F. LEE, RESIDENT BISHOP

MALAYA

The outstanding event of the past quadrennium was the celebration of the Semi-Centennial of the founding of Methodist Mission work in Singapore in 1885 by Bishop William F. Oldham. It is given to few individuals to have the privilege of returning fifty years after the beginning of such an important task. Despite his eighty years, Bishop Oldham brought to this Semi-Centennial a radiance of spirit which made the occasion a rare experience. The presence of Mrs. Oldham and of Miss Sophia Blackmore, the first Woman's Foreign Missionary Society missionary in this field, made the representation of pioneers complete.

The response on the part of the British Colonial Government and of the various Asiatic communities, far exceeded our fondest expectations. The following quotations from leading editorials appearing in the British press indicate the general appreciation of the work that has been contributed by the Methodist Mission to Malaya. From *The Straits Times*, Singapore:—"Missionary enterprise in Asia has given rise to more controversy than any other subject; but a Singapore newspaper looking at this Methodist Jubilee as an event in Malayan history, and considering only the general good in assessing the work of this Mission, must acknowledge three notable achievements. Firstly, this Mission, together with others, has been a pioneer in the field of Malayan education; secondly, it has been one of the most potent factors in bringing into being the attractive, intelligent and healthy Asiatic girlhood of today; and finally, it has upheld and is still upholding moral standards at a time when Confucius is rejected by the younger generation of China, when domestic and social traditions are becoming steadily weaker among all the Asiatic communities, and when subtle influences such as the cinema are playing upon adolescent minds. These influences are not necessarily bad, but youth needs to be taught how to evaluate them, and in that instruction it may fairly be said that the Christian missions are playing an admirable and necessary part." From *The Malaya Tribune*:—"The work of the Mission has been carried on with benefit to many and offence to none."

The Malaysia Mission has been a Mother of Conferences. In 1900 the Philippine District became an Annual Conference, which has grown so large that it will become two Conferences in February, 1936. In 1905 the work in Java and Sumatra was also an outgrowth, and later was consolidated in the Sumatra

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Mission Conference, organized in 1929. In January 1936 the Malaysia Chinese Conference was organized. The Sarawak (Borneo) District hopes that its request through the Malaya Conference for organization as a Mission will be approved by this General Conference.

Attention is invited to the figures below concerning the most important items of work at the end of the first 5 years, at the end of 25 years, and at the end of 50 years:—

	5th Year 1889	25th Year 1909	50th Year 1935
Church Buildings	1	24	96
Church Membership.....	95	3,005	13,234
Raised locally for Churches.....	\$1,136	\$14,191	\$81,762
Value of Churches and Parsonages	\$5,000	\$116,650	\$891,176
Mission School Buildings.....	1	18	119
Pupils in Schools.....	450	4,658	15,661
Annual Budget for Schools.....	.....	\$290,037	\$875,469
Value of School Buildings.....	\$15,000	\$236,600	\$1,729,360

(N.B.—The currency given is the Straits dollar, which is normally equal to 58 cents U. S.)

This material growth has come largely from locally developed resources, for through the years the Malaysia Mission has not been a heavy burden upon our Mission funds. In this field we have had a unique contact in our schools with a large group of students who are carried through the Senior Cambridge Course (High School). Contact with this group is potentially as important as college groups in America. Our church membership therefore represents a high average of education.

The last fifteen years have seen a gratifying emphasis upon the church phase of our work. Our pastors are brought together annually for an intensive summer school of ministerial training under the direction of the General Conference Commission on Courses of Study. This is one of the finest inspirations given to the churches through the pastors.

In the field of RELIGIOUS EDUCATION, some of the most constructive work is being carried on. Many of our Sunday Schools are conducted according to the most modern methods, but we do not scorn to conduct humble church schools where nothing more is possible. The interracial contacts in this cosmopolitan population are valuable contributions to international goodwill.

In the field of CHRISTIAN LITERATURE, progress is being definitely made. Our major publication, the Malaysia Message, is a monthly journal of 28 pages and 2,250 copies are printed each month. The Southern Bell (in Chinese) is a bi-monthly publication of 1,000 copies. The Malay Supplement to the Malaysia Message represents a publication of 4,000 copies per month. Our most recent venture is a Tamil Bulletin of 24 pages and 3,000 copies are printed monthly. In a

country such as this where periodicals are still comparatively few, the printed page has an unusual influence.

The Committee on Church Extension has been able to assist many congregations in securing satisfactory church sites and, as the needs of a community require, to assist in the building of churches and the payment of church debts.

There is ample opportunity for extension of our work in Malaya, for we have just begun to make an impression upon the indigenous group. In 1929, the HOME MISSIONARY SOCIETY was organized by the Malaya Conference. This Society has begun work among the Sakai in the state of Perak, the most primitive mountain tribe in Malaya. Work is also carried on among the Indians and Chinese in the large undeveloped state of Pahang. A missionary family should be located in this State. The Methodists built the first church in the state of Pahang in 1929.

We are apparently entering into a friendly relationship with many Malays. Their present appreciation of our program, especially educational, augurs well for our continued friendship with this indigenous people.

We have avoided a dogmatic approach to those holding other religious faiths and have attempted throughout to impress people that our purpose is to share the good things of the Gospel of Christ, while respecting other religious faiths.

SARAWAK (BORNEO) is one of the most unique pieces of mission work that the Christian Church has to its credit. Thirty-five years ago Chinese Christian colonists began to settle in Sarawak. A year after these people landed, James M. Hoover, a young missionary in the Malaya Conference volunteered to go to BORNEO to work with them. The early service of Mr. and Mrs. Hoover with the sturdy Chinese pioneers represents a tale of heroism and of Christian devotion never excelled and seldom equalled. Working practically alone they have developed a Christian community up and down the Rejang River that is a remarkable achievement. Forty-six school and church centers now stand as a monument to their thirty-four years of faithful and efficient service.

At the age of sixty-four, Brother Hoover shared in the Semi-Centennial meetings in Singapore. Four weeks later on the steamer returning to Borneo, serious illness overtook him and in four days he was the victim of malignant malaria. The following is a paragraph from a letter received by me from Rajah Brooke:—

"His Highness desires me to say that he cannot allow this occasion to pass without putting on record his appreciation of all that Mr. Hoover did for Sarawak. In his work and lasting achievements in this country Mr. Hoover has a monument finer and more enduring than any that could be designed by the friends he has left behind. . . ."

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Fortunately, Brother Hoover anticipating the need for younger shoulders to carry on the burden, had shared with me in selecting a missionary couple from Malaya well suited to the task who were to begin work in 1936. At the time of Brother Hoover's death they were engaged in intensive language study and are now enthusiastically serving in this challenging field. Our plans included the establishment of a new station 160 miles up the Rejang River where we hope to enter upon a ministry to the Dyaks too long overdue.

At the Sarawak (Borneo) District Conference held in Sibulast June, by a unanimous vote, a resolution was passed directing that a memorial go to the next General Conference requesting that the work in Sarawak be organized as a MISSION.

MALAYSIA CHINESE CONFERENCE: The last Annual Conference by an almost unanimous vote authorized the setting up in January, 1936, of the Malaysia Chinese Mission Conference. The purpose of this decision was to furnish a center for the vernacular Chinese Church work.

PHILIPPINE ISLANDS

Our Church in the Philippine Islands has grown with remarkable rapidity. This year marks the thirty-sixth since the Methodist Church representatives began work in the Philippine Islands. The latest available statistics record a membership of 84,339. A recent bulletin published under the direction of the eight Filipino District Superintendents, in co-operation with the Mission Treasurer, contains the following report to the February 1935 Conference:—

a. Number of baptisms of children and adults.....	6,939
b. Number of new members received.....	6,325
c. Total membership for 1935.....	84,339
d. Total membership for 1934.....	80,450
e. Total paid for Ministerial Support.....	P45,622.59
f. Total paid for Domestic Missions.....	P3,523.54
Grand total raised locally (exclusive of Mission funds) ..	P72,297.49

N.B.—Including church buildings and parsonages and other benevolences.) The peso equals 50 cents U. S.

The last annual statistics available reveal a very encouraging increase in pastoral support. For the Filipino Church out of its comparative poverty to give in one year toward pastoral support, benevolences and church buildings P72,297.49, indicates that the church has taken root in a most encouraging way. This amount for the Filipino Methodists represents by comparison an equivalent of some \$300,000 for an American Conference.

A small group of recalcitrants took exception to a decision made by an Appellate Committee appointed by the 1932 General Conference to review an appeal sent up by a Filipino minister

who had been expelled in February of that year by the Philippine Conference. The penalty of expulsion was amended to "suspension for one year." The political situation in the islands was rather tense during 1932 and 1933 and feeling over the demand for political independence made it possible to stir up anti-American feeling with comparative ease. This method was cleverly followed by a small but determined group within our church which contained some missionary-led elements. To gain their objectives, a deliberate attempt was made to disparage the entire Methodist Church. Many of our Filipino members in the remote provincial villages who had no access to corrective information, were confused. Printed denunciations were sent broadcast throughout the Philippine Islands and it is understood that much went to America and to other foreign mission fields. The statements were so extreme that soon they were recognized throughout the Philippines as having slight basis in fact. Several congregations were stirred up to declare a congregational ownership of property. For the future protection of our members we have cleared this question satisfactorily in the courts.

No regular method for the correction of any irregularity in the Philippine Islands Conference has been denied to any individual carrying responsibility for the Philippine Church. The ministers have proven themselves time and again to be as ready to mete out discipline as has any like church group in the Philippine Islands or in America.

Many who have known our church in the Philippines through a long period of years have expressed themselves as feeling that it is now in the healthiest general condition in its history.

There has been for several years considerable attention given to the possibility of the development of a single united Evangelical Church in the Philippine Islands. Some seven years ago the Presbyterians, United Brethren and Congregationalists affected such an organization. The Methodists were invited to join. There are many who feel that a united Protestantism is a very essential thing in these days of unfolding independent political life. Our Methodist people are definitely interested in such a possibility in the future, but the present indication is that they wish to establish themselves more thoroughly as an independent Methodist group and later give attention to the advisability of organic union, such as is offered in the United Evangelical Church.

My recommendation is that the General Conference endorse such flexibility and freedom as the situation on the field may seem to require. Our church has already made a contribution to the Philippine Islands which will not be lost even though the continuance as a part of our Methodist Episcopal Church is not to be the program of the future.

Acting upon the authorization of the 1932 General Confer-

ence as per Enabling Act 501-3, the Philippine Islands Conference voted on February 26, 1935, that the Philippine North Conference be set up in February, 1936.

SUMATRA

The Sumatra Mission Conference which was organized in 1929 as a consolidation of the Sumatra Mission and the Netherlands Indies Conference, represents the concentration of our work in the Dutch East Indies in the island of Sumatra. This island empire 1000 miles long and 300 miles wide provides for an unlimited expansion of Christian effort in the years to come. The present population is about 8 millions but a population of 60 millions could be supported.

Schools have been developed in response to the vital needs; two of the largest being in Medan (North Sumatra) and one in Palembang (South Sumatra). We have carried small schools to the numerous other centers in the Kisaran region south of Medan where, in addition to serving needy people in the towns, schools have been carried to the eager jungle people who are just emerging from a rude, animistic life. Here we run the gamut of missionary service, from the simplest people to those who require an intelligent representation of "the Way of Life."

The shortage of funds and of missionary personnel has seriously retarded our work in Sumatra during the past quadrennium. Our workers have, however, tenaciously and courageously carried on despite many discouraging handicaps. With some release during the next quadrennium there is reason to expect marked achievement in Christian service.

In June, 1934, it was my privilege to be present at the 100th anniversary of the death of the two first missionaries (American) to Sumatra. The names Munson and Lyman are known to every man, woman and child in this region of Sumatra where these men, counting their lives as naught, attempted to carry the Gospel of Life and Love to a tribe of cannibals. With Rheinisch (German) missionaries, Government representatives, Batak pastors and a great company of national Christians, a thousand in all, our little band of American missionaries stood in awe and reverence upon the very spot where our countrymen had been struck down and ceremonially eaten a century before. We listened to the descendants as they begged forgiveness for their ancestors whose ignorance had caused this tragedy, and we heard them declare again and again their gratitude to the martyrs, whose blood had indeed become the seed of the Church—the great Christian fellowship of 400,000 Bataks. Our souls were exalted as these nationals fervently called upon their privileged brethren to take up the challenge of the missionary task still waiting to be done. Men who have been saying that "Christianity is a spent force" could not have uttered such blasphemy had they been present to see the faces

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of a people redeemed from a life of savagery because the blood of these martyrs had pointed them to the Christ. This experience of a lifetime was a new revelation to me of the power and reality of God's spirit at work among men.

FINANCIAL CONDITION OF THE AREA

In 1934 one piece of commercial property in Singapore was sold which, because of its recent increase in valuation, offset the entire long standing debt of our Mission in Malaya. The Philippine Islands Mission has an indebtedness of \$30,000 (U. S.). The Sumatra Mission's indebtedness totals \$24,000 (U. S.). In all of these fields there are saleable properties adequate to underwrite all obligations.

Our position relative to CHURCH DEBTS is reasonably satisfactory. The total debts in Malaya on church buildings is \$40,000 (U. S.). In Sumatra the total is \$6,877 (U. S.). A local Church Extension Fund yielding about \$7,000 (U. S.) per year is behind these debts. When needed, local congregations are aided frequently on the basis of dollar for dollar. The total reported for the Philippine Islands for 1935 is \$27,645 (U. S.).

CENTRAL CONFERENCE

The following questionnaire was sent out August 2, 1935, to the Executive Committee of the Southeastern Asia Central Conference, to all District Superintendents in the Philippine Islands, Malaya, and Sumatra, etc. etc., some fifty in all:—

- Q. 1: Is it your judgment that, because of the unusual financial situation which has prevailed, it is advisable to *omit* a session of the Central Conference for this quadrennium?
- Q. 2: Does the suggestion of sending memorials from the several Conferences requesting authorization for two Central Conferences, as per the above, one for the Philippine Islands and the other for Malaysia, represent your judgment?

The answers to the above questions were all in the affirmative. A meeting of the Central Conference was therefore omitted for this quadrennium.

GENERAL

The latest figures available for 1934 show a total membership in this Area of 97,724. Preliminary reports indicate substantial gains for this year. This is especially true in the Malaya Conference where during this 50th anniversary year there has been special emphasis upon evangelism, self-support, and the building of new churches.

Our Church has proceeded for a number of years upon the principle of a close organic unity throughout the world. Recent years have indicated definite questioning of that as an established principle as is evidenced by the independent Methodist

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Churches in Japan, Mexico, and Korea, and the enlarged autonomy for Central Conferences. I have been slowly, yet surely, led to the conclusion that our work will be much more effective, in the sharing of the Christian faith throughout the world, if we do not attempt to continue a close organic relationship.

I would respectfully recommend to the Church at large that where feasible we continue the setting up of independent church groups and that our Central Conference areas be given wide latitude in the direction of their own affairs. A wholesome fraternal relationship throughout our churches which will, of course, include those that are the recent outgrowth of our sister Methodist Churches in Great Britain, will apparently offer sufficient opportunity for steadying of emphasis and the maintenance of that evangelical note which must be conserved.

It is with pleasure that I record my appreciation of the privilege of serving as a representative of the Methodist Episcopal Church on this far-flung foreign mission line. With profound gratitude to a loving Heavenly Father, who has not forgotten the young church groups, I present this report for the years 1932-36 on the work of our Church in Malaya, Borneo, Sumatra and the Philippine Islands.

OMAHA AREA

FREDERICK D. LEETE, Resident Bishop

The Omaha Area, comprising the Methodist Episcopal work in the States of Iowa and Nebraska, contains four Conferences, Iowa-Des Moines, Nebraska, Northwest Iowa and Upper Iowa. Iowa-Des Moines has six superintendents' districts, Nebraska eight, Northwest Iowa four, Upper Iowa four, a total of twenty-two. The Area contains 1,522 Methodist Episcopal churches, and its special institutions number twenty; five colleges, six hospitals, with Wesley Foundations, Summer Institutes, homes and missions.

A GROWING MEMBERSHIP

Unjustifiable excisions of names from church rolls has not universally ceased. Evangelistic activity has not made everywhere the gains possible. Nevertheless, the following record is reported:

	1931	1935	
Inactive Members...	45,348	49,118	Gain 3,770
Active Membership...	234,163	273,245	Gain 39,082
Total Members.....	279,511	322,363	Total Net Gain 42,852

Of course, one is not satisfied with a net gain of 15 1/3 per cent in four years. Nevertheless, in view of static populations and disturbing social and economic factors, this record is submitted as constituting a real tribute to that portion of our pastors and churches whose earnestness of purpose and determination to press the task of changing lives has overcome the inertia, preoccupation and misapplication of others. If all our preachers were presenting Christ and if all our churches were made up of spiritually-minded members, putting first and seeking the Kingdom of God and His righteousness, it would be difficult to assign limits to the possibility of progress on the part of the churches in the central part of the United States of America.

DEBTS REDUCED A QUARTER MILLION

The thought of this report is not to call attention to property values, but rather to the generally solvent nature of our enterprises. We have not encouraged extravagant building. Some new church, college and hospital structures have gone up, but in most instances they have been well and safely financed. Total property values are rated about the same as formerly, though the holdings have increased. All told, churches, parsonages, colleges, hospitals, endowments and other assets are placed in reports at hand at a total of \$38,647,049. Total indebtedness is

Omaha Area

placed at \$3,733,178, showing that on conservatively reduced valuations the debts of the Area are well under ten per cent. We own, therefore, more than ninety per cent of our holdings and we not only have not increased indebtedness during a trying period but have cut it down in the sum of \$247,734. Concerning local obligations of churches it may be said that only a small proportion are serious. Of these perhaps not over a dozen are exceedingly critical. It is possible that none are hopeless.

INSTITUTIONAL PROGRESS

Of the colleges in Omaha Area Cornell has made the best financial showing, with a gain in property and endowment of \$470,753. Iowa Wesleyan is second with \$97,780; Morningside, profiting by a sale of unneeded real estate, third with \$74,128. Simpson, to a small amount, and Nebraska Wesleyan show losses. A gratifying enrollment is maintained in all our centers of education. Our six hospitals account for a third of the entire indebtedness of the Area, but all of them have made reductions in their obligations. These and the other institutions should be estopped from incurring capital debts without consent of the Conferences with which they are connected. We have many careful and responsible trustees, but some show little caution as to the obligations they incur in the name of the Church. The four Wesley Foundations are doing excellent work, but unjustifiable financing occurred years ago at Ames, Iowa, and constitutes an unsolved problem. Stuntz Hall, Omaha, is another old-time liability. The following institutions have no capital debts: Cornell College, Crowell Home for the Aged, Blair, Nebraska, and the Woman's Home Missionary plants at Omaha and York, Nebraska, and at Des Moines and Sioux City, Iowa.

CONTINUOUS PASTORAL SERVICE

Omaha Area maintains a few more churches than were in use four years since. No other Protestant denomination in this field has kept all its buildings in steady use, or has supported an unimpaired force of preachers. Indeed, the number of supplies has steadily lessened, having been replaced by Conference men. While the salary average has been reduced and some parsonage families have sustained themselves on diminishing revenues, stoppage of support has been practically unknown. Salaries have been moving steadily upward in totals for the past two years, though gains too largely are in the stronger appointments. This fact, together with decreasing Home Missionary grants, never very generous in this Area, creates real hardship in some cases. Little complaint is heard, however, since the situation in our Church is better than in others, the tendency is upward and, above all, a good degree of courage and devotion exists. Nearly half a million dollars, \$489,081, have been raised for the support of retired ministers, and widows and orphans of preachers. This

Omaha Area

sum does not seem large, when divided over a four-year period to 683 claimants, men, women and children.

SUPPORT OF BENEVOLENCES

During the most difficult quadrennium in many years, when agricultural regions have been passing through crises of supreme testing, and when thousands of farms have been lost by their owners or have made no profits, Omaha Area has contributed to Disciplinary and Annual Conference benevolences more than a million and three quarters of dollars. Of this sum, \$1,750,394, more than two thirds has been regular disciplinary benevolence. During the past two decades few other Areas have received back for its own missionary projects as small a percentage of Home Missionary funds as have come to our local Conferences. This Area has therefore much more than maintained itself during the years. An item of interest here is the added fact that Omaha Area has paid to the Episcopal Fund during the past four years about two and a half times the cost to the general Church of maintaining its own Bishop and his office.

IMPROVED YOUNG PEOPLE'S WORK NEEDED

Perhaps it is in the Christianization and training of youth that the success of the Church today is least impressive. This cannot be wholly due to the chaos of the times, so far at least as young people themselves are concerned. Contacts with various groups of boys and girls, of older students and of business employees, have assured me that they have little lack of appetency for spiritual as well as ethical truth when it is presented to them in clear and acceptable forms. We have suffered a reduction, possibly not proportionally as great as in some other regions, in Sunday-school enrollment and attendance. This has occurred at a time when Church membership has made an increase more than twice as large as this loss. Sunday evenings have in many places been turned over completely to Epworth League meetings, with results by no means everywhere gratifying. Many local leaders in Church School and League are able and devoted and are rendering effective service. Complaint is frequently made about prescribed topics and helps and concerning central office leadership and visitations. The conviction is expressed by some interested, experienced and competent people in the Area that it would be well if our Church would plan a reorganization and sublimation of its whole attempt to present Christ and His life and appeals to duty to the young people of its extensive constituency.

SPIRITUAL LIFE AND EVANGELISM

It would be a bold reporter who with intimate knowledge of the Church of our day in any wide and representative field would declare that it is as Christian at heart and as influential with

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mankind in general as the case should and might become. As for genuine and thorough-going evangelism, that must wait upon the acceptance, the deepening and the consecrated use of divine life on the part of church members. Since streams cannot rise above their sources, better Christians and better preachers and teachers of the laws of access to, development within and promotion of the Kingdom of God are necessary to the religious awakening that is sorely needed. Christian education and the social gospel show themselves little more powerful than other humanistic methods of redemption. Because they do not transform men they do not change conduct, or better its activities, commercial, social or political. Where preachers of Omaha Area are presenting Christ as the first, the adequate, the all-renewing center and power of right character and living, and where they are receiving even a fair degree of support from the Christian quality and co-operation of officials and people, churches are productive in numbers, in good works and in ability to affect the life of the community. The trouble with the world is that it has not enough Christians and Christianity. The weakness of the Church is that it is too weakly Christian. The sad fact about preachers is that numbers of them seem to be content to preach once a week, to let evening worship and prayer services die, to submit with little protest to the growth of selfishness, worldliness and positive sin in the body of Christ, and to go on for years without converts and accessions to the church as seals of their ministry. No amount of eloquence, intellectual instructiveness or social idealism, even with respect to the attainment of its own objectives, can make up for failure to present Christ with life-changing effectiveness. Honor to pastors and churches possessing a deep passion for their Lord and for the souls of men! There are such, or we would not have come through recent years as we have done, with added strength. Many more are needed, however, with far more prayer, love of God's Word and devotion of time, strength, genius and resources to the cause of Christ.

STRONG LEADERSHIP REQUIRED

This report, taken as a whole, seems to me to indicate that the Omaha Area is one of the healthful and hopeful fields of our Church. It is not without weak spots, and some failures are evident, but much of the soil is fertile and the land is not exhausted. Real opportunities are almost everywhere. They can be developed by the right forces, ministerial and lay. The Area has many excellent leaders and supporters of its undertakings, to whose character, activity and loyalty I pay glad tribute.

Each Resident Bishop here has found his task one which taxes the powers of the most vigorous. Not merely the size of the Area, but its diversities of climate and elevation, with unusually difficult train schedules and requirements of travel, account for physical strains felt by all whose task has been related to the

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multitudinous churches and institutions of Iowa and Nebraska. Because I am convinced that the Area now requires an episcopal superintendent at least as young and strong as I was eight years ago, I notified the Board of Bishops in May, 1935, as well as certain local groups about that time or earlier, that at the coming General Conference I would ask to be replaced by another man. This request, I hereby make, and with it, avoiding all possible complications or embarrassments, is the petition that with the completion at this time of twenty-four years of episcopal duties, I be granted the privilege of retirement from official activities. I believe that I have made every preparation in my own power for the coming and immediate success of the next administrator in the Iowa-Nebraska field.

PITTSBURGH AREA

ADNA WRIGHT LEONARD, Resident Bishop

The General Conference of 1932 saw fit to dissolve what had been the Buffalo Area. In doing this it took the Genesee Conference and added it to the Pittsburgh Area. The present Pittsburgh Area includes four great Conferences—the Pittsburgh, West Virginia, Erie, and Genesee.

During the quadrennium which has been inclusive of the period of the depression, but three Methodist Church buildings were taken over by the banks and one of them is now rented by the Church that was unable to carry the burden of taxes and interest on the mortgage.

Soon after taking up my residence in Pittsburgh an Area Council was organized, which met in Pittsburgh for two days. This Council was composed of ministers and laymen who represented all the various and varied interests of Methodism throughout the Area. A constructive program was agreed upon and was printed in booklet form, a copy of which was sent to each pastor and official member of every Church in the Area.

The World Service interests with all that that term means have been carefully and faithfully presented by those having any responsibility for the maintenance of the benevolence program of the Church.

A largely attended Conference on Preaching and Church Music was held in Christ Church, Pittsburgh, in the fall of 1933.

Under the leadership of Mr. Edgar T. Welch, of Westfield, New York, an Armistice Day Service was held in Stone Church, Meadville, Pennsylvania, November 11, 1935. While this Conference was primarily intended to serve the interests of the men of the Erie Conference, many preachers and laymen of other Conferences attended the service, which proved to be a great stimulus to the cause of World Peace and Evangelism.

In the fall of 1935 one of the Regional Conferences on Evangelism, under the leadership of the Bishops' Committee on Evangelism, was held in the Emory Church, Pittsburgh. This was one of the greatest gatherings of the entire quadrennium, and was attended by the District Superintendents of the Area and by large numbers of ministers and laymen, representing each District. The registrations numbered more than 1,800, while the audiences during that day, in the total attendance, far exceeded that number.

It has been for many pastors and churches a difficult period financially, but I am happy to report that there is today more optimism on the part of the churches in meeting their financial obligations than there has been at any time during the past four years.

Pittsburgh Area

The Conferences of 1935 reported a gain in World Service, in membership in the churches, in total amount contributed for the support of the preachers, and in the observance of the law of prorating.

The organizations of the Church for which the Conferences are responsible have come through the financial depression far better than was feared some three or four years ago.

The Woman's Foreign Missionary Society and the Woman's Home Missionary Society have, with characteristic ability and devotion, carried forward their far-reaching plans.

The Epworth League in all the Conferences is quite active. For a time altogether too much attention was paid by the young people, under Epworth League auspices in Chicago, to matters that were purely economic. It is pleasing to note that while the young people are desirous and eager to face the economic and moral problems of the day, there is marked evidence of their desire to give increasing emphasis to the spiritual life and to all that that involves. This spiritual desire originated among the young people. The Epworth League Institutes, the Summer Schools of Theology, the Missionary Conferences that have been held in the Area throughout the quadrennium have all been of a very high order.

It has been my privilege during the past four years to conduct eleven Preaching Missions within the geographical boundaries of the Pittsburgh Area. Most of these Preaching Missions were interdenominational and the results were most inspiring. Large numbers of people renewed their covenant with God, reaffirmed their vows of church membership, while many others for the first time confessed Christ as Lord and Saviour.

Since my assignment to this Area I have preached in 199 different Methodist Churches within the Area, but this does not include the service I have endeavored to render to churches and organizations not included within the boundaries of the Area.

It is with regret that I report that there are not as many enrolled in our Sunday Schools as there were four years ago. This is also true of our church membership, notwithstanding the fact that from year to year marked gains in membership have been reported by many pastors. Our losses in membership as shown by the records are due to the unsatisfactory way in which the pastors and churches deal with the church records. Something should be done to correct this unfortunate leakage in our membership.

The Methodist Episcopal Church Union of Pittsburgh carries on, by means of its facilities, a varied and extensive program. Its income, aggregating \$678,404 in the past four years, is larger than in most cities of similar size, and its benevolent, philanthropic, and missionary interests are more highly integrated than in most cities. The Union owns and operates missions, a summer camp, a children's home, a Goodwill Industries, and

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neighborhood houses. It holds the titles to a number of churches in both the Pittsburgh and the Washington Conferences that are unable to work out their own financial problems. It represents Methodism in the Pittsburgh Council of Churches and, also, in other interdenominational and social organizations.

During the quadrennium, the Church Union has not curtailed its benevolent, philanthropic, or missionary work. At some points it has added to its equipment, enlarged its program, and raised its standards. In the past four years, it has completed two major building projects which have been paid for. At the Goodwill, at a cost of \$77,000, it built an addition which more than doubled the capacity of the factory. It also dismantled the store and three old slum houses in which the Goodwill had carried on part of its social program, and instead of these buildings it erected a two-story building adjoining the factory. The second major development was the camp for underprivileged children, which is located on a tract of land consisting of 375 acres, with large timber areas. The Church Union has one of the best-planned camps in Pennsylvania. More than \$70,000 have been spent for this project. Instead of an amateur camp director, it now employs one who has training and experience in directing high-grade camps. No other camp in our part of the country has higher standards than those that now prevail at Epworth Woods. The Union takes only the poorest children, children who cannot afford to pay and who cannot otherwise have an outing in the country.

The program among underprivileged children has been enlarged and improved. Thousands of these children are enrolled in its centers. A number of consecrated young men and young women give all their time to directing the children's work, several of whom have taken postgraduate courses in well-known universities, studying the best methods of helping the underprivileged.

Two factors are largely responsible for the success that the Church Union has achieved—organization and leadership. Let us look for a moment at the organization. The corporation consists of the pastors and two lay representatives elected by each Methodist Episcopal Church of Allegheny County. This body, consisting of more than 300 members, elects the 17 lay members of the Board of Directors. The Resident Bishop and the district superintendents of the Conference are *ex-officio* members of the board, which has oversight of all property interests and general direction of affairs. The larger institutions, such as the Ward Home for Children, the Goodwill Industries, Munhall Neighborhood House, and Epworth Woods, have boards of managers which direct their programs. These boards of managers refer such matters as the incurring of debts, the improvement of property, and other major questions to the Board of Directors. The chairmen of these boards of managers and several of their mem-

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bers are also members of the Church Union Board of Directors. This consolidation of interests eliminates unhealthy rivalry and multiplied appeals, enables the Church Union to pool its resources, and to unify its program.

The Union is fortunate in having a Board made up of some of the outstanding laymen of Pittsburgh Methodism, who willingly give their best thought to its problems. The president has been identified with almost every worth-while denominational, interdenominational, and civic movement that has for its purpose the betterment of our city. No other Methodist layman in our city is better known or more highly respected than he. The treasurer has been a member of several General Conferences, is favorably known, and connected with one of the large banking institutions of our city, and in his name the Church Union carries on its financial affairs. The chairman of the Goodwill Industries for many years was an official of one of the outstanding industrial concerns of America and under his wise leadership the Goodwill has greatly increased its efficiency and its service. For years, one of the sons of the late Robert Boyd Ward was a director. The Ward Home for Children, which is a memorial to Robert Boyd and Mary Catherine Ward, has been generously endowed by their children. The machinery of the Church Union is so geared that there is the finest co-operation between the administrative officers of the Conference and the City Society. There are other directors whose names and influence carry weight. The remarkable success of the Church Union of Pittsburgh is due more largely to the capable and efficient Superintendent, Dr. Sanford W. Corcoran, than to any other one person. But for his wise leadership and directing hand the above report would not be possible.

The City Missionary and Church Extension Society of Buffalo has continued to render a very useful service to Methodism. Notwithstanding the financial depression, it has weathered the storm and continues to be of great service to Methodism in Buffalo, particularly in regard to the property interests of overburdened churches. Mr. Merton S. Gibbs continues to be the efficient president of this organization.

Buffalo Goodwill Industries started sixteen years ago in some abandoned buildings in Buffalo on an initial investment by the Board of Home Missions of some \$40,000, which was collected during the Centenary period. It was about the only investment made in Western New York that has been able to increase. During these sixteen years we have paid out over \$800,000 in opportunity wages to handicapped and needy people, representing all races and creeds. During the last five years Buffalo Goodwill has paid out \$352,119.31 in opportunity wages to more than 15,000 different people, and while the work must necessarily be non-sectarian and non-denominational, Buffalo recognizes that it was a Methodist investment that started this work, and Meth-

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odism is given credit for seeing a sane, sensible, social and economical program that has really helped hundreds of people in this city. Of the ninety Goodwill Industries in the United States, Buffalo stands third in proportion to the money paid out in opportunity wages, the subsidies received, and in consideration of the population of the territory in which it operates. Buffalo believes that the Christian religion is best demonstrated in the Employment Office and workshops of such an institution, and had an opportunity during 1935 to interview and help in some way more than 9,000 people. More than 41,000 people from all the different Churches in Buffalo are supporting the Buffalo Goodwill Industries through contributions of materials. Mr. G. W. Leighbody is the efficient and successful directing manager of the entire work of the Goodwill Industries in Buffalo.

The title to the Episcopal Residence of the former Buffalo Area resided in the City Missionary and Church Extension Society of Buffalo. An allowance was made from the Episcopal Fund for interest on mortgage and taxes, with the understanding that upon the sale of the property the amounts thus received would be returned to the Treasurer of the Episcopal Fund. The residence in Buffalo has been sold and the amounts contributed by the several Conferences of the former Buffalo Area have been returned to the treasurers of those Conferences on a prorating basis. The residence was sold for \$18,000.

At the beginning of the quadrennium there was an indebtedness on the Episcopal Residence in Pittsburgh of \$9,216.83. Of this amount \$8,000 represented mortgage on the property; \$1,600 notes in the banks; less a balance in the Methodist Episcopal Church Union treasury of \$383.17. The residence therefore stood in debt to the amount of \$9,216.83. During this quadrennium \$3,593.22 was paid for interest, taxes and insurance. The total amount paid by the churches of the Area for all items was \$6,895.57. At this writing, February 15, 1936, the total indebtedness on the Episcopal Residence, including amounts owed to the Methodist Episcopal Church Union for sums which were advanced by that organization is \$5,914.48. This means that during this quadrennium the debt on the residence was reduced \$3,302.35. The residence was purchased in March, 1921. It was an old dwelling when purchased. It is a comfortable house, however, and conveniently located. During the quadrennium necessary repairs amounted to \$3,901.60. The residence is now in splendid condition, and should require less expenditure of money during the ensuing quadrennium for its upkeep than during the past quadrennium. The amounts paid on the debt on the Episcopal Residence and the amount paid to the Pittsburgh Methodist Union include the amounts received from the General Episcopal Fund.

Allegheny College has had another successful quadrennium under the presidency of Dr. William P. Tolley. While its

income from endowment has been reduced, its income from tuition and boarding charges is much the largest it has ever been, and the college has steadily improved its financial condition. Substantial gifts have been made to scholarship and endowment funds and other gifts have made possible the opening of two additional dormitory units and the improvement and redecoration of four other buildings. The campus has been enlarged by the purchase of additional land, a new athletic field and several hard-surface tennis courts have been built, and extensive landscaping has been done.

More noteworthy than the improvement of its physical equipment has been the improvement in the quality of its student body. For four consecutive years it has raised its requirements for admission and the percentage ranking of its entering freshmen in the American Council tests has risen from an average of 49.22 to one of 77.51 since 1932. More than sixty per cent of its incoming students this past year were graduated in the highest fifth of their high-school class. That this improvement in quality should take place at the same time that student enrollment became the largest in the history of the college is a particular ground for satisfaction. The Resident Bishop has no official relationship to the college.

West Virginia Wesleyan College began its career as a secondary institution known as the West Virginia Conference Seminary in 1890. This institution is the third venture in higher education within the bounds of the State of West Virginia. The other attempts were as academies, before West Virginia separated from the Old Dominion. As a seminary, the school operated until 1904, when it was raised to college standing and the name changed to West Virginia Wesleyan College. The first college class was graduated in 1905. The growth of the school during the forty-five-year period, twenty-five years as a secondary institution, and twenty years as a college, has been sufficiently outstanding to merit attention.

The enrollment this year is in excess of any previous year. There are 420 full-time regular students, with an additional registration of 102 special students, making the total number of students on the campus this year 522.

The Board of Trustees, of which the Resident Bishop is a member, and the administration, have committed themselves to a development program covering the present five-year period, closing with the Commencement of 1940, which will mark the semi-centennial celebration. Definite objectives have been outlined by the committee which, if completely realized, will make West Virginia Wesleyan College one of the strong institutions of our Church. As it is today, West Virginia Wesleyan is the outstanding church school in the State of West Virginia. Its standing is recognized among the sister colleges of the State, and its influence is marked among the citizenship of West Virginia. Dr.

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Roy McCuskey is the president, and is proving himself to be a wise leader.

Genesee-Wesleyan Seminary, located at Lima, New York, was unable to qualify as a Junior College. It has faced some very serious problems during the past quadrennium, and many are of the opinion that this historic school has served its day as a preparatory school. While it has continued as a secondary school, it is not possible at this time to state what its future may be. I understand the New York State Legislature gave the Trustees the right to use certain invested funds for the running expenses of the school. If this is correct, it explains why the school could remain open during the past four years.

The Methodist Home for Children at Williamsville, New York, has had a very successful record since the last General Conference. While it cares for more children, and with greater efficiency than ever before, it has greatly reduced cost of operation. Four years ago it cost \$63,000 to care for 95 children. In 1935 this Home cared for 116 children at a cost of less than \$49,000. The mortgage indebtedness has been decreased \$3,100, and the capital funds have been increased by more than \$50,000. Rev. H. H. Witham is the efficient superintendent.

The Methodist Episcopal Hospital and Home for the Aged, Mount Lebanon, Pittsburgh, Pennsylvania, in January of this year completed twenty-five years of service in the care of the aged. From small beginnings it has increased its capacity until now seventy residents are on its roll of members, with an average age of more than seventy-seven years. Starting with a bequest of \$25,000, it now has assets in land, buildings, equipment and small endowment of almost half a million dollars. During this period it has sheltered 197 persons and has given more than 1,000 years of service. Last year free service was given in the sum of \$28,000.

The expansion of the charter of the institution ten years ago made provision for the ministry of hospitalization, the healing ministry of the gospel, as well as for the care of the infirm. Midway between Philadelphia and Cincinnati, where we have great hospitals, Pittsburgh occupies a strategic position, a center from which vast numbers of Methodists and others may be given this necessary service. A new and superb location awaits development. Physicians and laymen are eager for a beginning of the work. The generous Conroy bequest has given impetus to the project, and when other like bequests shall be added and made available for use, Pittsburgh Methodism's ideal in humanitarian service—The Methodist Hospital—will become a reality. It should not be long delayed. Rev. R. B. Cuthbert is the efficient superintendent.

The Ida M. Cribbs Methodist Home, property of the Erie Conference, is located at Conneautville, Pennsylvania. The grounds include four acres of garden and 125 acres of farm land.

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These furnish the Home with an abundance of vegetables, rich milk and fresh meat.

The capacity of the Home is seventy-one. The minimum age is sixty-five and the minimum fee is \$1,000.

The dining room and kitchen were refinished this year. The Home is heated by a \$10,000 vacuum heating plant, equipped with a stoker. It makes the Home comfortable in sub-zero weather. There is also hot and cold water in each member's room. The annual budget is \$25,248.09. The Home also has \$108,733.39, secured by various investments. The superintendent of the Home is Rev. C. M. Hartshorn, who is proving himself a capable leader.

The Friendship Home for colored girls and the Deaconess Settlement in Buffalo, and the Community House in Utica continue in their Christ-like ministry. These three institutions are directly under the control of the Woman's Home Missionary Society.

The Ruth M. Smith Home of the Erie Conference, located at Sheffield, New York, has been completely reorganized and is doing a splendid work for the children committed to its care. The Home is under the direction and auspices of the Woman's Home Missionary Society of the Erie Conference.

During the quadrennium I have held the Conferences of the Area each year with the exception of the third year. During that year the Conferences of the Area were presided over by other Bishops. By the assignment of the Board of Bishops I presided over the annual session of the Wilmington Conference in the spring of 1933; over the Central Pennsylvania Conference in the spring of 1934; over the sessions of the Dakota, Detroit and Indiana Conferences in the fall of 1934; and over the sessions of the Maine and the New England Conferences in the spring of 1935.

No Bishop and his wife could have been received more cordially than were Mrs. Leonard and myself by the Methodists of the Pittsburgh Area. District Superintendents, ministers and laymen have been unfailing in their courtesies to us, and they have given evidence of loyalty to the official leadership of the Area that has been altogether inspiring. We are grateful for the privilege and honor of serving in the field where the Church has placed us.

PORTLAND AREA

TITUS LOWE. RESIDENT BISHOP

THE PHYSICAL SIDE OF THE AREA

The Portland Area comprises more than one million square miles, the exact figure being 1,064,282. This enormous figure was reached when the 1932 General Conference added the State of Montana, with 146,000 square miles, and the State of Idaho, with 84,000 square miles. Inevitably, the territory requires a vast amount of time spent in travel. As an illustration, it might be said that one can travel from New York to Denver in six hours less time than he will travel from Ashland, Oregon, to Culbertson, Montana.

There is a long array of fascinating facts concerning the territory. Many mountains lift their mighty peaks far into the heavens. Wonderful valleys are here, great river courses and deserts where sagebrush and rattlesnakes abound, and where one hundred years ago scores of pioneers men, women and children, actually died upon the trails.

National parks abound in this great Area, with beauty so transcendent and sublime that one stands in awe when he has opportunity to visit them. The great Puget Sound is a part of this Area, one of the most superb, almost land-locked harbors in the world, and the mighty Columbia, bearing great ships upon its bosom, flows majestically to the sea. Travelers from the world over hail the northwest as "Nature's Wonderland," and that is by no means an overstatement. The tables of millions of people in the world are made richer and more attractive by the apples which are grown in Wenatchee, Yakima and Hood River and other places in this territory, and the pears which are grown in the vicinity of Medford, Oregon. Thousands of tons of prunes are shipped throughout the world. Millions of cans of salmon leave the northwest ports for every country under the sun, and the bread basket of the world would be much scantier if millions of bushels of wheat grown in this territory were not poured into it. All this is said not forgetting that in the two northwest coastal states lumber is the chief industry.

THE JASON LEE CENTENNIAL

In 1934, Methodism celebrated the centennial of Jason Lee and his comrades. In 1834, under providential guidance and under dramatic and heroic circumstances, Jason Lee led a handful of folks from the far eastern states to settle in the then largely unknown Oregon Country. The foundations he laid in the few years he was permitted to remain were laid broad and deep.

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He builded better than he knew, and historians are now agreed that the coming of Jason Lee not only set up a cultural and religious standard in this country, but in a few years actually saved the country for the Stars and Stripes.

Under the alert guidance of the Board of Home Missions and Church Extension, Dr. J. S. Stowell prepared the motorized covered wagon, calling it the "Jason Lee Special," which began its itinerary in the city of Boston in the spring of 1934, and made the long journey across the continent. Hundreds of meetings were held in selected centers, with thousands of people listening to the romance of the far west and the establishment of religion in the territory. This journey climaxed in the city of Salem, Oregon, in the month of September, having been received everywhere with great acclaim. It was my privilege to be associated with Dr. Stowell, Dr. E. D. Kohlstedt, and other splendidly prepared men in carrying forward the Jason Lee Centennial program.

The Western Representative of the Board of Home Missions and Church Extension, Dr. Walter Torbet, has given splendid service throughout the Area. His leadership in the University Temple, Seattle, debt campaign, as well as his leadership in numerous other campaigns throughout the Area is acknowledged by all who are involved in these enterprises. He has shown peculiar fitness for the work he has been called to do.

THE EPISCOPAL PLAN

This quadrennium, on Plan, I have presided three times at each of the Conferences in the Area, that is, Oregon, Pacific Northwest, Montana, and Idaho. In addition, I have presided at the West Virginia, the Georgia, the Tennessee, the New York, the New York East, and the Eastern Swedish Conferences.

In 1934, this Area had the privilege of receiving several of my colleagues for presidential work of the Conferences. Bishop J. Ralph Magee at the Pacific Northwest, Bishop E. L. Waldorf at the Oregon, and Bishop James C. Baker at the Montana and Idaho Conferences rendered service of a very high order.

I think I desire to say that in my judgment, an occasional change in presiding officers of the Annual Conferences is for the best good of all concerned. It helps to enlarge the field for the Bishop presiding, and likewise gives the Conferences opportunity to hear the peculiarly distinctive note which the guest Bishop brings.

EDUCATIONAL INSTITUTIONS

The Area as now comprised has four educational institutions of college grade.

Willamette University, at Salem, Oregon, has a long and distinguished history. During this quadrennium its greatly honored president, Dr. Carl Gregg Doney, after rendering many

years of magnificent service to the institution and the state, tendered his resignation. After due consideration, with great reluctance the resignation was accepted and Dr. Doney was released from the burden he had so splendidly carried for a long period. In due course a new President was chosen—Dr. Bruce R. Baxter, who had been Assistant to the President of the University of Southern California. No finer choice could have been made, and the University confidently faces an enlarging future under the dynamic leadership of Dr. Baxter.

The College of Puget Sound, in the city of Tacoma, Washington, has strengthened its base during the quadrennium, and is a stronger institution at the close of the quadrennium than it was at the beginning. Dr. Edward H. Todd must be accepted as one of the outstanding educators in Methodism. His work at and for the College of Puget Sound is monumental.

In the state of Montana, the Methodist and Presbyterian churches have been united in supporting Intermountain-Union College at Helena. This school is relatively new and is all too inadequately financed. It is a school, however, which is sorely needed, and Protestantism must gird up its strength in behalf of this institution. The earthquake shock which struck the city of Helena and vicinity in the fall of 1935 was a dreadful blow to this young and ambitious institution. The buildings were so sorely weakened as to be entirely unsafe for occupancy. Temporary readjustments were imperative. The teaching function has been carried on at Great Falls since the earthquake shocks. At the moment of writing there is some question as to what is the wisest course to pursue. I have no hesitancy in declaring that in my judgment the Protestant churches will lose a superb opportunity if they fail to make possible the continuance of Intermountain-Union College and, in addition, if they fail to give it a financial support which heretofore it has not enjoyed. In the distressing circumstances consequent upon the earthquake, Intermountain-Union College is exceedingly fortunate in having a man of the calibre of Dr. Jesse W. Bunch as its President.

Gooding College, in Idaho, in common with many other institutions in these pioneer states, has been going through very troublesome financial waters. Dr. Charles Wesley Tenney, who had carried forward the institution almost from its inception, resigned in 1935. Under the skilled and kindly direction of our Board of Education, backed by the Board of Trustees of Gooding College, efforts are now on foot to attempt to bring about a merger of Gooding with one or even two other schools in Idaho. If this movement should succeed, it would make it possible for the Protestant community to build a Christian institution in the state which would be worthy of all support.

Highly successful Wesley Foundation activities are carried on in each of the state educational centers.

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HOSPITAL SERVICE

The depression has placed exceedingly heavy extra burdens upon the hospitals which are carried on under the general auspices of Methodism in this Area. We have now in the State of Washington two such hospitals—the Deaconess Hospital at Spokane, which continues, under the expert guidance of Dr. Robert Warner, to be one of the outstanding successes in hospital work in the denomination.

Our smaller hospital at Wenatchee is well equipped to do the work it is set to do. Its bonded indebtedness is a cause for uneasiness, but at the present time it is full to capacity, and there is every hope that it will be able to meet its obligation.

There are five hospitals operating in the State of Montana—at Havre, Great Falls, Bozeman, Billings and Sidney. In addition to these, is the hospital at Glasgow to which we hold a friendly relationship. These hospitals are rendering service of a very high order. Without them, each of these communities would be incomparably poorer. They are splendidly staffed and excellently managed. Nevertheless, it were foolish to blind one's eyes to the fact that several of them are facing serious financial obligations.

Four years ago I reported that our Wesley Hospital at Marshfield, Oregon, was in serious financial distress. That distress continued and increased until in due season the Board of Trustees found it impossible to carry on. Bondholders brought suit not only against the Hospital but against the Oregon Conference. Judgment was rendered against the hospital and the Conference. Against this judgment an appeal has been made on behalf of the Conference.

GOODWILL INDUSTRIES

Goodwill Industries are found in three of our major cities. That is, Portland, Seattle and Tacoma. These years of depression have proved the extraordinary value of this plan of human helpfulness. Thousands of people have been helped to help themselves, and there is no better help for humans.

BENEVOLENCES

It should ever be remembered, in scanning the affairs of these four northwest states, that much of our territory is still pioneer territory. There has not yet been time enough to develop great stability. Indeed, in certain of our mining communities this same truth holds. This creates a situation which is by no means easy to handle, yet notwithstanding the relative poverty of many of our people, and notwithstanding the depression which has continued throughout the quadrennium, our Methodist group have not failed to bear their testimony to their loyalty to the Saviour in sacrificial giving which has

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reached commendable proportions. I do not attempt to say that each Church in the Area has done its utmost in the effort to carry the Gospel of the Son of God in mission activity at home and abroad, but I do mean to say that a very considerable number of our pastors and our churches have not lost the imperial vision. They believe that Jesus meant what he said when he issued his command to his Church—"Go into all the world and make disciples of all the peoples," and we have discovered again during this quadrennium, happily enough, that the churches which have been most loyal to the missionary conception have been most successful in handling their own affairs. It is impossible to pay too high a tribute to the splendid women of the Area who have carried forward their work under the Woman's Foreign Missionary Society and the Woman's Home Missionary Society with such steadfastness and success.

SCHOOL OF THE PROPHETS

During the quadrennium, under the inspiration and help of Dr. Allan MacRossie, Secretary of the Commission on Courses of Study, a graduate school for preachers has been established. For two successive years, more than one hundred men have gathered for a ten-day period. In the judgment of all who have had the privilege of attending these schools, this is one of the most significant things which has been carried on throughout the quadrennium. In these great, wide, open spaces our men do not have the privilege of contact with leaders in the different departments of theology and ecclesiology. There is an earnest demand from the choicest men in the Area that these schools be continued.

EPWORTH LEAGUE INSTITUTES

One of the highly significant things in these four northwest States is the number of Institutes which are held each year and the number of young people who attend them. A careful calculation will show that almost five thousand young people each year are in attendance at the Institutes. That they are far-reaching in their influence, none can possibly doubt. In the State of Montana, Dr. C. L. Clifford is markedly effective in carrying forward not only the Institute work, but also in lifting the standard of religious education.

PROCLAIMERS OF THE WORD

In these four States we have approximately 630 Proclaimers of the Word of God in our pulpits week after week. A very large percentage of this group is made up of finely trained men, college and seminary graduates. Many of these men live in isolated communities. Many of them serve large circuits.

At least a baker's dozen of our circuits have Areas so large as to make several of the Atlantic seaboard states look small

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in comparison. Hundreds of our men, of course, serve in splendid churches in the smaller and larger cities.

I think throughout the Area, increasing attention is being paid by the ministry to the preaching of the Word. In the main, our ministers are holding to preaching on great themes which are deep in religious content and rich in their evangelistic expression.

Many of our ministry have become fully aware that Religious Education in larger and smaller communities can never be a mere side issue for the minister; that notwithstanding his multitudinous duties he must qualify himself to be the real leader of the religious education work in his charge. Nor are the men in this northwest Area unmindful of the far-reaching social implications of the Gospel of Jesus. They are altogether convinced that the Gospel of the Son of God is definitely individual in that it must perpetually call men to repent and to be at one with God; likewise, that its social note must never be ignored but must be sounded perpetually until righteousness comes to prevail amongst the sons of men. Likewise, our men are convinced that the Gospel of Jesus is unique in this world, and that that Gospel must be preached to the very uttermost parts of the earth. Life is much more meaningful in these states because of the sturdy proclamation of this robust complete Gospel.

PERSONAL WORD

Throughout the quadrennium I have traveled many long journeys through these States. I have been to scores of communities and have always been received with courteous consideration by the hundreds of ministers and by the thousands of laity. I am deeply conscious that it has been a very high privilege to serve in this territory during these very troubled times.

Many fields of opportunity have been opened to me that I was unable to enter. If I had been three men instead of one, I think I could not have responded to the calls that have poured in upon the office. As I look into the future, I most earnestly pray for added wisdom and added grace and added strength in order that I may bring greater glory to our Lord whose servant I am.

SAINT PAUL AREA

J. RALPH MAGEE, Resident Bishop

The Saint Paul Area includes four great midwestern states, Wisconsin, Minnesota, North Dakota, South Dakota, an area of 289,200 square miles. It requires better than 40,000 miles of travel each year to superintend this great work. There are six strong Conferences, Wisconsin, West Wisconsin, Minnesota, Northern Minnesota, North Dakota, Dakota. There are 1,205 churches in which services are held, and these are served by 682 Conference Members and 23 Accepted Supply Pastors. The total Conference membership of the Area is 922. In North Dakota there are 13,728 active members, 21,228 in South Dakota, 68,256 in Minnesota, and 65,321 in Wisconsin, a total for the Area of 177,185. This is a slight gain in membership for the quadrennium. The four Conferences in Wisconsin and Minnesota made encouraging gains, but both Dakotas suffered a sufficient loss to almost wipe out the gains of the other four. The heavy losses of these two states doubtless result from the drouth and accompanying depression of this period. The Methodist membership for the Area in relation to the total population runs almost exactly as that for the country as a whole.

There has been some shrinkage in World Service as is true for the Church as a whole. The per capita giving for World Service was as follows: Dakota, \$1.04; North Dakota, \$1.56; Northern Minnesota, \$1.48; Minnesota, \$1.64; West Wisconsin, \$1.15; Wisconsin, \$1.13. The per capita for the Church as a whole does not far exceed this.

The Churches of the Area have paid on old indebtedness during the four years \$498,119. The present debts amount to \$2,649,702. There are only three or four churches in real jeopardy at present. During the quadrennium the Churches have paid \$868,066 for Buildings and Improvements.

Ministerial support has suffered woefully during this period. This claim has suffered a 30 per cent cut while World Service dropped 40 per cent.

The giving for all purposes has reached the enormous figure of \$9,129,074 in four years. The average per capita giving for the period was \$12.78, which is not far from the average for the Church as a whole.

There have been seven new Churches dedicated since the last General Conference. The indebtedness upon each of these is small and not overburdensome. Sixteen other Churches have made sufficiently extended repairs to warrant re-opening services.

The Area has four excellent colleges, three of which are financially sound, and all four academically successful.

Dakota Wesleyan University at Mitchell, South Dakota, has

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increased its student enrollment about 10 per cent. By strenuous labor of the President, Board of Trustees, pastors and many laymen, the budget has been balanced annually. In celebration of the Fiftieth Anniversary last year a fund of \$100,000 was raised which cleared all indebtedness and considerably improved the capital funds. Like all institutions only time will tell the actual status of the endowment funds. Academically and religiously Dakota Wesleyan is of very high merit.

Our *Wesley College*, Grand Forks, North Dakota, has been associated with the University of North Dakota since 1905. Its distinctive work in such relationship is the maintaining of a School of Religion, the Conservatory of Music, the Department of Expression, and Residence Halls for men and women. It supplements rather than duplicates work in the University. Credits from Wesley College are accepted by the University up to one fourth of the requirements for graduation. Wesley College has an enrollment of about 300. Of the last two graduating classes from the University of North Dakota about one third were identified in some form with Wesley College. Wesley College has assets and liabilities about equal, at a little over one half a million dollars.

Hamline University, Saint Paul, Minnesota, has increased its enrollment by 28 per cent in the last four years, now numbering 613. Its indebtedness has decreased by \$37,000. Its endowment has been increased by over \$91,000, now totalling over \$1,766,000. The campus properties are valued at over \$2,500,000. The By-Laws of the Institution have been thoroughly modernized, the curriculum enriched, the faculty strengthened, some departments enlarged, and improvements made on the campus and buildings.

Lawrence College, Appleton, Wisconsin, has had an increase in endowment funds, but also a slight accumulation of current indebtedness. The present endowment is more than \$1,500,000. There have been nice increases in Scholarship, Loan and Prize Funds amounting to more than \$79,000. The plant assets have increased more than \$593,000, now amounting to \$1,811,172. The tutorial form of instruction has been instituted, which later produced comprehensive examinations for all seniors. The academic standards are fully abreast of the day and the faculty has been progressively improved in its academic rating. The library facilities have been increased by 35 per cent. The *Institute of Paper Chemistry* connected with Lawrence is a growing and valuable institution. There are thirty-nine member mills which co-operate in the studies being developed here. Eighty students have been admitted here and forty-two degrees have been granted at Lawrence from among this group. Thirty-three of these were Master of Science and nine were Doctor of Philosophy. Lawrence throughout has sought for and secured an increasingly intelligent and studious undergraduate body.

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Closely akin to our Colleges are our four Wesley Foundations.

At the *University of Wisconsin* we have a *Wesley Foundation* with property valued at \$142,302, with other assets of \$22,548. The indebtedness has been reduced in four years by \$18,100, leaving a present debt of \$45,245. The Methodist preference group at the University runs about 10 per cent or 1,000 students. This is about a 200 increase from former years. Attendance upon the Foundation activities has about doubled in four years, now running from 200 to 250 students. The Three Squares Club is composed of 65 students who feed themselves by a co-operative arrangement in the Foundation dining room. This has been a very successful and popular program. The University Church rents a portion of the property for their services. The Director is also pastor of the Church.

The *Wesley Foundation* at the *University of Minnesota* has a property which cost \$150,000. Against this is an indebtedness of \$115,000, \$65,000 of which is a Trust Bond to the Board of Home Missions and Church Extension. The current accumulated indebtedness of several years has been paid. The number of student contacts has been increased by 14 per cent during the quadrennium. The cost per contact has decreased from \$1.47 to .49. More than 10 per cent of the students registered at the University of Minnesota give a Methodist preference. About 62 per cent of these live in the Twin Cities. This leaves from 600 to 800 Methodist students within reach of the Foundation. In the four years there have been 34,461 student contacts made. Our First Church of Minneapolis rents a portion of the property of its enterprises. The Director of the Foundation is also pastor of the Church.

The *Wesley Foundation* at the *University Farm*, Saint Paul, is a thriving institution. Its work is cared for in our property of the St. Anthony Park Church. The pastor is also the Director of the Foundation. Activities include Worship Services, Church School Classes, Wesley League, Four Interest Groups, Discussion groups, Verse Speaking Choir, Chorus, Deputation Teams, Social and Recreational Groups, Fireside Hours, and House Parties. Some Annual Events are Oriental Dinner, Freshman Party in a home, Student Reception, Council Trustee Banquet, Easter Morning Breakfast and Service, Birthday Banquet, Thanksgiving Dinner, Faculty Guest Night, May Day Breakfast and Devotional Meeting (out of doors) and a Galilee Service. The students have paid \$133 this year for their own Foundation support. The membership has shown a 27 per cent increase in four years.

The *Wesley Foundation* at the *University of South Dakota* at Vermillion has as beautiful plant as can be found anywhere. The Church, Foundation and Parsonage are one beautiful unit, wonderfully located. We have here a rather troublesome debt of \$32,000. There is now organized a campaign for the liquida-

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tion of the burden and the assuring of the continuation of our work at the location. Student activities are well supported and the University gives excellent co-operation.

There are nine Methodist Hospitals in the Area.

Mandan Deaconess Hospital at Mandan, North Dakota, is an admirably financed institution. The property and equipment are valued at \$67,000. A new Nurses' Home has just been completed at a cost of \$12,000. This will be paid for out of earnings. The Hospital has a capacity of 60 beds. They cared for 4,079 patients during the quadrennium.

Kenmare Deaconess Hospital at Kenmare, North Dakota, is valued at \$50,000 exclusive of the Nurses' Home, which is old and has little value. There is an indebtedness of \$25,000, the interest of which has been kept paid, but nothing paid on the principal. Eighty-five per cent of the patients of this Hospital this past year have been on Government Relief and their bills paid at the extremely low rates of the FERA and the County. The institution is a forty-bed hospital and cared for 771 patients last year.

The Black Hills Methodist Hospital is located at Rapid City, South Dakota. The property valuation is \$115,945 and has a debt of \$46,400. It is a sixty-bed hospital and cared for 9,356 patients in four years. Four thousand, four hundred and fifty-four others were out-patients.

The Lakeside Methodist Hospital at Rice Lake, Wisconsin, has property valued at \$110,733, bearing an indebtedness of \$52,344. Here we cared for 3,824 patients during the quadrennium in a fifty-bed hospital. About \$2,000 was paid on the debt this past year.

Wesley Hospital, Wadena, Minnesota, has property valued at \$130,000 with a debt of \$73,000. Interest is kept paid but little progress has been made on debt reduction. Relief has been given to 2,619 patients in the four years at an average cost per diem of \$3.20.

The Methodist State Hospital at Mitchell, South Dakota, owns a beautiful property valued at \$253,400 with a debt of \$75,500. It is a sixty-five-bed hospital which has treated 5,529 patients in the last four years.

Asbury Hospital, Minneapolis, Minnesota, is valued at \$750,000 and is entirely free from debt. This beautiful hospital has a 140-bed capacity and has treated 11,678 patients in the last four years.

Our *Methodist Hospital*, Madison, Wisconsin, has a property value of \$775,000 and an overwhelming debt of \$630,000. It is a 120-bed hospital. A portion of the building is occupied by the Jackson Clinic. In four years the hospital has treated 9,131 patients.

The Bellin Memorial Hospital at Green Bay, Wisconsin, values its property at \$327,510 with property liabilities of \$131,-

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500. It is a ninety-bed hospital and has treated 7,303 patients during the quadrennium.

The nine hospitals of this Area cared for approximately 51,500 patients during the quadrennium and expressed to them the Christian spirit of service.

There is one more Christian service rendered in this Area which affects the whole world life. I refer to the Methodist Chaplain at the Rochester Clinic and Hospitals. Rev. W. I. Kern succeeded Dr. Gillis, who had served thus for fourteen years. Dr. Kern has been giving this wonderful ministry for the past three years. The registration at the Mayo Clinic for four years has totaled over 230,000 with 9,500 of these coming from thirty-four foreign countries. About one out of every seven persons coming to these Hospitals is a Methodist. At St. Mary's Hospital alone one out of every 8.42 patients registers as a Methodist. It takes about 4,000 calls a year in this one hospital to look after our Methodists. Besides these, there are out-patients in Hotels and those who are anxious as they await in the hotels news concerning their friends in the hospitals. A normal month's contacts for the Chaplain is about a thousand, and in rush times fifteen hundred. These contacts not only call for spiritual guidance and comfort but errands for those confined in hospitals, and no friends in Rochester. There are letters to write to their friends, telegrams to send, and sometimes business missions for them. The Chaplain teaches a Visitors Class at our local Methodist Church. These words from the Chaplain open the vision of what it means, "Among things folks want here is encouragement, help to settle problems, prayer, words of comfort, an opportunity to confess their sins, and seek forgiveness, somebody to explain the Gospel as applied to pain or death, the sacrament of Baptism, the Lord's Supper, and reception into Church Membership. Sometimes just a friendly visit, a hand shake and a prayer leave a homesick patient in better condition for recovery." The Episcopalians and Lutherans have a similar service. Dr. R. J. Rice, our pastor, is a wonderful aid in all our Methodist work.

As a whole the people have been brave, optimistic and hopeful in spite of the times. Our pastors have been as heroic as those of any day. Many of them have lived upon sub-sustenance level, but have done so uncomplainingly and bravely. Their families have shared their poverty and hardships beautifully. One of the joys of our visits has been to see the exceptionally promising youth of our parsonages. Our laymen have shared what they had. Money has sometimes been raised by giving of the products of the farm where cash could not be found. The co-operation has been most encouraging, and the treatment accorded the writer has been better than he deserved.

NEW YORK AREA

FRANCIS J. McCONNELL, Resident Bishop

The General Conference of 1932 added to the New York Area the Troy, the Central New York and the Northern New York Annual Conferences, and transferred from it to the Boston Area the Eastern Swedish and Eastern German Conferences. This increased greatly the amount of travel necessary on the part of the Resident Bishop. To secure the time for the travel it has been imperative to cut off attendance at denominational and interdenominational committee meetings expected from the Methodist bishop in New York. It is likely that the contribution which the bishop has made to such meetings since Methodism made New York City a residential episcopal center is reduced by the present plan, but it is likely, on the other hand, that the bishop can be better spared from such services than from the supervisory visits to the Conferences added to the Area.

A frank recognition of the problems of the New York Area must face the seriousness of the plight created by the debts now on the properties of the churches. In the report to the General Conference of 1932 I called attention to the uncertainty of the prospects of the Methodist churches in and around New York which had gone into business ventures in connection with their church-building enterprises in the hope of securing rental returns to help the church. The experience in New York is not such as to justify further attempts of the sort. All this apart, the debts of our churches are exhausting the energies of the members. Perhaps it would be better to say that the energy of our people is too much diverted from moral and religious concerns in this dreadful struggle to make interest payments. So much strength has to go to the material problems that the supreme issues to which the material should be only incidental do not get adequate consideration. The amount of money raised for current expenses—including interest charges—is astonishing, considering the resources of the people. The pity of it is that a self-sacrificing spirit on the part of our members of such depth cannot go more fully to the primary objects for which the Church exists.

The decline in World Service collections is due chiefly to one fact—the people do not have the money. The Eastern urban communities are now feeling the depression more keenly than the rural communities—many of which show signs of financial improvement. To the long strain of the last half-dozen years has been added the uncertainty as to whether anything like the old-time prosperity is to return soon, or at all. So far as the

great missionary causes are concerned, I have never known more interest in them than now. We hear a good deal about the days when the preachers set aside one Sunday or more in the year to speak of missions—foreign missions especially. Probably the preachers are not doing enough in appeal before the Sunday morning congregations, but they are surely putting what appeals they do make before study classes and other groups of the kind on a higher basis than ever before. In the District Conferences called to consider benevolent causes the attendance of the preachers is almost always only a shade less than 100 per cent. Criticism of missionary effort is negligible. The old appeals, full of denominational pride and loyalty, of emotional stir, of narrowly personal conversion, do not count as they did, but those based on sound systems of co-operation among denominations, are bringing all phases of the world's life under the transforming power of Christ and on nurturing Christian communities in non-Christian lands—all these are proving increasingly convincing.

There is throughout the Area increasing interest in the wider applications of the Gospel to the larger social concerns. It is to be admitted that some of the laymen have been disturbed, not to say depressed, at the utterances of some of our ministerial groups on social questions, especially those having to do with industry. Some are distressed at hearing any such questions raised at all, insisting that it is the duty of the preacher to keep close to the affairs of the individual personal experience. This putting of the objection, however, is not as frequent as a few years ago. The criticism is more likely to take the form that social schemes pronounced Christian by their advocates are open to the charge of being hastily conceived. It is a matter for congratulation that there is so large recognition of the need of making all our activities Christian, even though there is equally large objection to detailed programs. Methodism has from the beginning taught the need of the entire sanctification of the life of the believer. There is some revival of this emphasis today in the recognition that such sanctification must reach all the Christian man's activities, institutional and otherwise, and that redemption of the individual is limited and meager until the social institutions of a time are expressive of that Christian good will which the founder of Methodism taught to be the manifestation of perfect love.

The Conferences show varying degrees of interest in religious education—since some are not as favored as others in resources for such work. Success in this direction almost always depends upon the presence of a group of preachers—usually a small group—persistent enough to hold the duty of religious education before a Conference. On the organizational side each Conference is making earnest effort. The amount of result achieved, however, varies from Conference to Conference, as does the quality. One Conference succeeds with an annual convention of its young

people in such fashion as to restore confidence in a method usually open to question by experts of today. Another brings highly qualified workers to smaller groups—while others seek to put material and suggestion in the hands of the pastor. But of all these methods there are gratifying results—as revealed in the thought and deeds of the younger people who join the churches.

The Conferences are favorably situated for placing the best theological teachers and the ablest masters in preaching before the ministers. The theological professors of Drew University give themselves without stint to the guidance of the young student pastors—one department in particular placing at the disposal of such beginners advice based upon a professor's observation of such pastors actually at their tasks. The General Conference Commission on Courses of Study provides yearly institutes of ministerial training, with emphasis on post-graduate courses for which even the men who have had the largest opportunities for study and training express continuing and deepening appreciation. The Area has a retreat for all the men, held in the autumn of each year, at which the most skilled men in the country tell of their theories and plans and experiences in the work of the ministry.

The accessions to the Church come in fairly steadily, depending, of course, on the evangelistic interest and diligence of the minister. It has to be admitted that revival meetings as such do not yield any considerable return. Those who see this clearly are for the most part eagerly cultivating their fields by pastoral methods, but some take the defeatist attitude that because the older methods are no longer effective they can do little by any method. Such defeatists live in a mood of quite unnecessary despair. They seem to forget that the revival methods in the day when they were at the peak of their power succeeded largely by making possible personal contacts not likely to be sought out in the periods between special meetings. The one method which can always be depended on is that of personal effort by the minister and those whom he can arouse to like work. All the evangelistic services throughout the year which have been successful at all have succeeded through bringing about the presentation of the claims of the kingdom through channels of personal friendship—or at least of acquaintanceship.

It is to be noted that there are in all the Conferences increasingly urgent accents in so stating the gospel as to lead to decisions, even if there is at the moment no invitation for show of decision—accents which are manifestly being heeded. More is being said about the worship of God through reverential attitudes toward Him. We hear the word "sanctuary" more often than "pulpit." The preaching about God Himself is of solidier consistency than a few years ago—and tends toward exalting forms of obedience of which our fathers were not keenly aware. More and more the demand is upon the seeker after a deep inner

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experience to widen the range of his outer obligations—to hold in right relations the inner and the outer.

Throughout the Area as a whole the religious conditions, as far as the churches themselves are concerned, are healthy—very healthy, when the difficulties arising from the depression are held in mind. Some parts of the field face peculiar strains—such as the shift of Protestant membership out of Manhattan toward the suburbs, especially toward the Westchester section; the change of population both in some sections of Brooklyn on the one hand and of the rural regions in the upper part of the New York Conferences on the other; the inadequacy of the return to farmers in the dairying sections of New York State; the labor difficulties in many manufacturing communities. Yet it is perennially surprising to see how much vitality some of our enterprises reveal after they seem to some superficial observer to be about to die. I have in mind one church for which, two years ago, there seemed no future whatever. Under the leadership of an energetic pastor the property was improved, a considerable debt paid, and the membership increased one fourth through accessions on confession of faith. Still this is not meant to encourage the waste of energy in needless cross-bearing. Some of our churches should merge with other Methodist groups, some should make adjustments looking toward union with congregations of other denominations. If federation is acceptable in rural communities, let federation be tried. In those localities where another denomination than our own has an overwhelming superiority of revenue and opportunity, the best plan is for Methodists to join with that denomination, and that regardless of whether there is a compensating surrender to Methodism in some other locality or not.

The temper of the Annual Conferences in their yearly meetings is excellent. The degree of participation by laymen in the debates at the united sessions varies from place to place and from year to year. In all the Conferences of the church year 1934-35 there were timely discussions of the relation of the Church to social responsibilities, with the laymen speaking as freely as the preachers. The fear expressed that the presence of laymen in the united session would chill down the bolder spirits among the preachers has not been proved justifiable, nor has the prophecy that the laymen would not speak out their minds. As far as I can make out, the discussions in the Conferences of the New York Area have not been hampered by feelings of restraint.

A word should be said about the effect of some methods of economizing in the administration of the work. In two Conferences the Districts have been cut down from four to three. I have no complaint as to the quality of the work done by these reduced cabinets, but I do insist that such reduction puts a terrific strain on superintendents. With Districts of from 85 to 90 charges and with from 100 to 125 preaching places, the cost in human energy is too great. The effectiveness of a superin-

tendent depends in part on his winning such personal confidence from Quarterly Conferences that they will be guided by his judgment in the acceptance of pastors. The idea that a Methodist cabinet can move preachers around as if they were chessmen is futile and silly. Very few Conferences can stand more than two or three even apparently arbitrary moves at a session. What makes it possible for many, many preachers to go to churches where they are not known is the confidence of the Quarterly Conference in the judgment of the district superintendent. So-called efficiency methods after the pattern of an autocratically-run business would wreck Methodism in a quadrennium. Just how a superintendent of ninety charges can get close enough to the officials of a church to win their confidence to the extent indicated is a mystery.

Four years ago I mentioned specifically some types of work worthy of notice. With the enlarged Area this is no longer possible within the limits of the space available. I apologize for the slightness of the reference to the Methodist Hospital in Brooklyn for the skill of its administration in keeping bills paid and professional proficiency at the top; to Drew University for its care in selecting new faculty members, and its insistence upon thoroughgoing scholarship in the work of its students; to Syracuse University for its wide educational reach throughout the Empire State; to the Centenary Collegiate Institute for the fineness of its standards and atmosphere; to Cazenovia Seminary for its filling so well a unique place in the educational possibilities in Central New York; to the Troy Conference Academy for its service to young people who without it would never get a glimpse at higher learning; to Drew Seminary for Women in its rare skill in getting the largest possible cultural return from its resources.

It is but fair to note the continued active interest of Wesleyan University in our general Church activities, and the helpfulness of Columbia University in the training of missionaries on furlough, and of Union Theological Seminary in superlative opportunities offered especially to men seeking to become specialists in various forms of Christian effort.

In New York City the City Missionary and Church Extension Society, under expert leadership, is a potent band of unity among all our denominational forces and a means of co-operation with all other religious groups. Credit is due likewise to the energy and courage of the Brooklyn and Long Island Church Society in handling crises with which no other organization could adequately deal.

KANSAS CITY AREA

CHARLES L. MEAD, Resident Bishop

The record of outstanding leadership of my predecessor, Bishop Ernest Lynn Waldorf, was so conspicuous that whoever followed him would of necessity be forced to exert all his strength and power to maintain the high standard of service which he rendered in an Area so large as the one composed of the merger of the former St. Louis and Wichita Areas. The Kansas City Area comprises the work of the Methodist Episcopal Church in the States of Kansas, Missouri, Oklahoma, Arkansas, Texas, Louisiana, and a small part of Mississippi, and is carried on under the direction of the Kansas, Northwest Kansas, Southwest Kansas, Missouri, Oklahoma, and Southern Conferences. It is composed of 1,794 preaching places, 1,590 preachers, and a grand total of 344,782 full membership.

Because of the economic depression under which all parts of the Area have been compelled to labor, there has been a steady decline in ministerial support, general benevolences, and financial support of the Institutions. With the severe drouth and dust storms which have been prevalent in the western section of the Area, and severe winters in the northern section of the Area, the financial returns have gradually declined.

During the quadrennium, the Missouri and Saint Louis Conferences have been merged into the present Missouri Annual Conference, comprised of the entire States of Missouri and Arkansas, and under whose supervision the Ozark Wesleyan College at Carthage, Missouri, has been closed and its financial obligations are in process of liquidation. The Missouri Wesleyan College at Cameron, Missouri, has also been closed, and its interests have been transferred to Baker University at Baldwin, Kansas. The Central Wesleyan College and the Orphanage, located at Warrenton, Missouri, are continuing operation, although laboring under severe financial limitation.

In the State of Kansas, Baker University at Baldwin, Southwestern College at Winfield, Kansas Wesleyan University at Salina, are carrying on the work of Christian education in as effective way as possible.

In the State of Oklahoma, our Oklahoma City University, located at Oklahoma City, is showing remarkable progress. Here the Methodisms of the Methodist Episcopal Church and the Methodist Episcopal Church, South, are uniting in an educational forward movement which promises large progress in the near future.

The College at Port Arthur, Texas, is maintaining its former record of training and efficiency, offering to many hundreds of

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young people opportunities for enlarged preparation for living.

The Homes for the Aged, located at Marionville, Missouri, and Topeka, Kansas, are ministering in a very Christian way to numbers of very needy people.

The Children's Home at Newton, Kansas, is one of our most efficient institutions of that kind and is meeting with increased favor on the part of the people generally.

The Kansas City National Training School for Deaconesses and Missionaries, which is now the educational center of the work of the Woman's Home Missionary Society, located in Kansas City, Missouri, is making very valuable contributions to young women in various forms of Christian service.

The Wesley Foundations at the seat of our tax-supported institutions in the Area are functioning with varying degrees of efficiency, manifesting a superb loyalty on the part of those charged with leadership in their particular fields.

The Ministerial Training Schools throughout the Area are among the most splendid achievements in the entire Church, and are giving to our work an increasing intelligent type of ministerial leadership.

The Central Christian Advocate has had an unusually enlarged circulation throughout the Area due to the combined efforts of the Editor and staff, together with representatives of The Methodist Book Concern.

The various hospitals throughout the Area, some of which are struggling with almost impossible debts, are nevertheless rendering invaluable service.

The Goodwill Industries, located in Kansas City and St. Louis, Missouri, Tulsa, Oklahoma, and Wichita, Kansas, are functioning with unusual efficiency, and have made a real contribution to the needy both in providing employment and necessities of life.

The contributions for World Service in the Area, while showing gradual decline year after year, have nevertheless manifested increasing interest in the missionary work of the Kingdom by registering with few exceptions continual decrease in the deficit above the preceding year.

The bonded indebtedness of many of our institutions has been an almost insuperable burden to carry, and negotiations are in progress looking toward the refinancing and readjustments of many of these situations which threaten calamity to the various institutions throughout the Area.

Our Epworth League Institutes are increasing in numbers and membership, reaching large numbers of young people in the various communities of the Area.

Our Church Schools, while showing a loss in enrollment, are giving an unusually intelligent and effective leadership in religious education and Biblical instruction. One of the most remarkable movements in connection with our work is in Kansas

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City, Kansas, where every week approximately 18,000 children, during school hours, meet in the various churches of the city for special religious education instruction, for which credit is received by the various school authorities of the city, who work in hearty co-operation with our Church leaders.

There is an increasing optimistic spirit among our ministry and laity as economic conditions improve, which I am sure will register in marked advances during the coming quadrennium.

The devotion and loyalty of our ministry under very distressing and severe financial conditions has been beyond all praise. The devotion and activity of our Laymen's Associations in the various Annual Conferences have manifested increasing efficiency in evangelistic fervor and activity.

With gratitude to God for the privilege of laboring among such a choice group of people, we submit the above report.

SANTIAGO AREA

GEORGE A. MILLER, Bishop

A CHANGING SOCIAL ORDER

South America today presents an amazing variety of social, political, industrial, economic, educational and religious conditions, amid which anything may be true somewhere. Change and movement are everywhere and in a sense, anything may happen. A new major world power is forming before our eyes. A continent is tuning up for a leading part in the symphony of nations and we see a social order in full adolescence with the energy, enthusiasms and problems of a growing giant among the peoples of the earth. Growth, change, experimentation, initiative, reorganization, success and failure are everywhere.

Since the close of the futile and fruitless Gran Chaco war, political conditions are fairly stable and there is peace on all borders. Everywhere we note the clash between the ideals of fascism, communism and various forms of socialism and there is a continued extension of citizenship among the underprivileged peoples of the continent.

Popular education and primary schools have been widely extended during the past four years and the excellent press provides for increasing multitudes daily contact with the life of the world. Present educational tendencies are of two conflicting types, a movement in some countries against coeducation and in others toward the best modern educational practices. Student life is related to politics and labor movements rather than to athletics and fraternities and the universities are increasingly accessible through night preparatory schools.

The aftermath of the World War and the exigencies of depression exchange have helped to stimulate a rapid development of manufactures and industries. In some countries, nearly everything eaten, worn and used in daily life is of home production. Industrially, some of South America has advanced a decade in the past four years.

A strong and growing feminism in the more advanced countries is opening new doors of opportunity and demanding legal justice for women. Votes for women are coming by progressive stages, beginning with municipal elections. Sentiment in favor of a regulated divorce law is gaining ground. Women are entering the learned professions and are now everywhere in industry and commerce.

There is coming about a slow-forming sense of international solidarity and a sentiment in favor of continental and world peace. The attitude of our State Department in Washington

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has tended to improve the general relations between South and North America.

TRANSITIONS IN MISSIONARY ACTIVITIES

Unless we fail in our day of opportunity, future social attitudes and tendencies of this vast continent must be strongly influenced by evangelical Christianity. We are numerically insignificant but the Christian view of life today exerts an influence far beyond the reach of any statistical yardstick. From schools, churches and social institutions flow forth streams of moral influence and spiritual life that fertilize new harvests of human character and conduct.

We have made radical readjustments in personnel and financial support. Our former groups of efficient missionaries, in Panama, Peru and Chile have been reduced to a mere remnant and in Costa Rica not a single missionary remains. In place of the former ninety-seven missionaries, we now find five married couples and two single women, supported by the Board of Foreign Missions, plus four and one half couples and two single women supported by local receipts. The number of Woman's Foreign Missionary Society missionary teachers in the Lima High School has remained unchanged, for which we give thanks.

Self-support has made notable gains during the quadrennium; it had to where missionary appropriations fell in four years seventy-five per cent to about eleven per cent of what we received in 1924. It is useless to deny that the work has suffered. We have closed highly successful schools in Costa Rica, Panama, Peru and Chile. We have abandoned whole districts and closed weaker churches here and there. We have dismissed pastors and closed our Theological Seminaries in Peru and Chile. We have abandoned fields after years of investment of life and means.

There is a brighter side. Unsurpassed heroism and sacrificial service have been called forth from our pastors, teachers and people. Surviving institutions such as the Pan-American Institute in Panama, our schools in Callao, Lima and Huancayo in Peru and at Iquique, Santiago, Concepcion and El Vergel in Chile have become almost self-supporting and are making excellent bricks with local financial straw.

GAINS AND TRENDS

We are in a period of transition in administration methods. The ideals of organized indigenous South American Churches, self-extending, self-supporting and self-administered are by way of realization in our own time. Our people are generous, our pastors able and today all pastors of the Santiago Area are nationals except two and all District Superintendents are native but one. Bishop Juan E. Gattinoni has presided twice over the

Chile Conference where his skill and wisdom won the unstinted praise of all and vindicated the plan of administration of South American work through the Central Conference.

The organized work among evangelical women, now so successfully carried on among the churches of all Latin America, began in Chile in 1920 and has developed in our churches a combination of Ladies' Aid, Womens' Club and Missionary Society, working through organized study courses, definite missionary projects and local activities to the vast benefit and transformed living of thousands of our people.

The future of our educational work must be focussed in a few high-grade, well-equipped and staffed schools, conditioned to set standards and release character-forming influences in the unfolding life of these peoples. With disappearing missionary appropriations, our schools face a difficult situation. Dependent upon local receipts they must conform to government standards, which take no account of religious training and make any religious teaching an extra-curriculum burden upon students and teachers. Trained missionary experts can overcome this handicap, but native teachers cannot do so and our schools face the alternative of becoming either self-supporting and secular, or of standing as Christian institutions, dependent in part upon missionary support. In practice we do the best we can with the resources at command and the result is sometimes better than we have dared to hope.

Our social activities and agencies are few, but we have done something toward the furtherance of the ideals of world peace and social justice and have been among the pioneers in temperance reform and in teaching the ideals of a single standard of morals and in opening new doors of opportunity to women. In Southern Chile the El Vergel Farm is carrying on an intensive program of wholesome recreation, better housing, industrial training, adult education, technical higher education, and improved family life for the hundreds of employees and their neighbors.

In spite of our limited resources we have done something in the production of evangelical literature through the writings of such men as Doctor George P. Howard, Rev. Pedro Zotele, Rev. Federico Muñoz and other and several other leading men and women. Doctor Howard's work as an apostle to the intellectuals of the continent has borne fruit beyond our highest expectations and is becoming an increasingly influential factor in the new-forming attitude of the leaders of South American life toward religious values.

A notable change is taking place among the thinking men and women in their interest in questions of religion, of faith and of a motivated Christian way of life. Everywhere educated men are beginning to think, to speak and to write on religious themes. Editorials, lectures, broadcasts, pamphlets and books on reli-

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gious subjects are appearing and attracting wide attention. There is question and search on every hand such as has never been known before. The seed of our planting is bearing fruit and the day of reaping is at hand. These men and women will never attend our present poorly housed and staffed churches nor will they turn to the intransigent and sterile dogmas of Rome. They are seeking a faith that will stand the strains of modern life and will accept no substitutes for a vital personal contact with Reality. The time has clearly come for us to abandon our traditional indirect approach to these peoples and to come out openly and state what we believe and why we are here. If we have in our faith and life anything that helps hungry hearts and inquiring minds, they want to know what it is and how to get it.

Within our organized churches, we find a new thrill and spirit, something like a reincarnation of the original apostolic missionary-evangelistic impulse of Pentecost and after. Here and there laymen without orders, appointment or support are going out and telling their story, winning converts, gathering them into groups and coming up to conference asking for help. Some of the most striking cases of sacrificial, volunteer, unofficial missionary evangelism that I have ever known have made history during the last four years.

WHAT DO WE NEED?

We need a few well-trained, missionary-minded experts here and there to devote their lives to training these coming peoples to help themselves. There are volunteers and candidates but they cannot prepare themselves and without trained leadership, the noble beginnings wither away.

We need continued and increased financial support for some years to come, with every expectation that before many years we shall have a self-supporting Church forming a strong link in the chain of world-wide evangelical units.

Within the territory of the Santiago Area, we need three Training Schools. One of them should be the present Union Seminary at Santiago, Chile, strengthened and enabled to do the work for which it is established, at present impossible for lack of funds. A Bible Training School should be set up in the fine property of the Wolfe Memorial Home in Lima, Peru; and Panama affords one of the unique opportunities of the world for the establishment of a Central Training School for the preparation of men and women who would go out everywhere, preaching the Word. Most of these students would go out with no thought of receiving salaries as paid workers, but as prepared laymen, self-supporting workers equipped to carry on where salaried pastors will be impossible for years to come. With small special appropriations to this work, great results could soon be achieved in this day of unprecedented opportunity.

Everywhere there are a few far-seeing leaders of Latin life who are thinking in terms of an ultimate bi-continental, bilingual, bi-racial civilization that shall include the best that both Americans have to give to the larger social unit. We are thinking not of an America for Americans only, but of a greater America and an all-inclusive Americanism for all mankind, united in the service of humanity and in opposition to the selfishness and military slaughters of a social order the material energies and scientific skills of which have far outrun its moral control and social efficiency.

We face a question of vast potential consequences for mankind. Whether this continental giant of the south is to become pagan or Christian in its attitudes and activities, whether it is to become ruthlessly competitive or socially-minded by the standards of the Sermon on the Mount depends largely upon what we do to build effectively on the foundations laid during the past half century of evangelical labors in South and Central America.

ZURICH AREA

JOHN L. NUELSEN, Resident Bishop

The Zurich Area comprises seven Annual Conferences and four Mission Conferences, in a territory extending from the North Sea and the Baltic Sea to the Mediterranean and the Black Sea, and including four Kingdoms and three Republics. Every one of these countries is a separate entity, differing from the others, politically as well as religiously, economically, and, to a great extent, racially. These differences have become more accentuated during the last four years, even to the point of antagonistic exclusiveness and covert or open distrust and fear. All these countries have never known any other form of organized Christianity than tax-supported State churches, which are under government control and form part of the government machinery. The idea of an international Free Church, binding together citizens of different countries and members of different races, is today viewed with suspicion as antagonistic to racial and national supremacy. Our Church members in the various countries are under a certain cloud as regards their national loyalty. They have to show that patriotism, love for their own country, and sincere devotion to the welfare of the nation are quite compatible with adherence to a world-wide organization.

Several of the countries have passed through a period of upheaval changing all their traditional forms of government and of social life and influencing to a great extent also religious conceptions and ecclesiastical organizations.

In this season of turmoil and fundamental changes the Methodists have endeavored faithfully and courageously to preach and to live the Gospel of Jesus Christ as the only way out of the chaos, the only truth in the uncertainties of conflicting world views and the only life that is worth while. While baffled and hampered by difficulties, our work has not been seriously interfered with. We have been at liberty to proclaim our message and to minister to the spiritual and temporal needs of our people.

The bulk of our work is in Germany, where we have five Annual Conferences, 286 ministers, 42,283 members, one Theological Seminary, one Publishing House, seven Deaconess Hospitals, with a noble army of 905 deaconesses, most of them being trained nurses, three Children's Homes, two Homes for the Aged, three Rest Homes, besides a number of local social enterprises. For our evangelistic campaigns we have two large tents.

I am happy to report that the new government of Germany has in no way interfered with our work. As a Free Church we are not involved in the "Church struggle," since this conflict is the present-day form of the age-long struggle between the State

and the tax-supported churches. We have conducted our public services as in former times, even our tent meetings. At the Annual Conferences and the Central Conference our Sunday services were held in the largest public halls with the consent of the government. Our pastors report of gracious revivals in a number of places. Due to the present uncertainty and disturbance in regard to organized church life, many who have found Christ at our altars hesitate to formally join the Church. Thus our numerical increase does not give the full story of our success. In conformity with the new legislation concerning young people's societies, we had to dissolve our Epworth Leagues as separate organization. The work among the young people, however, continues as heretofore as the work of the Church for the young people. This is quite in harmony with Methodist usage.

The sweeping changes in the fundamental legislation of the Third Reich necessitate changes in our ecclesiastical structure. Under the former regimes the administration of ecclesiastical affairs was left to the various States, composing the German Empire. The Methodist Episcopal Church was legally recognized in nine different States. In the present Germany, the prerogatives of the States have been abolished in favor of the Central Government. Germany has changed from a federation of independent States to a strongly centralized nation. Ecclesiastical jurisdiction having passed from the States to the Reich, the charters granted by the nine States to the Methodist Episcopal Church had to be replaced by a charter or legal recognition granted by the Reich. A commission was appointed by the Bishop and ratified by the legal corporations for the purpose of drafting a constitution which would be in harmony with the laws of the State and the requirements of the *Discipline*. The Methodists in Germany do not wish to separate from the Methodist Episcopal Church. They are loyal members of the world-circling Methodist Episcopal Church, and desire to remain such. But they are confronted with the necessity, as citizens of Germany, to conform to the laws of their country, which demand that the legislative authority of recognized bodies must rest within the country and that the public officials must be German citizens. The provision in our *Discipline* regarding Central Conferences and Central Conference Bishops presented the possibility of harmonizing State law and our Church law. The new constitution as drafted by the Commission for the "Methodist Episcopal Church in Germany" provides that the highest legislative body of the Church is the Central Conference, consisting of ministerial and lay delegates from the German Conferences. The Central Conference is charged with the duty of electing a German citizen as Bishop. A foreigner is not excluded from holding office, but he would need the official confirmation of the German Government. The connection with the Methodist Episcopal Church is maintained by the declaration: "The Methodist Epis-

copal Church in Germany is a part of the Methodist Episcopal Church," and also by the further statement, "The Central Conference enacts laws for the Church in harmony with the *Discipline* of the Methodist Episcopal Church." The representatives of the German Government, having informally given their consent to this draft, it was submitted to the Annual and Lay Conferences, and then to the incorporated bodies, and unanimously adopted.

Desiring to follow, if in any way possible, the disciplinary mode of procedure, the Commission was instructed by the Annual Conferences to submit the draft to the General Conference before submitting it to the Government for formal legal action, provided this delay would not seriously jeopardize the recognition by the Government. However, the administrative unification of Germany proceeded with unexpected rapidity. New laws were constantly enacted, touching the relation of State and Church. Privileges granted by the several States were no longer recognized by the Central Government. Hence the members of the commission, after prolonged deliberation, reached the unanimous conclusion that further delay would seriously imperil our legal status and decided to formally present the draft of the Constitution of the Methodist Episcopal Church in Germany to the German Government and ask for its recognition. The Government complied with the request, and by formal notice has recognized the Methodist Episcopal Church in Germany. Thus the legal status of the Church in Germany is established and the German Conferences as well as the Central Conference that met in the month of September, 1935, petition General Conference to sanction the Constitution, to authorize the organization of a Central Conference, consisting of the five German Conferences, and to authorize this German Central Conference to elect a Bishop. Developments during the last few months have demonstrated the wisdom of this step.

Aside from the five German Conferences, the present Central European Central Conference is composed of the Annual Conference of Switzerland and the two small Mission Conferences of Austria and of Hungary. No practical purpose would be served by maintaining this very small Central Conference, nor by adding to it other Mission Conferences, hence General Conference will be petitioned to dissolve the Central European Central Conference. Switzerland Conference asks that its relation to General Conference be in the future the same as it was previous to the establishment of Central Conferences.

The work in Switzerland is progressing slowly but steadily. The evangelistic as well as the social work of the Church is duly emphasized. A fully equipped Hospital in Zurich, a Sanatorium in Lausanne, two Homes for the Aged, an Orphan Home, two Rest Homes and an army of 273 deaconesses are ministering every year to thousands of people of all ages. To these social

institutions was added recently as center of young people's institutes and vacation camps a large hostel situated between Lucerne and Grindelwald, in one of the most charming spots of the Bernese Alps. The Swiss Methodist Publishing House is a going concern, yielding each year a substantial financial return. The Switzerland Conference is financially self-supporting and contributes liberally to the world-wide missionary program of the Church. The missionary activities are under the direction of a committee consisting of representatives of the Conference and of the Woman's Foreign Missionary Society. Thus while the 177 local Woman's Foreign Missionary Societies are working among the women as a part of the International Department of the Woman's Foreign Missionary Society, the work is unified and heads up in one directing committee. The Swiss Methodists support in full or partially seven ladies of the Woman's Foreign Missionary Society, as workers in the foreign field, grant subsidies to four missionaries of the Board, and have assumed the bulk of the support of our work in Austria, Hungary and Yugoslavia. In fact, we should have been compelled to abandon our work in those countries were it not for the support of the Swiss Methodists. Our people in Germany, willing and eager as they are to help, are restrained by existing laws from sending any money abroad.

In Austria the Protestant Churches have a hard road to travel. The Roman Catholic Church is in control of the Government machinery, the leading men being ardent Catholics. Our evangelistic work is making slow progress, but we have a piece of outstanding social work, namely, our Children's Home at Tuernitz. Since its inception, thirteen years ago, approximately 28,000 children and adults have been taken care of, each for a period extending from three weeks to three months. The medical and educational authorities of Vienna send us each year large numbers of school children, and since the Home is located in one of the best skiing sections in the foothills of the Alps, the High Schools of Vienna have begun to send parties of high-school students, with their instructors, to our Home for ten days' courses in skiing. We hope to make this Home both a center of wholesome Christian influence and a source of revenue for other parts of our work.

In Hungary, in addition to our regular church work, we are doing a unique piece of social work by taking care in our Home at Budakeszi, in a suburb of Budapest, of 42 epileptic children, entrusted to us by the Government. Ours is the only Protestant institution where these poor children can be sent, and the Government is highly appreciative of the service we render. These children, for whose maintenance the Government pays an adequate amount, are housed in three smaller buildings, while the main building is used as a Sanatorium, in charge of a competent physician and our Hungarian deaconesses. The Government has

recognized our Home as a Sanatorium meeting all the requirements.

Immediately after the war, the Board of Foreign Missions started a school for destitute Serbian girls in Novi Sad, the center of our Jugoslavian work. However, the Government having assumed control of all educational institutions, there was no longer need or opportunity for private schools. With the help of the Swiss Methodists who received several of our Jugoslavian girls in the Hospital at Zurich, training them as nurse deaconesses, and also loaning us some of their own deaconesses and assuming the cost of the remodeling of the building, and with the co-operation of several leading physicians of the town, we opened last October on the premises a Sanatorium. Aside from ours there is in the Kingdom of Jugoslavia only one small Protestant hospital. The most interesting part of our work is in Southslavia. That section used to be known as Macedonia; however, for political reasons, the Government has prohibited this appellation and changed the name to Southslavia. We are the only Protestants in that section, where the Greek Catholic Church is the dominant power. Our heroic band of workers had to face all kinds of privations, dangers and persecutions. But now the Government, while not giving us the full standing of a "recognized religion," tolerates and protects us and has granted to our pastors the right to perform marriages, which was formerly reserved to the Greek Catholic priests. Since there is no civil marriage in that country, this newly granted privilege means more to our people than we can imagine. Heretofore our young people had only the choice to be married by a priest, who in that case claimed them and their children as members of his Church, or to live together without the sanction of legal marriage.

For a number of years efforts have been made to unite the two branches of Protestantism in Bulgaria, the Methodist Episcopal Church and the Congregational Church, into one Protestant Church. A commission drafted a plan of union, which was adopted by both parties and consented to by the American Board in Boston and by our own Board. However, the question of property has been an insurmountable difficulty, at least thus far. In the Congregational Church the Church property is owned by the local congregations. In our Church it is owned by the Board of Foreign Missions. The plan of union provides for the transfer of all properties to a joint Central Board in Bulgaria. However, a number of Congregational churches are not willing to do so. Hence the plan of union is held in abeyance. Since the American Board has withdrawn its missionaries and will withdraw its subsidies, and since our own Board has also cut down the appropriation, the chances for a national Protestant Church of respectable size and vigorous evangelistic activity seems rather slim unless those local congregations can be prevailed upon to yield their rights in the interest of the greater work.

The future of the Protestant Churches in Italy, especially those of English and American origin and affiliations, has become exceedingly precarious. The Methodist Episcopal Church has given large amounts of money for evangelistic and educational work, and has spent still larger sums in constructive social work in the years following the World War. Our schools, the splendid Girls' School at Rome, maintained by the Woman's Foreign Missionary Society, the Industrial School for Boys at Venice, the Collegio Internazionale on Monte Mario in Rome, had to be closed one after the other, owing to financial and other difficulties. A plan to unite our work and the Wesleyan work was discussed with the Wesleyan leaders at London. However, we were informed that no plan of union could be consummated without the permission of the Italian Government. On account of the falling income we are compelled to retrench, but according to Italian law, a considerable cash indemnity must be paid to workers who are to be dismissed. The amount needed for that purpose could be realized from the sale of property, and we have offers for several of our properties. However, the Government informed us that in order to transfer property special permission is required. This permission not having been given at the time of this writing, we are without funds to pay salaries or to dismiss our men by paying them the cash indemnity. The situation involves our men in great hardship and involves the administration in a very embarrassing and serious situation. Urgent requests have been made to the Government to grant permission to sell, and we hope that a speedy solution may be achieved. The work will then be reorganized on a more limited scale by developing the most vigorous and promising churches, thus creating centers for a self-supporting and thoroughly evangelistic type of church work as a living witness to the vital gospel of Jesus Christ.

PHILADELPHIA AREA

E. G. RICHARDSON, RESIDENT BISHOP

The Philadelphia Area during this quadrennium has been constituted as follows: The Delaware, New Jersey, Philadelphia, and Wyoming Conferences; the Puerto Rico Mission Conference; and the Bilingual Mission. By action of the last General Conference, the Bishop in charge of the Bilingual Mission was authorized to place Bilingual charges under local supervision. After consultation with the other Bishops concerned, such distribution as was desired was made. The result has been the practical abolition of the Bilingual Mission. The Bilingual charges are supervised as are all other charges.

The Bishop of the Area has been treated with uniform consideration, for which he is grateful. The difficulties attending the administration of the Area have been only those that are inevitable under our system of government.

The severe economic troubles that have afflicted the country generally have affected this Area. We are grateful that we did not suffer as severely as some other sections of the country. This was true both economically and also because of natural conditions. Nevertheless, our people suffered from a shortage of money, which manifested itself in reduced Church current expenses, including pastoral salaries. In some parts of the Area the situation was made more acute by strikes aggravating business conditions. It was necessary for practically all of our Churches to do a larger social service work than in former years. This greater demand was difficult of performance with a falling income. However, we tried to care for our folks in need, as our Christian faith dictates.

As in other sections of the country, a number of our Churches found themselves very seriously embarrassed by debt. Here again this Area was more favored than a number of others. But quite a few of our Churches have been and still are struggling to meet their obligations. Some Churches have wrought valiantly in the reduction and sometimes the elimination of their debt, despite the difficulties. Where City Societies existed, they have been compelled to carry a very heavy load. Increased demands and lessened receipts have caused perplexing problems. Heroic efforts have been made to meet these conditions. We also record with pleasure the fact that in all the Conferences of the Area, new Churches have been built and necessary improvements and enlargements have been made.

In common with the Church at large, our World Service contributions decreased considerably. Where a Stewardship responsibility was realized, the loss was very much less than

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where it was not. In spite of the greatly decreased income, our people still had enough to meet our Christian obligations in a larger way if we had more generally accepted our Stewardship responsibility. In some cases at least the hard times was only an excuse for individuals and Churches to cut down their contributions both locally and generally.

There are no denominational colleges within the Philadelphia Area, but we have several excellent preparatory schools. Wyoming Conference Seminary at Kingston, Pennsylvania, has continued its remarkable record. Dr. L. L. Sprague continues his outstanding leadership there, as he has for a couple of generations.* Pennington Seminary, Pennington, New Jersey, received a large legacy from the estates of Mr. and Mrs. J. W. Sparks of Philadelphia. This legacy should and undoubtedly will make it possible for Pennington to do a very much greater work for young men. Dr. Francis Harvey Green continues to furnish inspirational leadership. Princess Anne Junior College, Princess Anne, Maryland, though now under the control of the State, still provides a fine preparation for our youth of the Negro Race. Dr. T. H. Kiah of the Delaware Conference remains as its Principal.

We have in the Philadelphia Area as fine Homes for the Aged and for Children as can be found anywhere in our Church. These benevolent institutions minister to those who need their services in the New Jersey, Philadelphia, and Wyoming Conferences. They are finely equipped and excellently conducted.

The Methodist Episcopal Hospital in Philadelphia maintains an enviable reputation in this famed medical center. During these days of depression the Hospital has continued to furnish a very large charitable work. Like all institutions that depend upon contributions, the years of this quadrennium have been years of struggle for the Hospital. It has lost a number of faithful friends and also its Superintendent of many years, Dr. Charles M. Boswell. His mantle has fallen upon Dr. George W. Henson, who is carrying on well.

We have realized the danger of a neglect of Evangelism. The discrediting of certain forms of Evangelism that has marked these recent days has created a tendency to disregard Evangelism generally. Herein lies danger for the Christian Church. Throughout the Area we have realized this danger and have attempted to combat it. Many places are still found all over the Area where a special work of Evangelism is carried on during the summer months. The most conspicuous of these places, of course, is Ocean Grove. But there are similar places where in a smaller but no less genuine way the claims of the Christian Faith are presented during the summer months. Evangelism has continually been emphasized in our pastoral work. The Lenten Season is quite generally observed as a time

*Since the above was written, Dr. Sprague has passed away.

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of evangelistic opportunity. A good many of our pastors, both in the pulpit and in their pastoral ministrations, are spreading the good news of Salvation.

A corollary of this evangelistic activity is seen in the increased emphasis that has been placed upon the reading of the Bible and religion in the home. Helps, both to Bible Reading and to Family Worship, are being widely used. In several of the Districts of the Area the Superintendents have been emphasizing the reading of good books. This has helped to develop a devotional atmosphere.

The past four years have witnessed a renewed emphasis on Young People's Work. We realize the vital necessity of holding young people to the Church. We also are conscious of the forces at work to pull them away from the Church. In every phase of our work among young people there have been zeal and activity. The work of Religious Education has been stressed in every one of the Conferences of the Area and also in the Puerto Rico Mission Conference. We believe that much good has been done through this work. We have also tried to improve our Sunday Schools and their appeal to the children. Many courses for the better instruction of Sunday School teachers have been given. There are a number of successful Epworth League Institutes conducted in all the Conferences of the Area. The spiritual life is the focus from which all the activities of these Institutes emanate.

On the whole, the Area is characterized by a spirit of connec-tional loyalty. We have, of course, those who chafe under the irksomeness of some of the exigencies of our system. Speaking generally, however, the churches and the ministers are loyal to the denominational polity.

In common with the rest of our country this Area has been cursed during this quadrennium by a revival of unrighteousness. With the repeal of the Eighteenth Amendment has come a flood of wickedness. Our people thoughtlessly sowed the wind and are reaping a whirlwind. Spiritual, moral, social, and economic distress has been increased. The bar-maid has arrived in America. Thousands of women and young girls in this Area are serving intoxicating liquors. The legalized liquor traffic is proving that it learned nothing in the last twenty years. It is rebellious against all restrictions. In many cases it finds those sworn to uphold the law willing to wink at its violations of law. Public announcement was made on the radio at New Year's of 1936 that the police of several of our big cities had received word to be lenient with the liquor traffic. The flow of liquor with its attendant ruin is increasing. With deliberation and insidiousness, the liquor traffic is putting on a campaign to win women and young people. Knowing that it is constantly destroying its best customers, it sees the necessity of creating new appetites. Every effort is being made to induce drinking

among housewives and young men. Thus they feel sure of reaching those that they do not now control.

For the first time in history throughout a large part of this Area, commercialized sports and theaters are legalized on Sunday. This Sabbath Day desecration is only the beginning of an attempt entirely to destroy The Lord's Day. The privilege of Sunday liquor selling now given to clubs is being demanded for all liquor sellers. Unless this evil can be stopped, The Lord's Day will soon be entirely commercialized.

Facing these and other evils, we are perplexed, but not discouraged. We remember our Master's warning to His disciples that in the world they will have tribulation. We know that the world is not a friend of grace. But we believe that our Master expressed a great truth when He claimed that He had overcome the world. Strengthened by His strength, we will win. "God be thanked, who has matched us for such a day as this."

DELHI AREA

JOHN W. ROBINSON, RESIDENT BISHOP

In writing the report of the work of the Delhi Area for the past quadrennium, there are two aspects of the work that are matters of profound regret, and likewise two that are the basis of profound gratitude. Our regret is that under the pressure of retrenchment that has come upon us, we have not been able to hold fast all the advantages gained and the places won during the past quadrenniums of successful mission effort, and that we are unable to enter the unnumbered wide-open doors of opportunity that now invite us. Our gratitude is that even under the severest pressure we have been able to hold on to so much that is worth while, and that all our necessary retreats have been made with a minimum of loss and demoralization. The Board of Foreign Missions has had to announce the withdrawal of approximately half of its missionary force, and appropriations for the work have been reduced below that percentage level; but, though accompanied by self-sacrifice that in many places borders on acute suffering, our remaining force of missionaries and national workers have not only held, but continued developing, the major part of the field that had been won. And in spite of the repeated blows to our morale from forced retrenchments and retreats, our faces are still to the front, and the insistent demand from our depleted force is for advance. It is an experience worth while to be in charge of an Area whose workers have that kind of a spirit and outlook.

The place where substantial development is most noticeable is in our city self-supporting Churches. Congregations are becoming larger, the ministry is better supported and gradually taking on the abilities and characteristics which give it both better standing and larger influence. Edifices which, when erected, seemed to promise a half century of capacity for any likely growth, are having to be enlarged or replaced in order to house the congregations. For decades, so far as the mind of the non-Christian peoples was concerned, the Christian Church was simply an exotic. It is now rapidly coming to be recognized as representing one of the indigenous religious organizations, very highly respected by them, even though its numbers are yet small as compared with the numbers found in the Moslem and Hindu communities.

Christian character is not a mushroom growth, and often when our converts come to us they are at something of a loss as how to use their freedom in Christ for maintaining high moral standards when all of the old inhibitions and their accompanying fears have been removed. In this element of

development of character we are also making expected advance, and its effect is plainly registered in the way so many of our educated Christians, although often not from among the higher classes, are finding places in life and usefulness in Government and commercial circles. It is something of a comment on the impartial and dependable character of the leading men of our community that in the capital city of India, where affairs are under the governance of three different municipal boards, and where the executive officer is an elected secretary, that in spite of the fact that the Christian community is not a hundredth part that of the Hindus and Moslem, yet in each case the responsibility of the secretarial office has been entrusted to Indian Christians. It is a further comment as to the progress of the community when in three of the presidencies of the country as they now stand, the Home Member, the highest officer under the Governor, is a Christian; while in the High Courts and other responsible positions are found scattered over the land hundreds of Christian men faithfully carrying the official duties committed to them. Compared with our numbers, this community, once held to be exotic, has already attained to a remarkable place in the life of the land, and not because of pressure or influence, but from worth. In this we rejoice as justifying our belief that true Christianity fits men for a worthy occupation of the responsible places in life.

In the more distinctively spiritual elements of life our people are making advance, also. The elements of self-sacrifice and submission, so prominent in their ancestral faiths, and a receptive attitude toward the more mystical elements of religious life, make a very fertile soil for the duties and privileges that come to them through faith in Christ. It will undoubtedly take time for our people as a whole to attain unto the stature of our great Ideal, but already we find among our people, and in the village communities as well as in the more intelligent city congregations, examples of faith and consecration and beauty of character that remind us of the possibilities of grace.

Throughout the quadrennium, efforts have been continued toward developing in the villages a plan analogous to the old circuit system, in which the village chaudri, or head man, under the inspiration and supervision of the preacher in charge, shall be brought to a position analogous to the old-time class leader. Progress is being made, but more slowly than we could have hoped. The illiteracy of the people, and the dense ignorance which is the heritage of the villager, makes it difficult to impart even to otherwise competent men, the minimum instruction they need for the supervision of their village communities. Oral instruction is the only way of imparting the necessary instruction to illiterate people, and the fewness of our preachers in charge, and the lack of funds that would enable them to visit frequently these village groups, is the greatest hindrance. We

have large numbers of these head men who are Christians and who are otherwise worthy, and when we have the ability to properly instruct them, we will register a large advance among the village groups of our mass movement territory.

The educational part of our work is not being neglected, and in the matter of efficiency, perhaps our institutions are at present at their maximum, as compared with the possibilities that come with the equipment and support we are able to give them. Financial stringency has closed a number of our central residential schools for boys, and only the generosity of the Woman's Foreign Missionary Society in taking over most of the village schools, and several of the primary boys' residential schools, has kept us from calamity in many places. One of the most serious difficulties we face is furnishing the few dollars a year that will enable the promising boy to be kept in school until he reaches the stage and the age when he can get to his own feet and become a useful member of the Christian community. The number of promising children who, by failure of the Special Gift or the few dollars of appropriation that was keeping them in school, and who have had to leave school and abandon hope and go back to their dreary and useless lives among the untouchables from whom they had come, has been the heart-break of the quadrennium to many of our missionaries.

An outstanding feature of the quadrennium, and in which our Church has had an honorable part, was the survey undertaken, under the supervision of the National Christian Council, of the situation as it affected the mass movement work in various parts of India. The Survey, carried through by one of our own missionaries, has produced a profound impression among the societies working in the land. It has shown us clearly what we already to a degree realized, that there were real weaknesses and divergences which handicapped much that was being done; it also showed us that there were remedies available, and that even the remarkable results that had been achieved in the past, might be greatly improved upon. Even with their straitened finances, our people have been quick to see the advantages to be gathered from this new information, and we have every right to expect better things in the future.

Our position in regard to mass movement work, which is largely among the untouchables, is giving us a place both of advantage and responsibility in the situation, now being largely broadcast, of the rebellion of the oppressed millions known as untouchables against the dominance of the Brahman in particular and the Hindu religion in general. Indeed, it is certainly the teachings of Christian missions on the rights and sacredness of human brotherhood, and more especially as it has reached and affected the untouchables in the mass movement areas, that has given these unfortunates the incentive and the courage to rise in rebellion against age-old caste tyranny. The

information given to the world by their leader that he was leaving Hinduism and was advising his people to do likewise, has not only caused consternation among the politically minded Hindu leaders who visualize great loss of numbers to their community when political advantage goes with numbers, and raised hopes in the minds of the oppressed peoples themselves, but it has proclaimed definitely that a challenge is thereby issued to the Christian forces of the land and of the world. These sixty millions of people are leaving their ancestral faith and going somewhere. Like the leaders of the Moslem and Sikh and Buddhist groups, we cannot issue flaming invitations for them to come just as they are into our community, promising them all they want of this world's welfare through the simple process of a realignment of mental attitude and of group allegiance. The situation of the untouchable is not so simple as that. He is not only oppressed and sinned against, but he is himself fallen, and fallen so low that it will take more than social readjustment and economic uplift and nominal reinstatement into the brotherhood of man to bring about the change. It is the regeneration of the individual of the group that will lift the group as a whole, and that can only come through the grace of God in Christ Jesus.

While we are not advertising to the world through flaming invitation and promise what we can do, we are in touch with the responsible leaders of these oppressed millions, and from our multitude of points of contact in the mass movement areas, and from our decades of understanding and association and experience, we are able to put before them examples of individuals lifted to high and worthy positions in life, of groups whose outlook has been revolutionized, of entire communities lifted from the mire and clay and given an acceptable present and a confident future. The Mass Movement Survey above mentioned, which was inaugurated before this social revolution began, might well have been carried out with this very movement in view, for it shows to a remarkable extent the ability of the Gospel of Christ to transform a people and fit them for a respectable and a responsible place in the life of the nation, as well as to satisfy the higher aspirations of the soul and produce even from the most unlikely classes those fit to be called saints.

The Methodist Episcopal Church in India is alive to the opportunity that has arisen and recognizes the obligation that comes with this open door to one sixth of the people of the land. We can only pray that our people in the home Church may also realize that this answer to their many prayers for the coming of the Kingdom places upon them the duty of co-operating with the younger Church in India in giving the Gospel to these seekers for better things of earth and heaven.

CINCINNATI AREA

H. LESTER SMITH, Resident Bishop

The Cincinnati Area is composed of the Kentucky, the North-East Ohio and the Ohio Conferences and the churches and institutions of the former Central German Conference within the boundaries of these three Conferences.

Belonging to these three Conferences are 1,309 members of Conference (of whom 94 are in detached service and 342 in the retired relation), 52 probationers, 164 accepted supply pastors and 119 deaconesses. There are 1,067 pastoral appointments, with 2,172 organized churches, in which we find 473,242 full members, 6,479 probationers, and 62,582 non-resident and inactive members.

During the quadrennium there have been 60,323 baptisms; 62,354 were received from probation and on profession of faith, and 36,439 were received by transfer. There were 24,466 removals by church letter and 19,965 died during the quadrennium.

There are 2,093 church schools, with 408,072 students. In the Epworth League there are 1,153 senior, intermediate and junior chapters, with 42,148 members. The Woman's Foreign Missionary Society reports 792 auxiliaries, with 28,646 members, and the Woman's Home Missionary Society 549 auxiliaries with 37,989 members.

The value placed upon church and parsonage property at the last Conference sessions was \$42,835,082, with an indebtedness of \$5,141,198. The ministerial support paid in the Area last year was \$1,506,043, and the current expenses of the pastoral charges amounted to \$1,183,849. During the quadrennium the Conferences paid \$6,045,449 in cash salaries to Pastors, and \$5,066,182 for current expenses.

Benevolent contributions for the last Conference year were as follows: World Service, \$300,761; Woman's Foreign Missionary Society, \$143,617; Woman's Home Missionary Society, \$141,453; total Disciplinary benevolences, \$594,781, and the grand total was \$1,046,446.

During the quadrennium, contributions to World Service amounted to \$1,224,565; total Disciplinary benevolences, \$2,480,069, and a grand total of \$3,807,054. The churches of the Area paid for new buildings and improvements during the quadrennium \$1,002,265 and \$1,030,710 on old indebtedness. The total indebtedness upon church and parsonage property was decreased by \$744,080.

An analysis of the annual reports reveals the fact that the

Cincinnati Area

low point in the statistical reports of the Area occurred about the middle of the quadrennium. In the third year improvement was noticeable in the most important items, while in the fourth year there were substantial advances over the previous year in every item of the vital statistics and of the financial reports in all of the Area Conferences.

The increase in membership is a substantial one, but it would have been much larger but for the deplorable loss from the roll of active members to the non-resident and inactive list. The church schools lost about 14,000 students during the four years, or about three and one half per cent of the enrollment. It is gratifying to note that the last year's reports indicated an advance of over 4,000 in the Ohio Conference church school enrollment, while North-East Ohio recorded a gain of more than 1,000. The Kentucky Conference reports a gain in four years of 3,085. This general advance in all important items of the Conference reports would seem to indicate a rising curve in our church life and a return to a more normal expression of congregational activity.

The institutional activity of the Area covers a wide range of interests and ministers to a wide variety of human needs in a very practical and effective program of Christian service. There are five colleges in the Area. On account of space limitations we shall confine our description of the colleges and other institutions to the principal statistics of their resources and activities.

<i>Colleges</i>	<i>Students</i>	<i>Property Value</i>	<i>Endowment</i>	<i>Debt</i>
Baldwin-Wallace.....	636	\$1,385,560	\$1,570,097	\$121,793
Mount Union.....	559	1,219,212	1,449,020	.....
Ohio Northern.....	536	958,635	474,159	198,227
Ohio Wesleyan.....	1,397	3,214,917	3,569,000	691,119
Union (Barbourville)....	718	324,000	470,000	16,719

All of these colleges are in a healthy condition at the present time and without exception the general financial and institutional strength has passed the point of greatest decline and is now steadily improving. Each institution is on a sound administrative basis. There is still considerable embarrassment because of depleted income from endowment and other sources of support, but a loyal and sacrificial spirit on the part of the faculty guarantees the continuance of every college on a high level of efficiency.

There are seven hospitals, two children's homes and three homes for the aged, in the three conferences. Some of the finest institutions in the entire church are in this list, but we cannot give the details of their work. A bare statement of facts concerning statistics of property and activity is all that our space will permit.

Cincinnati Area

<i>Hospitals</i>	<i>Beds</i>	<i>Property Value</i>	<i>Endowment</i>	<i>Debt</i>	<i>Free Service</i>
Bethesda, Cincinnati...	244	\$2,375,942	\$575,276	\$32,000	\$80,000
Christ, Cincinnati...	370	6,500,000	3,000,000	*	104,458
Flower, Toledo...	125	615,447		640,136	55,324
Pikeville, Kentucky...	50	233,709		43,000	6,895
Deaconess, Louisville...	75	175,000		41,792	6,749
St. Luke's, Cleveland...	394	4,654,211	1,964,309	414,988	103,002
White Cross, Columbus.	274	996,935	10,000	772,000	40,790
<i>Homes</i>	<i>Guests</i>				<i>Expenses</i>
Berea Children's...	100	900,000	102,000		18,728
Worthington Children's.	127	243,800	28,893		58,438
Bethesda Home for Aged	80	*			53,311
College Hill Home for Aged.....	125	327,000	500,000		56,679
Elyria Home for Aged..	94	274,598	80,451		39,762

The Bethesda Hospital and Deaconess Association operates the Bethesda Hospital, the Home for the Aged, the Deaconess Motherhouse and the Cincinnati Training School.

All of the hospitals of the Area, with the exception of Pikeville, maintain nurses' training schools.

It is worthy of note that the total property value of the institutions of the Area is \$24,398,966, the total endowment \$13,681,317, and the total indebtedness \$2,971,774.

The Area has four deaconess homes: Bethesda, Cincinnati; the Elizabeth Gamble Deaconess Home (now quartered in the Christ Hospital, Cincinnati); the McKelvey Home in Columbus, and the Cleveland Deaconess Home.

Wesley Foundation work is carried on at the seats of six schools and colleges at the present time: Oxford (Miami University), Athens (Ohio University), Columbus (Ohio State University), Cincinnati (University of Cincinnati), Bowling Green and Kent Normal Schools. Both the number of Wesley Foundation undertakings and the amount of work being done has been reduced, but a genuinely successful and productive program is being carried on in spite of these difficulties. The devotion of the workers, the voluntary acceptance of heavier burdens by pastors and local churches and the larger use of volunteer help is making the present program possible. This is, however, an emergency condition, and this work deserves and ought to have a more appreciative appraisal and a more intelligent co-operation and support from the church at large.

The Good Will program is in full swing at Akron, Canton, Cincinnati, Cleveland, Dayton, Lorain, Toledo and Youngstown. We do not have room to print the statistics of this amazingly popular and successful type of practical Christian social service. Every one of these centers is a source of blessing and helpfulness to the city in which it is located. The two largest cities, Cleveland and Cincinnati, have the outstanding organizations. They are carrying forward a ministry that touches thousands of lives in a helpful way. They have all been sent of God for particularly helpful service in these difficult days.

* Included in Bethesda Hospital Property.

One of the most popular Area undertakings is our settlement work in the Kentucky mountains. This work was organized and promoted by Bishop Henderson. Under his leadership it had a rapid growth, and since his death it has been administered by the Board of Home Missions. The Area is still largely responsible for the support of the work. There are three centers of work, two high schools, a model farm, a Good Will store, health centers, a saw mill, a grist mill, etc. In addition to these forms of work, the members of our staff are continually promoting church and religious educational programs. The results of the work in developed leadership and in realized human values is highly gratifying. The total investment in our three plants made by the church is well toward \$100,000. The annual budget has been as high as \$20,000 a year, but reduced on account of financial pressure to the neighborhood of \$16,000.

The importance of the summer assemblies of the Area, with their religious, educational and recreational programs, ought not to be overlooked. There are three assemblies in Ohio: Lakeside, Lancaster and Bethesda, and two in Kentucky: Ruggles Camp Ground and Sulphur Springs. The larger and stronger of these assemblies serve a very useful purpose with their varied and helpful programs. Perhaps the most outstanding service which they all render is to our young people. They all have large and useful Epworth League Institutes. At Lakeside there are three separate institutes, each one having almost 900 enrollment last year. The total number of institutes in the Area is eight and the enrollment last summer was 4,720.

The program of religious education in the Area is likewise worthy of mention. There are two full time leaders of religious education in the three conferences, one giving all his time to the North-East Ohio Conference and the other to the Ohio and Kentucky Conferences. In addition to the usual program of institutes, district meetings and youth councils fostered by these men, they co-operate in an educational and promotional program for the cultivation of a sound and effective missionary mind and activity. In this they are effectively assisted by missionary leaders from the various boards of the church. The value of this type of work is increasingly and gratifyingly evident. The volunteer work of the various missionary leaders is especially helpful.

The work of the Resident Bishop during the quadrennium has naturally covered a wide range of activity. The critical financial condition of many of our churches and institutions has necessarily required much time and attention. Much has been done to relieve the pressure of the emergencies which have arisen from time to time. In these difficult situations we have had the loyal and effective co-operation of District Superintendents, Pastors and laymen. The various boards of the church have given all possible assistance. I wish particularly to express

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my appreciation of the help rendered by the Board of Home Missions and Church Extension, the Board of Hospitals and Homes and the Board of Education. They have done their utmost to assist us in solving our problems. Many difficult problems yet remain to be solved, but such is the faith and courage of our people and so sacrificial are their efforts to meet their obligations that I have faith to believe that, with the continued improvement of the economic condition of the country, we shall be able to discharge our obligations and also carry on our regular work with continued success.

I have given much thought and attention to evangelistic work throughout the Area. We have had a survey of the spiritual work and the general program in every pastoral charge. District committees have studied these surveys. District meetings of laymen and ministers have met with the Resident Bishop to study the data assembled and to formulate programs for each district and charge. The intelligent planning thus made possible and the faithful work of Pastors and laymen which followed have produced a more active and effective program that has been marked by increased interest and achievement.

The Resident Bishop has also organized and conducted missionary rallies in every district to study ways and means of increasing missionary interest and co-operation. This program resulted in the adoption of the allocation method of missionary cultivation, which now carries missionary education to the charges and secures Quarterly Conference co-operation in the program.

I cannot commend too strongly the fine spirit of the ministers and laymen throughout the Area. The ministers have made me happy as I have observed their uncomplaining acceptance of the hardships of these difficult years. The laymen have responded to the work of the church by gifts and service far in excess of that which they gave in the more prosperous days, if their decreased ability be taken into consideration. The spirit of our people has given me renewed hope and courage. Vital religion and sacrificial service are decidedly increasing in our churches.

Most of the gratifying result is to be credited to the admirable district leadership which our Conferences have enjoyed through the quadrennium. I have never known anywhere a higher level of effective and successful supervision in district work. We have twenty-three District Superintendents in the Area, and among these men we do not have an ineffective leader. They command the confidence and the esteem of ministers and laymen.

I have also enjoyed the fine spirit of harmony and co-operation among our institutions. There are so many forms of service carried on by different groups that there is inevitably a multiplication of appeals for support that might easily create confusion

and irritating rivalry. It is highly gratifying therefore for me to be able to say that without exception co-operation and good feeling have existed throughout the quadrennium, and all have helped to make the work of each more successful.

In the administrative work of the Area Office I am under great obligation to Rev. F. E. Whiteside, our experienced and efficient Area Secretary. Mr. Whiteside has an encyclopedic knowledge of the Area and of official Methodism. He enjoys the love and confidence of the ministers and laymen and he is an exceedingly valuable member of the administrative group in the Area activities.

I greatly appreciate the helpful presence in the Area of the Cincinnati plant of the Methodist Book Concern. This great institution has greatly increased the prestige of the church and has rendered us incalculable service under the capable leadership of Dr. George C. Douglass.

The *Western Christian Advocate* has been indefatigable in helpful service and in increasing and indispensable support to our undertakings, and Dr. Orien W. Fifer is loved and esteemed by all of our people.

During the quadrennium I have presided over the annual session of each of our three Area Conferences three times. In addition to this I have presided once over the following Conferences: Pittsburgh, East Tennessee, Newark, Lexington, Wyoming, Washington and New York.

In the summer of 1934 I had the privilege of visiting the Irish Conference at Cork, Ireland, and the mother conference of Methodism at Leicester, England, as the fraternal delegate from American Methodism. This high honor I shall always remember as one of the most interesting and happy experiences of my official service to the church. Following this fraternal visit I had the great privilege of visiting our brethren in Germany under a special commission from our Board of Bishops to counsel with them concerning the work of the church. I shall never forget the extraordinary vitality of our Methodism in Germany. In their spiritual zeal, in their efficient and comprehensive church program, in the unusual quality and variety of their institutions and in the tested ability of their leadership, Methodism may take a just and happy pride.

In closing this report, I give thanks to my Heavenly Father for His guidance and blessing during these happy and busy years. I am especially grateful that His grace has given me strength to carry burdens and undertake tasks far beyond my unaided strength.

I am profoundly grateful to Him for the loyal and helpful co-operation of the ministers and laymen of the Area, and I treasure, as a gift of God beyond words to describe, the love and friendship of these dear people among whom I have labored in Christian fellowship.

STOCKHOLM AREA

RAYMOND J. WADE, Resident Bishop

In 1932, the Stockholm Area was enlarged to include France, Spain, the Madeira Islands, Algeria and Tunisia. During this quadrennium the work has been under thirteen national flags and the gospel has been preached regularly in sixteen major languages.

Conditions have been as various as the national emblems and speech. Religiously, Mohammedanism holds sway in Tunisia and Algeria; Roman Catholicism is dominant in Portugal, Spain, France and Lithuania; Lutheranism predominates in Scandinavia, Finland, Esthonia and Latvia; the U. S. R. R. maintains consistent hostility to all types and organizations of religion. In the several fields the approach must be different, the methods varied and the means effective.

MADEIRA ISLANDS

Sailing from New York by the southern route one may land in sunny Funchal and find oneself practically halfway to Stockholm. Our work in these islands has been subject to many vicissitudes; nevertheless it has been worthy. A merger had been contemplated into an Evangelical Union. It was thought that all arrangements had been satisfactorily worked out with the Scotch Presbyterians and local organizations. It was expected that my first official visit in the spring of 1933 would mark the final Methodist preaching and supervision. Indeed I departed from Funchal with that impression. However, conditions arose to interrupt this union of Protestant forces. While the largest building has been sold, our chapels remain, and although without annual appropriations from the Board of Foreign Missions, our Methodists have sacrificially maintained the work of the Church. Haste and compulsion make waste in mergers.

SPAIN

A most important contribution to the Christian forces in this romantic land is made primarily by maintaining, at Alicante, on the southern coast, that which has been termed the strongest single Protestant unit in Spain. Here the Modele School of approximately 700 students, ranging to High-School age, is successfully conducted by President Franklin Albricias and his capable teacher-brother. The honored founder-father, Rev. Francisco Albricias, passed away during the quadrennium.

The success of the institution has been remarkable. The standing is sufficient to challenge attendance of students of the highest type. In a recent Spanish governmental cabinet, two members

Stockholm Area

were former students. President Albricias himself, for a considerable period, in addition to the school administration, occupied one of the high official positions of the province.

Our local church is prosperous; our young people's work is active, and the Sunday-school attendance exceeds six hundred.

We co-operate in Europe, through the Interdenominational Committee for the Evangelization of Spain, and in America, through the movement called "The Friends of Spain." Doctor Orts, secretary, in a recent letter, describes the difficulties and the opportunities which Protestantism faces in Spain and concludes, "better days and the victory of the Gospel are ahead."

FRANCE

When, because of lack of funds, appropriations ceased toward the beginning of the quadrennium, there was nothing to do but transfer our virile churches in part to the Switzerland Conference and to the Reformed churches. One congregation remains independent. Our school property has been sold and the Woman's Foreign Missionary Society foyer at Grenoble was closed. A final Annual Conference session was held April 25, 1935, at which time all remaining Conference members were transferred to the North Africa Annual Conference. Thus, inadvertently ended a chapter of our history just when our churches, tested as by fire and evangelistically inspired, were prepared to go forward to accomplish their real mission in this religiously needy country.

NORTH AFRICA

Where Islam holds sway, missionary work is always difficult. It has been the fervent hope and dream of multitudes that the time should come when once again along the northern shores of this great continent the cross might be the real guide for weary pilgrims.

World Sunday School Convention delegates in 1897, journeying through the Mediterranean, concluded that responsibility for missionary effort from the church standpoint ought to be placed on the Methodist Episcopal Church for Algeria, Tunisia, Morocco and Tripoli. They even raised some thousands of dollars to initiate the task. Bishop and Mrs. Hartzell welcomed the opportunity. Our Board of Foreign Missions, and later the Woman's Foreign Missionary Society, accepted the responsibility. Dr. E. F. Frease was summoned from India to give leadership. Trained helpers were secured from existing independent agencies and soon were supplemented by recruits from the United States. Steady growth and success in overcoming opposition was registered. Good buildings were secured and institutions established.

Then came the fateful decline in income of the Board of Foreign Missions. The missionary personnel of the Board was reduced from twenty-four to two families. Probably no greater

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reduction of appropriation in the face of need has been observable anywhere. The native groups have refused to become disheartened and have nobly carried on, particularly encouraged by the workers of the Woman's Foreign Missionary Society, who have been unusual co-laborers and extraordinary heroines.

Light is breaking. Inquiries are more frequent. Self-help has marvelously increased. Conversions and decisions have steadily been registered. Christian homes have been established. Co-operation between religious groups has been strengthened. The Norway Conference heard the call. They found and commissioned one of their own members. In January Willy Heggoy landed in Algiers, supported by the Norway Conference through our Board. Dr. Guy Kelly and wife in Tunis have given invaluable service without salary.

Last May a Commission representing the Board of Foreign Missions and the Woman's Foreign Missionary Society made a careful survey of the field. As a consequence of this study certain modifications as to methods and approach will be inaugurated and the work is to be pressed more vigorously. The Woman's Foreign Missionary Society appropriated about \$3,500 additional for the year to strengthen their magnificent work. More funds must be secured to enable the Board adequately to meet the challenge. There is no lack of interest on the field, in Europe or in America. It is God's hour for some Annual Conference, as well as for individuals and churches to make this strategic field a part of their Parish Abroad. We have not entered Morocco or Tripoli. When shall we enter?

The work for women in Tunisia is conducted by the K. M. A. of Scandinavia. Administratively their workers are under our direction, although this woman's organization is independent and above 95 per cent are members of the State Lutheran Churches. Some of their workers on the field are Methodists. This constitutes one of the most beautiful instances of international and interdenominational co-operation to be found in all the world.

RUSSIA

At another extreme of the Area are our hard-pressed work and workers in Russia. There is no surcease in religious opposition and persecution. Whether the Anti-God Society can realize its hope of the liquidation of organized religion in the U. S. R. R. by 1937 is doubtful. History records that essential Christian Brotherhood cannot be exterminated by force.

During the quadrennium, more pastors and workers have been thrown into prison and sentenced to Siberia or the Caucasus. Additional churches have been closed. The method most generally employed is that of exorbitant taxation. The ruling group today seems to be unaware of or fails to regard our glorious record of Russian philanthropic and relief work, or to recall that

Stockholm Area

the first carload of relief supplies to reach Russia long before the Red Cross or the Hoover Commission was on the field, came from our justly celebrated Centenary. This initial gift arrived in St. Petersburg and was distributed under the direction of our deaconesses and pastors. Headsister, Anna Eklund, in somewhat broken health, lives in Helsingfors.

The future is not without hope. When education has done its perfect work, when intelligence is not limited as it is today, when it is discovered that a sufficient dynamic is needed to carry through ideals, then there will be a turning again to religion, and the time will be ripe for a new interpretation and discovery of our Lord. Meanwhile we wait and pray and sympathize and work. Two recent personal visits have been made into Russia; the first in 1934, in company with Dr. E. Stanley Jones, and the second in September, 1935.

FINLAND

This brave republic is not only faithful to obligations due the United States Government, but it contains a large group of people who are equally devoted to the Methodist Church which has befriended, aided, and which must wisely and generously continue that assistance for years to come. There are two Annual Conferences, one using the Finnish language, and the other the Swedish tongue, since there are resident more than 350,000 people of direct Swedish descent.

Our inherited Finnish Church property-debt-perils were eased and apparently saved by the successful campaign of more than four years ago. However, when nations left the gold standard, obligations were thrown out of balance and much remains to be done.

The excellent Swedish properties in Helsingfors were next imperiled. Rev. Karl Hurtig has so far averted the property loss of our two most excellent churches, but help must be extended. The cause is most deserving. Unquestionably there is a very great opportunity for Christ through our communion in Finland.

BALTIC AND SLAVIC

South of Finland, across the Baltic Sea and west of Russia, lie the three republics of Esthonia, Latvia, and Lithuania, included in this Annual Conference. There are similarities of conditions and the one descriptive term from every viewpoint is that of dire, compelling need. I have never seen anywhere, outside of old Russia, Methodist pastors working under more poverty-stricken conditions, and yet no pastor has withdrawn though his children have been continuously undernourished, clothing has been utterly inadequate, and comforts unknown. Forever enshrined in my memory will be these heroes and heroines of the Cross.

Stockholm Area

They have been faithful. They have been evangelistic. The unequalled record of membership increase in the preceding quadrennium has been well sustained. Some new churches have been erected in rural fields and two in cities. I know of no place where money will be more immediately productive than in these three countries of diverse languages, low-cost of living and unhidden spiritual need. Nationalism is rampant, but the ties of Christianity are strong. In each land we are ministering to numerous Russian refugees.

SCANDINAVIA

Three Annual Conferences are found in three distinct but related lands. There are both similarities and marked differences in language, customs and temperament. Methodism is a significant factor in the religious life of each land. We are not comparatively numerically strong, but we are qualitatively and influentially active and alert. The quadrennium has been characterized by steady development, missionary zeal and evangelistic endeavor.

DENMARK

Denmark early determined that her jubilee years should be marked by incessant evangelistic emphasis. Some very remarkable community transformations could be cited, some most valuable conversions have been recorded, some long-time enmities and sorrows have been allayed. The Oxford Movement has come to the Kingdom of Denmark for such a time as this; indeed, in Denmark and Norway, as in Switzerland and England, that great movement so akin to Methodism has assumed national proportions.

NORWAY

Norway Methodism possesses to a laudable degree the piety, the fervor, the daring of the early Methodists. It is significant that our early workers were the first to introduce the Sunday School into the country, and that today our Sunday Schools in Stavanger, Bergen, and many smaller places are large and creditable. Oslo, where we have four churches, an old people's home, two children's homes, a very modern and up-to-date Deaconess Hospital, an energetic Book Concern and an Epworth Home or Hostel, welcomes all to the World Sunday School Convention, July 6-12, 1936.

SWEDEN

Sweden presents to the world a good example of a well-tempered life, political action and religious attitudes. Swedish Methodism partakes in this and heartily co-operates with all Free Churches, and ecumenically with the Lutheran, the Church of Sweden. Bishop E. S. Johnson presided helpfully over the Sweden Conference in the first year of the quadrennium.

Stockholm Area

The Deaconess Movement has developed extensively during the quadrennium in Sweden and Norway. In recent months splendid property has been purchased in Stockholm for a large general hospital and deaconess home.

THEOLOGICAL SCHOOLS

The Finnish Theological School, which has trained leaders for Esthonia and in the Finnish language, has been temporarily closed because of the financial situation. Despite income curtailment, the Union Scandinavian School in Gothenberg has maintained its steady course. About forty students are in attendance and last year one was enrolled from the United States. This is the key institution to the work of the Area.

MISSIONARY UNDERTAKINGS

For three years each Annual Conference has increased the giving for foreign missions through the Board of Foreign Missions as well as through the Scandinavian Unit of the Woman's Foreign Missionary Society. This has not been done without effort, education, zeal and sacrifice. The Sweden Conference has undertaken to make possible the return of Mia Lindquist to Angola. Agnes Nilsen, the first woman to be ordained in Scandinavia, was sent to India, supported entirely by the new Woman's Foreign Missionary Society of Norway. Ingeborg Danielsson, of Sweden, one of our deaconesses, accepted and supported by the K. M. A. to supplement their staff in Tunisia, has been temporarily loaned to Algeria to meet urgent needs which our Board could not supply. The greatest Woman's Foreign Missionary Society achievement of the quadrennium has been the united co-operation of the women of the four countries, Sweden, Norway, Denmark and Finland, in sending out to India the founder of the Woman's Foreign Missionary Society in Sweden, Winnie Gabrielson for a final term of service. Even the Baltic countries have caught the missionary spirit and are gathering their mites to support a Bible woman in India and workers in North Africa. Let it be remembered that outside of North Africa all workers in all lands of the Area are indigenous.

CHICAGO AREA

ERNEST LYNN WALDORF, Resident Bishop

The Chicago Area covers the Methodist work in the State of Illinois and the work in the Swedish, Norwegian and Danish Conferences which extend from the Rocky Mountains to the Atlantic Ocean.

In the beginning of the quadrennium there were six Annual Conferences in the Area, namely, the Central North West, the Illinois, the Norwegian-Danish, Rock River, the Southern Illinois and the Chicago North West. During the second year of the quadrennium the Chicago North West Conference merged with the nine Annual Conferences which included within their geographical limits the churches of this Conference. Some of these churches were added to the Illinois and Rock River Conferences by this plan.

MEMBERSHIP GAINS AND LOSSES

Comparison must be made of the last years reported in the two quadrenniums, namely: 1931 and 1935.

In 1931 the *Discipline* required report made separately (1) of full members *not* including non-resident inactive and (2) of non-resident inactive. In 1935 the *Discipline* required report made in one figure, namely, of full members *including* non-resident inactive. For 1931 items 1 and 2 must be added to secure a figure comparable to that reported in 1935.

CONFERENCES

	<i>Full Members, Including Non-Resident, Inactive</i>	
	1931	1935
Chicago Area.....	372,819	371,190
Central Northwest.....	11,764	11,026
Illinois.....	174,694	173,294
Norwegian-Danish.....	6,387	6,226
Rock River.....	114,407	115,345
Southern Illinois.....	65,567	65,229

These figures indicate a slight loss in Church membership in spite of the fact that there has been a goodly increase in each and all of the Conferences in probation, confession of faith and transfer. The record reads as follows:

	<i>Probation and Confession of Faith</i>	<i>Transfer</i>
Chicago Northwest.....	251	83
Central Northwest.....	1,881	525
Norwegian-Danish.....	1,168	385
Illinois.....	19,316	12,699
Southern Illinois.....	9,601	4,303
Rock River.....	17,713	11,627

Chicago Area

The Chicago Area World Service Record by Years:

	1933	1934	1935
Central Northwest.....	7,257.26	7,664.77	7,861.97
Illinois.....	68,458.94	67,968.55	71,003.95
Norwegian-Danish.....	3,368.85	3,526.04	3,493.24
Rock River.....	93,432.42	85,263.25	86,320.71
Southern Illinois.....	17,628.66	19,221.22	19,421.43

ELEEMOSYNARY INSTITUTIONS OF THE CHICAGO AREA

These consist of six hospitals, six homes for the aged, six homes for business girls and young women, seven homes for children, two schools for training deaconesses, two deaconess schools, three Goodwill Industries, four institutional churches, two Wesley Foundations.

These have a grand total of property valuation of \$11,572,460. They have a present indebtedness of \$1,216,956.31. They have a current expense budget totalling annually \$2,575,787.00.

AREA EDUCATIONAL INSTITUTIONS

These include Northwestern University, Illinois Wesleyan, MacMurray College for Women and McKendree College.

These college institutions report a present valuation in buildings and equipments of \$19,289,006.00, with a total endowment of \$34,942,289.00.

There are three theological schools, namely: Garrett Biblical Institute, Norwegian-Danish Theological Seminary, Wesley Academy and Theological Seminary, and one secondary school, namely, Jennings Seminary.

During the quadrennium, Garrett Biblical Institute has been able to discharge about one-half million dollars of its indebtedness and has made financial arrangements greatly bettering its situation and assuring its future.

The Chicago Training School has during the quadrennium become allied with Garrett Biblical Institute, and the two have worked out a co-operative plan for the education of those who wish to secure the special training formerly covered by the Training School, to the great benefit of both institutions and the students.

Northwestern University received one gift of \$7,000,000.00 during the quadrennium, which is the second largest gift made to any educational institution in the United States in the past thirty years.

The various institutions, where necessary, have been able to work out refinancing plans which mean easier principal payments and lesser interest payments.

A Christian woman of another denomination, who resided at Alton, Illinois, and who had become impressed with the hospital work of the Methodist Episcopal Church, left a will for a memorial hospital to be controlled and conducted by the Southern Illinois Conference. The amount of the memorial was \$250,000.

Chicago Area

The relatives of the good woman concluded that the \$250,000 memorial gift should be protected by a gift of an equal size for endowment purposes, and a provision made for a nurses' home to cost not less than \$50,000. They further donated twenty acres of land in a desirable portion of the city, and made other provisions as to endowments for surgical equipment and new instruments of rare value, which brings the total of the memorial gift and the family gifts to approximately three quarters of a million dollars. The money is available at once and a board has been organized for carrying out the wishes of the donors.

CHURCH AND PARSONAGE PROPERTY OF THE AREA

This report would seem to indicate that the total valuation is about \$45,000,000, and that a little less than \$1,000,000 of the indebtedness has been paid during the quadrennium.

	<i>Number</i>	<i>Estimated</i>	<i>Present</i>	<i>Number</i>	<i>Estimated</i>
	<i>Church</i>	<i>Value of</i>	<i>Debt,</i>	<i>of</i>	<i>Value of</i>
	<i>Buildings</i>	<i>Land and</i>	<i>Including</i>	<i>Parson-</i>	<i>Land and</i>
		<i>Buildings</i>	<i>Current</i>	<i>ages</i>	<i>Buildings</i>
			<i>Expenses</i>		
1932...	1,749	\$43,685,244	\$7,766,705	1,075	\$5,059,655
1933.....	1,729	42,547,050	7,671,143	1,082	4,845,254
1934.....	1,742	41,380,150	7,436,708	1,072	4,666,609
1935.....	1,711	40,681,700	6,919,475	1,053	4,756,120

During the year the Conferences of the Area have been carefully organized so that the regular work of the churches is carried forward by named committees in each Conference, District and local church. These committeemen have been called together three times at an Area-wide meeting and once at a Conference-wide meeting, and the program of the several Annual Conferences has been so related to the year's work that carefully laid plans have been carried out in quite some detail. This has resulted in an ever-increasing corps of church workers, especially trained for that part of the work committed to them, and thus making possible more effective service and more satisfactory results.

SHANGHAI AREA

BISHOP HERBERT WELCH

At the time of the General Conference of 1932, the Shanghai Area was arranged to include the Central China and Kiangsi Annual Conferences, together with the supervision of the work of our Church in Japan and Korea. Since these two countries now have their own independent Methodist Churches, with their own bishops, the resident bishop of the Methodist Episcopal Church has no responsibility for the appointment of pastors or of other church decisions, but holds a merely fraternal and advisory relation to the Church, with a more intimate relation to the mission institutions and the missionaries. In this connection he is expected to serve on numerous Boards of Trustees or Managers, and to share with the native bishop the allocation of the missionaries to their various tasks—also to play the part of father confessor or elder brother in difficulties and problems. All of this involves occasional visits; and I have been to Korea four times during the quadrennium, to Japan five times, though for brief periods. I have visited nearly all the missionary residence stations at least once, most of them several times. I was present as the official representative of the Methodist Episcopal Church at the Second General Conference of the Korean Methodist Church in October, 1934, and participated in the proceedings of that body. I have also attended three meetings of the Korea Central Council and three sessions of the Japan Mission Council, together with several meetings of the Association of Methodist Missionaries in Korea. In addition, I have had one hurried trip to Manchuria, whither the work of the Korean Methodist Church has extended.

In general, I am glad to say that the Methodist Churches in Korea and Japan continue, in the face of peculiar and great difficulties, to show gratifying progress. The intense nationalism of Japan, fostered by the military group in power, is not favorable to the Christian spirit, and the bearing of a consistent Christian testimony is not easy under the existing rigid restrictions. The best friends of Japan can only hope for a renewal of that liberal and democratic movement and that international spirit which were evident a few years ago. The vigorous Methodist Church, under the inspiring leadership of its splendid bishop, Dr. M. Akazawa, supported by a growing body of active laymen, is going forward both to strengthen the existing Church and to extend its borders. The guidance of the work and much of the mission property in the city of Sendai have been transferred to Japanese hands as we complete the plan of withdrawing our missionaries from that center. Our schools, practically

Shanghai Area

all under Japanese principals, go on with their educational evangelism, increasing in size in some instances to what many regard as an undesirable extent. Notable anniversaries have been celebrated and endowments built up, especially at the great school in Tokyo, the Aoyama Gakuin, under the guidance of its late President, Dr. M. Ishizaka, and its new head, Dr. Y. Abe.

In Korea the process of adjustment in the young Church is by no means completed, but the valiant General Superintendent, Dr. J. S. Ryang, elected for a second term, is bringing to bear upon its problems all his great ability, his wide experience, and his complete devotion. Revaluations of old agencies are being carefully made, changes in organization and method are being worked out, new emphases and shifts in responsibilities are being found advisable. A spiritual revival is discernible and the approach to youth is highly encouraging. *The Abingdon Bible Commentary* has been published in Korean, with an advance sale of six hundred copies! Most noteworthy among the happenings in our mission institutions are the occupancy of its beautiful new buildings by the Ewha Woman's College, and the expansion of the tuberculosis sanitarium at Haiju.

The primary responsibility, however, in the Shanghai Area is for the work in China. This was markedly increased by the resignation of Bishop C. P. Wang in November, 1934. At that time, in accordance with the recommendations of the Eastern Asia Central Conference, held in April, 1934, the two West China Conferences were set off as a separate Episcopal Area, and the two Conferences in North China were added to the Shanghai Area. I have held the Central China and Kiangsi Conferences each three times and the North China and Shantung each once.

In addition, I have held the Hawaii Mission in 1936 and the Philippine Islands Annual Conference in 1933. The latter was a painful experience, culminating in the secession from our Church of five missionaries and a group of pastors, together with several congregations. Some delicate legal questions were involved on which I was compelled to rule. I am happy that those decisions have since received the informal approval of the Board of Bishops.

The growth of our Church in China has been slow. In some sections the pace has been quickened in recent years. The anti-foreign prejudice of eight or ten years ago has lessened; the minds, especially of the student group, are encouragingly open. In some provinces the Christian approach by certain bodies has been overmuch on the emotional side, with accompaniments of a crude and fantastic sort. Even so, young disciples, if they are genuine, may be trusted to grow, eccentricities and excrescences may be sloughed off, the new life may develop new and more rational and wholesome forms. How to combine sanity and fervor, how to keep the emotional without losing the intellectual, is one of the everlasting problems in all parts of the world. Two

outstanding needs have become evident in China—namely, the need of a ministry of superior quality, clearer call, and more thorough and practical training; and the need of a membership of higher ethical ideals, a deeper sense of responsibility, a more active participation in both the financial and the spiritual activities of the Church, and an adequate preparation and training for such work. Concrete plans of much promise are under way to meet these needs.

Co-operation is one of the missionary watchwords of the hour. Nowhere is it more important than between the branches of our own work. The Church, the Board of Foreign Missions, and the Woman's Foreign Missionary Society need everywhere a common program and a unified effort. Under the recommendation of the Central Conference and the encouragement of the home Boards, there has been organized in each Annual Conference a Joint Policy Committee, elected by the Annual and Woman's Conferences, to study together the problems of the work as a whole and to make recommendations to the various bodies concerned. Some organization of the missionaries themselves has been found to be a practical necessity, and in Korea and Japan these organizations include the missionaries of both the Board and the Society. But for the most part, questions of program and method should be considered and decided by the native Christians and the missionaries sitting in joint council. The less the Home Boards seek to administer field details, the better. Full opportunity must be given for the development of a truly indigenous Church, which must be permitted to find its own way, to make its own mistakes (as we have done before them!), and to become self-governing even before it is self-supporting. We have too much been doing things *for* these young Churches, instead of *with* them and *through* them. We have too much cultivated in them a feeling of dependence. We cannot rightly withdraw our assistance abruptly from them now. We must continue to subsidize until the new spirit of independence, of willingness and ability to assume heavier burdens, has grown. But even now, we must be content not to lead, but to follow; not to govern, but to serve. We do not seek to establish in other countries a church which in organization and control shall be American. We do not seek to propagate in the Orient a form of religion which is Occidental in its government, its rituals, its creedal vocabulary. To Christianize and not to Americanize or Westernize is the object of our endeavor. Believing cordially, as we do, in that expression of Christianity which has come to us through John Wesley and his successors, we yet seek only to plant in new soils those principles which constitute the essence of Methodism and then to let them grow into whatever shapes they will in social, intellectual, and spiritual climates so diverse from that of the United States. We have no denominational or national ambition to serve; we seek only to promote

the spiritual lordship of Jesus Christ among our brothers of every race, to whom the Spirit speaks as to ourselves.

We believe therefore that frank recognition should be given by the whole Church to the fact that the older and stronger sections of our work in so-called "foreign mission fields" are no longer to be regarded as colonies of a Mother-Church, to be ruled or directed from the United States of America; but rather as integral parts of our one Church organization, with equal rights (though with different needs) with every other part of the Church. The relation of the Boards concerned should gradually be relaxed and responsibilities should be transferred as rapidly as circumstances will justify to the Bishops and Conferences on the field.

In these four years China has suffered grievously from floods, droughts, famines, and political confusion and uncertainty. But definite advance has been made. National unity, though not fully achieved, is nearer than in any recent era. The National Government is stronger and wiser than ever before. Reconstruction, especially in rural sections, is not merely a theory but a reality. The people are at last learning that government means something more than taxation and military plunder. Railway construction, road building, sanitation, education, agricultural improvement, co-operatives for producers and consumers, bring positive help to the masses. How to relate the Christian Church most wisely to these governmental works is not an easy problem. What readjustments should be made in our institutions and our aims is a perpetual question but one which is especially acute at this time.

In answering it, the widely-advertised Report of the Laymen's Inquiry has not given much help. It has made us more keenly conscious of some of our deficiencies—of which, however, we were not wholly unaware before! But for constructive suggestions the visits of Doctor Mott, with his tremendous emphasis on co-operation, and Dean Weigle with his plans for the training both of employed workers and volunteer lay leaders, have been far more fruitful. I look with great hope not only to our theological seminaries and Bible schools, but to our young people's institutes, our evangelistic teams, and our training conferences, to build in China a much stronger Christian Church in the years just before us.

My predecessors, Bishops Birney and Baker, have been most helpful in sympathy and comradeship, as I took up the work which they had so gallantly been carrying on. And to my colleagues on the field, both native and foreign, I am under deep obligation for their cordial welcome, their patience, their counsel, and their loyal and generous co-operation. Through these men and women, who constitute the abiding leadership of this very great field, God can, and, I doubt not, will accomplish the great things which He has planned.

Cast	4711	595
	580	595
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Spangor	2 00	286
Dunbar	1 60	147
Rubell	132	86
Murphy	51	21
Davis	30	5
Jan	3	

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151

	346	344	374	386	372	381	387	388
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Oxman	203	327						
Hammaker	128	279	381	431				
Gray	108	8						
Hartman	96							
Flint	83	193	334	408				
McPherson	65	100	142	214	198	186	173	
Knarsh	56							
Magee	54	90	118	133	131	81		
Butchell	52	43			9			
Miller	47	57			31			
Smith	47	88	171	17				
Edwards	42	63		61	30		11	
Wright	41	69	94					
Fifer	39	36		29				
Sloan	31							
Hildyba	30	24		8				
Seaton	29	31						
Hough	24	27	34	30	14			
	21							
Butcher	21	30	23	16				
Lee	19	26		79	131	269	308	
Pierce	17	21						
Bayley	15	9						
Olson	15	18	20	25				
Dag	14	8						
Tittle	14	9	15	10				
Rehman	12							
Thom	12							
Schupke	11			7				
Brown	10	11						
Culp	10							
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Cartwright	10	13						
Curley	8							
Hasper	8							
Lowther	8							

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ADSM 462

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Administer guaranteed support

Pastorate

Detachment

Mission

Retired

Survivors

Age

1250 - widow + dependent children

In proportion to average salary

annuity

Called a claim is pension.

But

Men are subject to change - transfer from
Post to Post.

Old man soldier - when a man is
when he quits ~~at~~ the close of all this
year whether served in the campaign when
he returns or in another Conf war to be
paid by the Conf in which he returns.

of 10 yrs III 10 N.Y.C.
10 in Ohio - 10 in California +
he returns - Outmost has 4
pay him for all 40

If changes had been evenly matched
no trouble but men granted on
basis of credits earned etc

So

A sum 10 yrs go down 30
Conf paying more than this than
8 very heavily loaded with men
who had the money many years
in the Conf

7 year ago changes.

Every Conf to be responsible
for all year 5-7 Jan!

Whereas a minute lived
memberships

New Words Introduced

+ Overworked + Gen. Conference

Implemented.

Down my Alley

Bishops

Put by quick members

Daily

~~Gen. Conf.~~ Calif

board talks

was collect from each
Conference

missed record

Repentance is retrospective

Bishop's ~~achievement~~ can be
changed

Social Justice

BX Quadrennial handbook of the General Conference
8381 of the Methodist Episcopal Church. 1896-1936.
A3 New York, Methodist Book Concern, etc.
v. illus. 23cm. quadrennial.

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1924-36

Reports to the General Conference of the Book committee,
Methodist Book Concern, the Bishops, and several church boards,
societies, committees and commissions arranged by the Methodist
Book Concern.

Superseded by Quadrennial reports of the Methodist Church
(United States)

I. Methodist Episcopal Church. I. Methodist Episcopal Church.
II. Methodist Episcopal Church. General Conference. III.
Methodist Church (United States) Quadrennial reports.

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